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Open Letter to Prot. Ref. Young People

REV. H. H. KUIPER

Dear Young People:

From the land "where the beauty of the hills meets the beauty of the plains," I would like to write a few lines in connection with your convention in our midst next August.

First of all, we wish to assure all of you, delegates and visitors, that our people are eagerly anticipating the opportunity to meet and serve you. For this there are a number of good reasons. Surely they take an interest in all that pertains to the future of our churches. In a certain way you young people are that future. And therefore, Loveland's congregation wishes much to have in contact, even now, with that future church and in that contact they wish to serve you as best they can. That is the conscious effort in respect to the youth and seed of the church locally, as witnesses the ardent support of and effort to have proper education for its own children; that is the hope of the congregation and local Society with a view to the denominational youth, as we hope to show at the time of the Convention.

Another reason for anticipating this Convention is that this flock with its young people is rather isolated geographically from the rest of our churches, and added to this the fact of quite recent affiliation with our denomination... it will be clear that this event may well serve to become better acquainted with each other. Perhaps here, more than in some of our larger Eastern congregations, the need of becoming acquainted with youth of the same faith is so keenly felt because of the limited number of associates.

And, undoubtedly, we are anxious and glad to show others the marvelous beauty of our "mile-high," or nearly so, city and its scenic surroundings. (Better come well equipped camera-wise!) We believe to be located in the HEART of "Colorful Colorado" and wish others to witness, even tho it be but briefly, that handiwork of God and majestic beauty of the "everlasting" (?) hills, which are the privilege of our continual view. And this all is written without the urge of any Chamber of Commerce! The exuberance about this locality is powered by the deep conviction that our God has so prepared these things for His Own glory thru our adoration of Him. Our God is truly the GREAT GOD! Come and see.

Of course we do not wish to reduce the Convention to a mere social occasion or pleasure jaunt. Enjoyment of the scenery is and MUST remain incidental and the making of new acquaintance or renewing of the old, secondary to the main objective. We realize that the main purpose is the spiritual solidarity and confirmation in the truth particularly given to us. We surely deem this to be a God-given opportunity to receive impetus to live the "peculiar" life in the midst of and over against the world, where ever we are to labor. Because of this we call attention to two-fold: the anticipated programs and the hoped-for conduct of all of those attending.

As to the program: We are very happy to have obtained three speakers to unfold for us the riches of the Scriptures in respect to the chosen theme: "THE BEAUTIES OF HOLINESS." First of all we are glad to have the first evening's speaker, Rev. H. Hoeksema address us. This not because his appearance on "opening evening" is almost an institution with our conventions, also we are more than glad to continue and be able to continue that custom for another year, but because our beloved "H. H." has never been in these parts nor met the majority of this congregation. Personally we have
hinted that this would be a good place for a vacation but it never came to an acceptance. Jokingly we said to him that this perhaps would be the only way to get him here. We hope for its realization and look for a truly "inspirational" address.

The second speaker procured, a son of the former and first speaker, is our only full-time Professor at our Seminary, Rev. H. C. Hoeksema. The, as a rule, men are quite advanced in age, who hold such a position, Rev. H. C. is young enough to remember and appreciate the needs of the youth and will undoubtedly be able clearly to "speak your language" in providing his part of edifying instruction from the Word.

The last speaker, banquet night, is Rev. H. Veldman of our Redlands, California, congregation. There was a hint from the Federation Board to try for one of the men from the "far West." How literally we followed that advice can be seen by looking at the map. Any farther West would have necessitated marine travel. Also this servant of the Word is well known among us. Perhaps some of the delegates and visitors will conjure an image of his work with them when they were still in Adams Street School. His should be a memorable message, one to go home with.

And all of this speaking will be augmented by different numbers by various societies. I am not able to tell details of this, and perhaps would not be allowed to do so, even if I were, but I certainly hope all of you trust it will be worthwhile any effort to be here for it. And we also certainly hope that thru this program-line the theme of the Convention may find significance in our lives.

For as the programs emphasize doctrinally, we hope that practically may be lived and manifested our separateness, spiritually. Therefore allow me just a wee bit of warning and advice. The warning to not succumb to the desire to be on the "loose." There is always the danger that we can do "irr" home what would be out of the question "at" home. Let's bury that one! We advise behaviour of such character that a reflection be made favorable to the name of our Lord and Master. Certainly we can and SHOULD have an enjoyable time with each other, but then, to be truly so, it must be sanctified enjoyment.

Finally, we hope for your safe journey hither; an enjoyable stay among us and a lasting profit for all for years to come.

See you, D.V., come August 22, 23, 24!

CONVENTION TIME — transportation

on the Convention Road

Little needs to be added in the way of motivating young people to attend the 1961 Convention. The veterans of many Conventions will attend with the enthusiasm born and nourished by past Conventions. The new recruits have the allurement of a Convention in Colorado and a week's vacation for approximately $40.00 (less for a delegate). Already. reservations have filled the fifty-passenger coach and not a few are making plans to attend by car.

Those who intend to travel via the arrangements of the Federation Board should take note of the following, somewhat tentative, plan. Monday morning, August 21, at 9:00 a.m., they are to meet at the First Protestant Reformed Church. From there they will travel to South Holland, Illinois, by car. Some parents have indicated their willingness to transport the young people to South Holland. Those who are willing should contact Lam Lubbers very soon. Young people who have cars should also make arrangements with Lam. These cars can be parked in the South Holland church-yard until we return from Loveland some-
time Saturday morning, August 26. Cars will again be needed for the return trip to Grand Rapids on August 26. Thus, we will need more volunteers to return the conventioners. The ideal set-up would be that enough young people drive cars to South Holland to accommodate the fifty young people without the additional help of parents. However, this is not likely to be the case. Some ten or twelve cars are demanded. The expense for this travel will be an additional obligation of the participating young people but will be far less than the cost of a chartered bus.

Upon arrival in South Holland, we will be furnished a meal by women of the South Holland Church. Then on to the depot where we take the Burlington Zephyr to Denver. Arrangements from this point on are the responsibility of the Loveland Society.

Unofficial reports have it that the train leaves Chicago at 4:30 p.m., Monday afternoon, August 21, and arrives in Denver 9:00 the next morning. Any and all meals on the train are at individual expense and, as rumor has it, considerable expense.

Since whoever misses the train misses the Convention, drivers of the cars to South Holland will be asked to meet periodically along the way for checking purposes.

Only those who have made reservations with Lam Lubbers or Dave Ondersma will be honored at the depot and they should pay their ticket-fare before leaving for Chicago. All who intend to go by train are asked to deposit $5.00 with Lam Lubbers at once to demonstrate the sincerity of their intention since there are some who desire to obtain reservations but can no longer do so.

A word to the wise: the Burlington Zephyr, though not exclusively for the tuxedo-clad, is scarcely compatible with Bermudas. The entire train is at our disposal but also at the disposal of everyone else.

For up to the minute information about the Convention call Lammert Lubbers at GL 4-4809 or write the same at 1304 Maude, N. E., Grand Rapids 5, Michigan. dje

Editorials . . .

THE BEACON LIGHTS LITERARY CONTEST

Into the simmering kettle of theoretical debate as to whether or not the Protestant Reformed Churches have anything to contribute in the area of creative writing, Beacon Lights tosses a practical morsel. Let us find out by actual observation. Thus is conceived the Beacon Lights Literary Contest. Its birth, optimistically, will follow.

A committee of four drew up the Staff-approved rules for the Contest. These rules appear at the close of this article. Several pertinent facts demand stress. No member of the Protestant Reformed Churches is barred from entering, be he eight or eighty. The Contest is not solely or even primarily for the young people but rather for the benefit of every. dare I say it, artistically-inclined Protestant Reformed person.

Secondly, no one ought to hesitate because of his failure to meet "modern" literary standards. Thankfully there is not as yet within our churches the almost celestial dictum that a poet is acknowledged great according to the intensity of his unintelligibility, so that all would-be-poets frantically strive for absolute non-communication with everyone or as Nietzsche put it, "muddle their water that it may seem deep." What constitutes the necessary "artistic quality" must be the decision of the individual contributor and, undoubtedly, of the judges. "Truth content" finds its place in the basis of judgment lest anyone's creative impulse, called "the old man" by author Feikema, turn out indeed to be the Old Man. Beacon Lights has no desire to foster Balzaes and Behans.

(con't. on p. 13)
nose and noses

It is disheartening to note that despite the vigor of a major part of our young people, despite the enthusiasm of the host society of the 1961 Convention, and despite the energetic progress of the Federation Board and staff of Beacon Lights, there is not the unity among our young people that there might be. Several churches which could very well furnish a young people's society either have no society or do have one which is not a participating member in the Federation. The small size of the P. R. Churches necessitates the active participation of every possible society as well as that of every young person. It is possible for young people to drift through the first twenty-odd years of their lives without ever committing themselves to the cause of the P. R. youth. Nor will their apathy spell the doom of that cause. But their unconcern (perhaps "moral laziness" is apropos) is a regrettable hindrance to the others as well as a frightening indictment of themselves. Unity is more than the playground of modern theologians and demands more than casual, passive acquiescence on our part. We work for unity, also as young people.

As regards the 1961 Convention, a few suggestions based upon Convention experience. The most maligned segment is the so-called business meetings. The prevailing attitude seems to be that we rush through these meetings with dizzy speed so as to sooner beat it for the boondocks. Delegates and visitors, given the one opportunity to air views and disagreements about society, the Board, and Beacon Lights, given the unique chance of discussing closer ties between East and West, given a prime moment to develop the Federation and its magazine into the progressive core of the P. R. young people, arrive at the meeting with their only forethought being a quick adjournment. A hasty perusal of those present produces nominations for officers and voting often occurs on the basis of mere popularity or hastily recalled prejudices. If the Federation is a cause worth its existence — and it is — it is worthy of being headed by young people of sheer ability and sheer diligence. Selection upon any other basis means the corresponding dissolution of the entire organization. The word is "think" and the time is "beforehand." Perhaps, one who nominates an individual for an office should be required to motivate his nomination. Not in a disruptive, would-be-humorous manner nor in a manner which derogates other candidates but seriously, concisely, and positively. Delegates would do well to remember that young people from outside the Grand Rapids area can be considered. Several young people from Minnesota spend the greater part of the year in Grand Rapids. Nor would it be impossible for a Board member to reside in South Holland or Oak Lawn and travel monthly, perhaps with the South Holland-Oak Lawn teachers and ministers as they attend seminars, to Grand Rapids for Federation meetings.

One other part of standard Convention procedure which often fails to accomplish its admirable, and necessary, purpose is the get-acquainted-hour. The entire Convention should be a get-acquainted "hour." Yet, within a definitely designated period we are given license to bluntly approach and become conversive with seldom-seen comrades. The unfortunate truth is that this opportunity has been neglected. It is much easier, much safer, and much less rewarding to cling to our own closely-knit clans. One of my sorriest Convention-recollecions concerns my failure to become familiar with a certain appealing fellow. I wanted to get to know him but hesitated to take the first step. So we merely exchanged cool "hello's" and went our own ways. I will probably never get the chance again. Use the Convention as a rare occasion to form and cement friendships which geography will never nullify. Obey your inclination to rush towards an unfamiliar person. If all act in such a manner there may be a rash of bumped noses but a sore nose among friends is far better than a sound one in solitude. Especially, if the "offending" protuberance turns up to be pertly feminine.

Four

BEACON LIGHTS
King of the West Side
WILLIAM HEUMAN — Eerdmans — 140 pp. — $2.50

Getting young people to read books is difficult. Getting them to read good books is more difficult. But the most difficult project of all is writing them. Few works of Christian fiction on the young adult level are interesting enough to command attention. Fewer still, portray life that is recognizably Christian. Essential to a Christian’s life are the powers of sin and grace. Neither element is powerfully present in this novel.

West-side toughman, Danny Britton, is a fast-rising boxer. He is saved (from what, is anybody’s guess) by the powerful eyes of revivalist, Dan Britton (no relation). Danny quits boxing for a time, so as to have more time to hand out tracts and hunt for a church which is “his style.” When his brother is injured, the “King of the West Side” resumes boxing. In a weird twist, his Christianity affects his boxing in that he now attempts to knock everyone out in the first round so as not to hurt him. Along the way, a girl inevitably is tossed into the picture but since she is totally colorless, the intrusion fails to hide the lack of theme.

When writers cease exploiting the gaudy and sensational (we are bracing ourselves for a follow-up entitled I was Al Capone’s Christian Body-Guard) and begin realizing that Christianity is scarcely touched, much less defined, in terms of passing out pamphlets and “feeling good,” the possibility of Christian fiction is attained. And not until, dje

The Stranger of Galilee
R. E. O. WHITE — Eerdmans — 203 pp. — $3.50

Seldom does a book merit as unreservedly as does The Stranger of Galilee, the judgment, “beautiful.” Rev. White has written a life of Christ that is both tender and tough, as is its divine Subject. With smoothness and timing he intertwines the events and spiritual implications of Christ’s short life on earth.

The theme is an old and well-worn one. Yet, White avoids the nauseating sentimentality which characterizes so many other lives of Christ, and with wide-ranging vocabulary, evocative feeling, and boldness of summary, writes a book of delicate power. Under the chapter title, “Who Killed Jesus,” the author concludes, “So Jesus died. A little cruel sport, some thoughtless ingratitude and mob emotion, . . . and the Christ of God is crucified. . . . yet Jesus was not their passive Victim. . . . He followed with unflinching step the path of loyalty to duty, truth, and God, and laid down His life.” Mr. White is an author of rare brilliance and a Christian of rarer insight.

For personal reading and spiritual growth or as a gift, The Stranger of Galilee stands in the class of superb Christian writings.
C. ITS RELIGIOUS VIEWS (cont'd)

7. The Salvation of Man

Since man never fell, he needs no salvation in the biblical sense of the term, and needs no Savior from sin, as he has no sin to be saved from. Man is inherently good. Salvation is no deliverance from divine wrath, but the attaining of a sense of oneness with God and with the whole human race. This union is accomplished entirely by man himself, as the man Jesus demonstrated that man is his own savior. Man does this by overcoming his selfishness, and living for the improvement of the world. The cross, of course, enters into the picture at this point, the purpose of which is intended to show that personal sacrifice must be made for the socialization of mankind. In this connection, that “Christ died for our sins” means that moral man tenaciously assumes his responsibilities for the uplift of society. The blood of the cross is not mentioned except to complain that “the slaughter-house religion belongs to the dark ages.” Substitutionary atonement is denied in the assertion, “no man or God can save another man.” “Christians do not continue to labor and pray expecting because of another’s goodness, suffering and triumph that they shall reach his harmony and reward.” Final deliverance is not reached by pinning one’s faith without works to another’s vicarious efforts. Salvation rather is effected by man’s own personal initiative and moral earnestness. What, more particularly, is salvation? It is the world-wide establishment of humanism, the social welfare of all men, the industrial, economical, and natural integration of the races, the rising of the underprivileged nations, the habilitation of the lower classes. “Christ” is mankind liberated from superstition (the Protestant Church and the Bible), and seated on the throne of socialism. The Modernist gospel is, We have no savior but Mankind!

8. The Church

The church as conceived by Modernism is a social club which has for its purpose the absorption of the world’s philosophy and ideals. The church amounts to something when it masters the ambitions, the language, the business, the industrial, the scientific aims of the world. The “word of reconciliation” which the church is to speak is the plan whereby the church would bring about the unification of the church with the modern world. The world, to be sure, does not recognize these naive aspirations of the modern church, yet that church regards the world as essentially Christian, and itself as competent to stand with absolute equality with the world-system. That is, the Modernist church thinks of itself as qualified to conciliate every social, political, scientific, and labor organization in the world, and become as much one with them as they will graciously permit. Membership in this church does not really mean membership in Christ, but in and of the world, for these members are not a whit different in their profession and life from those who utterly reject Christianity. Their doctrine and way of life are no better than those outside the pale of Christianity. This “church” makes no distinction between the body of Christ and the body of Antichrist, or between the Church of God and the church of man. In distinction from all worldly organizations which assume to themselves the name church, the true church of Christ is that which the Son of God from the beginning to the end of the world gathers, defends and preserves to Himself by His Spirit and Word out of the whole human race; a church chosen to everlasting life, agreeing in true
faith, and that every believer is and forever shall remain a living member thereof.

D. MODERNISM AND THE BIBLE

1.Criticism of the Bible

That the Bible is an infallible record of the Word of God is a most detestable thought to the Modernist, and is regarded by him as an impossibility, an absurdity fostered of stubborn ignorance. The O.T. authors and redactors together with the N.T. writers wrote as best they could; however, the Bible is not dignified with the status of being on a par with other books of the world. It is rather conceived of as a poor Jewish edition of Gentile tribal customs. As such, it consists of mere myth, erroneous history, heathen ethics, obsolete forms of worship, passé ideas concerning the nature of God, and superstitious views of sanitation and science.

The Modernist believes he is inherently competent to stand in judgment of the Scriptures and call them into question as unworthy the notice of the scholarly mind. Human intelligence dictates the impossibility of the Bible ever coming from God. In certain parts it is sublime enough to come from a good man. But in other parts it is too degraded to come from God. If God were its author, He would have produced a better book. If man had written it today, it would be forbidden in the mails. It contains much not fit for children and unsuitable for mixed audience. The trinitarian passages are emended forgeries; the passages supporting the deity of Christ are fables of the disciples. All in all, that which today stands most in the way of the modern ecumenical movement is the Bible, and a few obscurantist die-hards who regard it as the infallible rule of faith and life. Unable to remove the Bible entirely from twentieth century civilization, the Modernist movement attempts to conceal and corrupt it beyond all recognition by constantly coming out with new "translations" which are departures from the original text. As Modernism sees it, the Bible has to go. In this enlightened age, it is fit only for the scrap-heap of archaisms. Dressing it up in modern speech is an annoying hypocrisy borne of necessity.

2. Interpretation of the Bible

With all the above having been averred, it does not follow that the Modernist also purposes to be done with Jesus. Rather,
he regards himself more a Christian than any other, inasmuch as he has the insight to reject all the Bible except those parts which contain the words of Jesus. Be done with conglomerate nonsense, and return to Jesus alone! This sounds very pious, but the "Jesus" of the Modernist is no more real than the "bible" of the Modernist. Take the very words that the modern critic arbitrarily decides are the genuine sayings of Jesus, and there may be found doctrines antipodal and abhorrent to the modernist philosophy. A typical example of what the Modernist regards as trustworthy Bible material is Thomas Jefferson’s shortened New Testament, or certain limited selections from the Sermon on the Mount, which is all the Bible some Modernists feel they need. This proves that the Modernist does not really submit to the authority of Jesus. In fact, just as he constructs a "scripture" to his own liking, so (and as must follow) he manufactures a “Jesus” out of his own imagination. He has a disparaging view of the Bible because he has a disparaging view of Jesus. Christ is not man’s final authority. He was either not intellectually and spiritually equipped or too honest to claim a divine consciousness of Messiahship.

That the Bible and the Bible alone be verbally and plenarily inspired of God is a concept too mechanical and dead. So they tell us! But, on the contrary, spiritual deadness lies in the word of man, as there also are the seeds of slavery and death. God’s Word alone is life. His command, far from being narrow, is exceeding broad, and is, according to its own claim and our own experience, the perfect law of liberty. No surprise then that Modernism has not the faintest resemblance to true Christianity. How could it? being without foundation, without authority, and without a Christ whose vicarious death gives eternal life to all for whom He died? Christianity stands on the impregnable rock of holy Scripture. Modernism raises up its house-of-cards religion on inconsistencies, quicksands of sinful, philosophic humanism.

**U.S. INDEPENDENCE**

result of an enlightened mind?

When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the Powers of the earth, the separate and equal station to which the Laws of Nature and of Nature’s God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which compel them to separation.

With these stirring and lofty phrases the colonists of 1776 were impelled to revolution by the daring action of men met in Congress in Independence Hall, Philadelphia, Pennsylvania. It is because there were patriots who dared to stand forth in defiance of the sovereignty of the king of England that we are citizens of a free and independent Republic, the United States of America.

On July 4, 1961, citizens of the United States of America observe 185 years of separation from the crown of England. Historically this country was settled and colonized through the instrumentality of imperi-
own existence and therefore were entitled to hold land apart from the authority of the Parliament.

Thomas Jefferson, the apostle of the enlightenment, was one of the chief proponents of the right to independent national life by the American colonists. It was he who was most responsible for the writing of the official Declaration of Independence. Even though he contributed very little toward the actual winning of independence he contributed much in the war of words. His two major contributions were A Summary View of the Rights of British America (1774) and A Declaration of the Causes and Necessity of Taking up Arms (1776).

In his Summary View Jefferson took the position that Parliament had no authority over the American colonies and that certainly the crown which was only a figurehead had little or nothing to say. His position was that relation between the colonies and the Mother Country was the same as that between Scotland and England from the accession of James I until the Act of Union. During this period these two political entities had the same chief executive but no other necessary political connection. Jefferson denied completely the authority of Parliament over the American colonies as he wrote in the white heat of indignation against the coercive acts of the British government. Students of U.S. History will recognize these coercive acts in the form of the Navigation Acts of 1763, the Townshend Acts of 1767 and the Intolerable Acts of 1774. These acts all epitomized a form of authority which Jefferson and many other vociferous American colonists heatedly disputed.

Fundamental to an understanding of the spirit of the age as personified in the person of Thomas Jefferson is an understanding of the basic philosophy of the man who distinguished himself so admirably during this golden age of written verbiage with the mother country.

Thomas Jefferson was an honest Pelagian. Throughout his life he believed and propagated beliefs that indicate that he believed that he could contribute to the creation of social and economic conditions in which men might develop to the limit of their potentialities. He believed in the ethical perfectability of man by his own efforts. The impossibility of this position is immediately evident to anyone who is Biblically orientated and to one who believes the Scriptures.

We have called Jefferson the apostle of the enlightenment. We call him this because the Enlightenment was a philosophic movement of the 18th century which was characterized by a lively questioning of authority as it was historically understood. There was much theorizing in the sphere of politics and Jefferson was one of the chief advocates of new ideas in the field of politics and government. The Enlightenment was a movement in Europe and was rapidly developing among the intellectual elite in the British colonies on the American continent.

Kant, a German philosopher, described the Enlightenment as man's coming of age from the state of infancy which rendered him incapable of using his reason without the aid of others." This of course is only Kant's description of the Enlightenment but as a period in history it can be distinguished from other periods of basic thought and theory. Then Enlightenment is distinguished primarily by the fervent efforts of leading personalities to make reason the absolute standard of human life and behavior. Reason and pure logic were the only legitimate means that man might employ to shed the light of knowledge upon the mind and conscience of any man.

It should be quite evident, therefore, that the term Enlightenment as applied to a definite period in history presupposes a previous period of darkness and misunderstanding. This is exactly the way in which the "enlightened" man of the 18th century viewed men of centuries gone before. To the rationalist of the Enlightenment the medieval times and even the Reformation were darkened by the superstitions of religion. Because the 18th century man had his mind enlightened by the use of pure reason, he was able to discover truth.

We must note that Jefferson was an avid reader of the English philosophers and writers. He read Hobbes, Locke, and Bolingbroke, who were all critical of the past and constituted the chief thinkers during the age of the Enlightenment in England. These Englishmen were not so critical as were the men of the French enlightenment whose philosophy received its chief impetus

BEACON LIGHTS
from the moral corruption which was prevalent in French royal court and the abuse of power by the French king.

Locke, a favorite of Thomas Jefferson is classified and characterized as follows:

A "latitudinarian" and broad churchman in theology and a liberal in politics, he argued against the divine right of kings and the authority of the Bible and the Church, and maintained that political sovereignty rests upon the consent of the governed, (the people A. L.) and the ecclesiastical authority upon the consent of reason. He was also an ardent defender of freedom of thought and speech.

It is fundamentally the opinions of Locke which are embodied in Jefferson's immortal Declaration of Independence and which constitute the foundation of the American nation. Jefferson was a man with the "forward look," this was the new "frontier" of the 18th century. He adopted a confident attitude toward natural rights and natural law and with this an attitude of hostility toward arbitrary power of any kind.

In perspicuous and concise language Jefferson sets forth in the first two paragraphs of the declaration his political philosophy of government. This political philosophy he had learned and borrowed from John Locke who had advanced what is called the "social contract" theory of government. According to this theory, the government enters into a contract with its subjects in which the people delegate authority to the government and the government agrees to protect the "natural rights" of the people. These natural rights are life, liberty, and the right to own property. When the government violates this contract, the people may justifiably remove the government, by force if necessary, and replace it with one that will be responsive to the will of the majority of the people.

In conclusion we note briefly:

1. Jefferson assumes the ability of man to perfect himself. This we deny because of our belief in the total incapability and depravity of human nature.

2. Jefferson assumes natural rights. This is unscriptural and it is not a sound basis for the establishment of government. Man is the criterion then of when these natural rights are being protected. This is pure relativism and stands neither the test of time nor the test of the Word of God.

3. Jefferson makes the government dependent on the will of people and not on the will of God. (Cf. Rom. 13:1-2 in this connection. Paul, as he was inspired by the Holy Spirit, makes one very pointed remark — concerning the relation of man to government — the higher powers which he are ordained of God.)

4. Jefferson's concept of "freedom" is basically license and not freedom. The Bible knows only one kind of freedom and that is freedom to do the will of God as taught us in inspired Scriptures. Freedom as Jefferson conceives of it is shrouded in the mists of unbelieving humanitarianism and relativism. This is the concept of the modern liberal thinker in theology.

5. Jefferson's concept of government and politics is basically a Renaissance concept and is not a Reformation or Calvinistic concept of government. Calvin neither believed nor would he have ever taught the concepts embodied in the Declaration of Independence.

The frenzied mob, ferocious, fearing nought,
Pressed closer, shouting for the life they sought,
And raised their voices in a mighty flood,
"On us and on our children be His blood."
The scarlet stains, on that spike-studded cross
Where hung the bleeding body, with each toss
Of pain re-echoed that rebellious cry
Until it reached beyond the vaulted sky.
Soon streets ran red; and women, children, men
Were slain with sword; and through all time since then
The rebel race has had its wish fulfilled.
His blood on them, they were despised and killed.
But another cry had reached the Father, too:
It was: "Forgive; they know not what they do."
And those forgiven can pray amid sin's flood,
"Lord, on us and our children be His blood."

His Blood
On Us

JIM JONKER

Ten
Symbolism in Nature

REV. H. HANKO

I recall standing with a group of men some time ago talking about the Russian success in taking pictures of the other side of the moon. It was toward evening and the sun was sinking in the distant west casting the shadows of the night about us. These men were properly impressed with the accomplishment of the enemies of our country, but were commenting particularly on the possibilities this feat opened up for further exploration of the wonders of God’s creation. Each in turn expressed a desire to see the other side of the moon in the firm conviction that it would be a source of additional wonder and cause for greater worship of God to be able to see that aspect also of God’s handiwork. No doubt this is true. But meanwhile, the sun was gradually ringing to a close another day; but in doing so it was painting the sky with fantastic colors impossible to describe—disappearing in a blaze of glory. I pointed out to them the splendors of a very unusual and extremely impressive sunset. The reaction was a swift glance, a brief nod of assent, and a hasty return to the subject of the other side of the moon. I’m sure the distant moon could not possibly hold greater attractions of beauty than that sunset.

It was said once by a man wise in understanding human nature that if people had to pay a quarter to watch the moon rise, there would be lines of miles in length composed of people waiting to catch a glimpse of this beautiful sight. But since it is free, no one pays any attention to it; it rises in lonely splendor unseen by men.

Creation is beautiful; only a fool would deny it. But to the child of God, creation is, or at least ought to be, much more beautiful than to the wondering gaze of an infidel. For to the child of God, creation a picture of the new creation which some day he will inherit as his possession when the meek shall inherit the earth.

How can it be that this present creation in which we live, sin-cursed as it is, nevertheless is a picture and symbol of the creation to come?

When God originally created the heavens and the earth, He created them in such a way that they were made after the pattern of the heavenly creation. The earthy was a pattern of the heavenly. There were three distinct parts to that original creation: the country of Eden; Paradise in the east of Eden; the tree of life in the center of the garden. It was this same general pattern that was later followed in the tabernacle and the temple with their outer court, their temple or tabernacle proper, and their most holy place where God dwelt between the wings of the cherubim of the ark of the covenant. The tabernacle and temple were in turn Old Dispensational types and shadows of the body of Christ; for in Christ the elect of all ages dwell in covenant fellowship with God. So there was a type of Christ already in the original Paradise. Of course, Adam, who gazed in awe and reverence at the wonder of God’s handiwork, could not possibly see this, for he did not know about Christ until God told him after the fall. Nor did Adam have any need of Christ, for he stood in perfection, and as yet the cross was not necessary to take away sin.

But the fall did not materially alter the fact that this earthy remains a pattern of the heavenly. Now, after the fall, it is more clearly revealed than ever because the curse has come upon this creation. And, falling upon all the things that are made, it serves as an effective background to the heavenly symbolism to be found in this earthly world.

Yet, the infidel can never see this wondrous symbolism in God’s world, for it is only possible to see this when one first of all has seen the Christ of the Scriptures. Only standing at the foot of Calvary and
being overwhelmed with the wonder of salvation as prepared in the cross by the sovereign grace of God, can one also turn from Calvary to God's handiwork and catch a glimpse of heavenly glory of salvation in the worlds about him. Even as Adam, who had not need of Christ in perfection, could not see Christ and heaven in Paradise, so also the unbeliever, who cannot see Christ through his sin-blinded eyes, cannot see the pattern of the heavenly in these things which are earthly.

This does not mean, however, that they are not there.

Scripture itself gives the clue to what to look for about us. There are all kinds of symbolic aspects of the creation to which Scripture points us. The Book of the Revelation of St. John is crammed full of this remarkable symbolism. It points us to the symbolism of the colors — red, black, green, white, etc.; it calls our attention to the significance of numbers — three, four, six, seven, ten, twelve, and multiples of them: it speaks of the spiritual meaning of the square, the rectangle, the cube. Those of our young people who have been following the outlines of Beacon Lights in studying the profitable Book of Revelation could not help but be impressed with the rich and varied symbolism of all these different aspects of creation by which God points us to heavenly truths.

Beyond this however, is also the fact that Christ could speak in parables. Have you ever wondered how this was possible?

Christ would stroll with His disciples through God's world and see on every hand the clear indications of the signs of heavenly realities in this earthly world. He saw a sower spreading his seed; and He called his disciples' attention to another Sower that went forth to sow. His gaze was attracted by fishermen who were pulling in a net full of fishes; and He reminded His disciples that "the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away." Matt. 13:47-50. When Jesus stood under a barren fig tree that had an abundance of leaves, but bore no fruit, He saw a picture of apostate Israel; and, cursing the tree, He reminded His disciples that so it was also with a nation that kept the works of the law outwardly, but inwardly never bore fruit of repentance.

This was not only true of Jesus' parables; it was likewise true of Jesus' names. Scripture gives the Lord many names taken from the creation itself. He is called the Sun of Righteousness, the Lily of the Valley, the Dayspring from on High, the Lion of Judah's Tribe, the Root out of the Dry Ground, the Bright and Morning Star, the Rose of Sharon. These names are not simply beautiful names that are given to Christ; they are names that exactly fit Him because the sun, the morning star, the rose of sharon, the lily of the valley are all pictures of the Lord of glory and His work. He is the Sun of Righteousness that arises with healing in His wings.

This creation, it is true, is under the curse. But nevertheless, it is already evident that the whole creation groaneth and travaileth in pain together, eagerly awaiting the final deliverance from the bondage of corruption. There is evidence in creation of this power of grace which shall some day overcome the curse and deliver this world into the glory of the new earth. Wha. believer can stand on the rim of the Grand Canyon of the Colorado River without being impressed with the fact that the curse is a power indeed to rend the earth to its bowels? But is not the glorious array of colors and the impressive austerity of pinnacles and rocks evidence of the power of grace to destroy the ugliness of this curse?

An yet we need not stray so far from home to see this remarkably displayed. It has only recently been spring. But it seems incredible that a child of God who contemplates the wonder of the resurrection, cannot see this resurrection in the dormant trees returning to life, in the blossoming lily arrayed in a greater glory than that of Solomon, in the luxuriant green of new grass lately come to life.

What is the glory and splendor of the rainbow? Its glory lies primarily in the fact that it speaks eloquently, as long as the worlds continue, of the faithfulness of God's covenant that He shall redeem all things in the day of Jesus Christ.

He that hath eyes to see what God has revealed can certainly exclaim with the

Twelve
Psalmist, "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard." Psalm 19:1-3.

If we, in our hurried life, will only take the time to examine a seed that falls into the ground and watch it grow once again; if we will only stop our busy pace to watch the glory of a rising moon, the miracle of a chrysalis, the startling beauty of a sunset; if we will spend once in a while the night in watching the stars, in marking the progress of the darkness of the night as it becomes darker before the dawn, in waiting as a watchman for the beginning of a new day — if we will do these things, we will hear the eloquent speech of the creation that brings peace and renewed strength to the troubled soul; for we will hear the speech of our God.

THE BEACON LIGHTS LITERARY CONTEST
(con't. from p. 3)

Simply enough, the two divisions are prose (any form) and poetry. One may enter either or both of the categories.

We are attempting to obtain two judges within and one outside our Churches. Deadline for entries is October 5, 1961. The winning contributions will appear in the December '61 or January '62 issue of Beacon Lights.

Grade school, high school, and college students; teachers; housewives; ministers; pensioners; and laborers: consider yourselves urged to contribute.

Now follows the list of rules, compiled by the committee (Jim Jonker — chairman, Roger Harbin, Nancy Heemstra, Mary Beth Lubbers).

BEACON LIGHTS LITERARY CONTEST RULES

1. Any Beacon Lights reader who is either a baptized or confessing member of the Protestant Reformed Churches may enter.

2. Entries may be submitted in either or both categories: poetry, and prose, which includes essays, stories, drama. There is no limit to the number of entries which may be submitted by any one person.

3. Entries must be in the following form: all entries must be typewritten; the title, but not the name of the entrant, should appear on the entry. On a separate sheet should appear the name of entrant, the type of entry, and the title of entry.

4. All entries will be judged on the basis of artistic quality and truth content.

5. A prize of $10 will be awarded to the first place entry in each of the two categories.

6. No entries will be returned. Beacon Lights reserves the right to publish any or all entries.

7. All entries must be mailed to Jim Jonker, 1210 Wealthy St., S.E., Grand Rapids 6, Michigan, by October 5, 1961.

8. No previously published articles will be eligible.

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NEWS

FROM, FOR AND ABOUT OUR CHURCHES
by MRS. C. H. WESTRA


Don Langerak of Hope has returned home from the service.

On May 13 Roger King of Creston left
for 6 months of Army Service. He is also stationed at Fort Knox - we hope Glen and Roger can contact each other some time. Roger's address is: Pvt. Roger B. King, FR 16679801, Co. C, 4th Bn., 5th Tng. Regt., "BCT," U.S.A.T.C.A., Fort Knox, Kentucky.

The congregation of Lynden hoped that they might soon meet in their own building. The Consistory made a down payment on the former Gospel Hall building and the city council granted a permit to move this structure to their plots adjacent to the parsonage property. However, ten of their neighbors protested their moving an old building to a "new-home area," so the matter will be reviewed before the city council. As Rev. Harbach writes, "We shall present our case and rest in the Lord's will."

The Program Committee of the Reformed Witness Hour takes this opportunity to remind all the young people of our Protestant Reformed Churches who are planning to attend their convention next month in Loveland, Colorado, that our radio program can be heard over station KL 1 B, Denver. So - "Conventioneers" - (those of you who plan to spend a Sunday or two in Colorado during convention time) tune us in at 3:30 the Sunday afternoon you are visiting Colorado. The station again - KL 1 B, 990 K.C. on your dial. The Committee wishes our young people a joyous and successful convention and above all - God's blessing!

On April 25 the congregation of Southeast Church held their annual spring social in the parlors of the church. A miscellaneous program was rendered featuring a travelogue of Europe by Miss Ruth Bylisma, and an excellent lunch was served by the Mary-Martha Circle.

The Spring Concert of Adams St. School was given in First Church on April 27. This was the last in a group of programs sponsored by the 9th graders. The choir sang several selections and other numbers were rendered by the lower grades.

The program of the Hope Heralds which was postponed from the 16th due to the weather, was given on April 30 in the auditorium of the Southeast Church. This was sponsored by Beacon Lights.

On May 4 the Hope School Circle sponsored a program of slides and stereophonic music in our Hudsonville Church.

On the morning of May 11 about 23 mothers with their little sons and daughters gathered in the gymnasium of Adams St. School. These children represented the future kindergarten class and were gathered for the purpose of orientating both mothers and children with the school program.

The Men's Chorus of First Church travelled to South Holland on May 19 to present a program there.

The Spring Concert of the Protestant Reformed Men's Chorus was held in the auditorium of First Church on May 28. The proceeds were given to Adams St. School.

The newest "Future Conventioneers" (probably to attend the conventions beginning about 1976) are as follows:
A son born to Mr. and Mrs. Dennis Gleason of Hudsonville.
A son born to Mr. and Mrs. Donald Van Overloop of Hudsonville.
A daughter born to Mr. and Mrs. Erne Miedema of Hudsonville.
A son born to Mr. and Mrs. Gordon Van Overloop of Hudsonville.
A daughter born to Mr. and Mrs. Art Verhey of Edgerton.
A son born to Mr. and Mrs. William Buys of Edgerton.
A daughter born to Mr. and Mrs. Gerald Bouwkamp of First Church.
A son born to Mr. and Mrs. Fred Hanko of First.
A daughter born to Mr. and Mrs. B. Driesen of Hull.
A son born to Mr. and Mrs. E. Medema of Oak Lawn.
A daughter born to Rev. and Mrs. H. Han' of Hope, which is the first girl after four boys for them.
During the summer months most of our congregations fellowship together out of doors at an annual congregational picnic. Those we've heard about for this summer include:

On May 30, South Holland invited Oak Lawn congregation to spend Memorial Day with them at their annual picnic held at Glenwood Woods. Hope School picnic was held at Hager Hardwood Forest at 3:00 p.m. on June 7. June 15 was the date of the Sunday-School-Church Picnic of First Church, and this was held at Douglas Walker Park. The following day, Caledonia Park was the site of Southeast’s Sunday-School-Church Picnic. Hull held their congregational picnic on June 23 at Hull Park. Oak Lawn’s congregational picnic was scheduled for the 4th of July at Elim Christian School. Also on July 4 – an inter-church picnic including the congregations of Edgerton, Doon, and Hull was held at the grove of Jim Ver Hey. Proceeds of the day to be turned over to the Reformed Action Society. The congregational picnic of Hudsonville is slated for July 28, and August 2 Hope plans to have their Sunday-School-Church picnic at Johnson Park.

We'd like to extend congratulations to: Hudsonville’s oldest member, Mr. Cornelius Woudwyk, who celebrated his 88th birthday on May 1.

Mr. I. Korhorn of Hope, who on May 2 celebrated his 73rd birthday.

Mr. and Mrs. Herman Mulder of First Church who observed their 55th wedding anniversary on May 3.

Mr. and Mrs. Peter Cnossen of Southwest who observed their 40th wedding anniversary on the 12th of May.

Mr. and Mrs. J. Schaap of First Church who on May 13 celebrated their 62nd wedding anniversary.

Mr. and Mrs. I. Korhorn of Hope, who observed their 56th wedding anniversary on May 17.

The following young people made confession of faith in First Church on June 4:

Franklin Block, John Bult, Helen Flikkema, Alyce Hanko, Nancy Heemstra, Henrietta Korhorn, and Calvin Reitsma. On June 11 at Hope Church, Roger Harbin, James Huizinga, Charles Kalsbeek, Etta Kuiper, and Edward Langerkat confessed their faith. Arnold Vogel made confession of faith at Hull on July 2. May God strengthen these young people in the faith and cause them to walk a godly life before Him.

Called Home: Mrs. D. Boomsma of First Church at the age of 72 years.

The infant daughter of Mr. and Mrs. J. J. Dykstra of Hope.

We have the following changes of membership to report: Mr. and Mrs. Ronald Engelsma have transferred their papers from Southeast to Hudsonville Church. Mrs. Franklin Trizeenberg transferred to Kalamazoo from Southeast. Mr. Paul Schipper transferred from Southwest to Hudsonville. Mrs. John Kamps came to Hudsonville from the Beverly Chr. Ref. Church. Mr. Willem Hofman came to First Church from Oakdale Park Chr. Ref. Church. Mr. and Mrs. Harry Rutgers and sons, Robert, William, and Harry, transferred to First from Oak Lawn. Mrs. and Mrs. P. Vande Vegte and children, Patty, Sandy, and Larry, transferred to Redlands from Southeast. Mrs. Alvin Koolker’s membership was changed from Doon to Hull. Mr. G. Koop was received as a member at Hope from the Chr. Ref. Church of Boreno. Mrs. G. Koop came to Hope from Holland. Mr. and Mrs. Herman Woudenberg and two children transferred to South Holland from Edgerton.

Both Hope and Adams Schools held graduation exercises on June 9 – the former at Unity High School gymnasium with Rev. A. Mulder as speaker, and the latter at First Church auditorium with Rev. M. Schipper as speaker.

Wedding Bells rang on May 5 for Patricia Ijema and Donald Haak (Oak Lawn); on June 2 for Ileen Griess and Joe Linhart (Loveland); on June 7 for Beth Gras and Roger Bywork (Hudsonville); on June 13 for Judith Bouwkamp (Southeast) and Franklin Trizeenberg (Kalamazoo); on June 17 for Audrey Klaver (First) and Robert Haak (Oak Lawn). May God’s blessing rest upon them as they begin new homes in the sphere of the covenant.

BEACON LIGHTS

Fifteen
conformity
or
consecration

HOLLIS D. HEEMSTRA

From time to time we as individuals reflect on what we have been given and endowed with in the past and for what we are looking in the future. We realize we are subjects of time and a very real part of this animate world; but when time is well nigh spent, our lives will be adjudged a failure or success, a mess or a message, compromise or challenge, conformity or consecration. Let us consider conformity and its effects upon us, consecration and our need of it.

Conformity according to Webster is the action or act of forming to something established, some specified standard usage, or authority, and our obedience and submission to it.

Conformity to us often means to become like the crowd around us, to think, speak, live, and act just as others do. It means to follow the rest of the followers and to be afraid to be different or distinctive. This attitude of conformity is mentioned in Prov. 1:10-14, "My son, if sinners entice thee, consent thou not. If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause: let us swallow them up alive as the grave... We shall find all precious substance, we shall fill our houses with spoil: cast in thy lot among us: let us all have one purse..."

One of the greatest sins among Christian people, young and old, is the sin of conformity. Someone said, "There goes the crowd, I must follow for I am their leader." What our attitude is toward the crowd is important. Some take an attitude of isolation: "Since the crowd is evil, I'll isolate myself from it. I'll have nothing to do with people. I'll separate myself from them so completely that they will not be able to wrongly influence me." Withdrawal and isolation are not what Jesus taught or practiced. He said we are to be in the world, but not of it. John 17:15.

Others take a completely negative attitude against almost everything and are always fighting the crowd. They are like the obstinate deacon who came late to the deacon meeting and declared, "I don't know what you men have been discussing, but I want you to know I'm against it." He was not only ignorant but he was hopeless. Jesus never taught that in order to be a good Christian you have to be contrary to everything the worldly crowd does. Although many amusements and pastimes are questionable and sinful, this is not true of all of them. God's will is that we leave the sinful crowd completely to Him, not fearing its blame nor seeking its praise. The secret of Paul's power over the crowd was his emancipation from it. Acts 26:17-18 puts it, "Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light." He was delivered from the people and was no longer afraid of them; therefore, he could serve them, open their eyes, and turn them to light.

As we know, these days there is a tremendous pressure from the crowd toward conformity: "Everyone is doing it." "Everybody's going." "We are all buying it." "Everyone is using it." "It's the rage now."
"Don't be an odd ball." "Are you a square?" "Don't be a triangle." (A triangle is a square that isn't all there.) We all have this habit. This is the crowd and these are its themes. A radio announcer says, "This song is No. 1 on the hit parade, it's popular, everyone's singing it." In other words, "Don't be different, sing what the crowd sings, get into the mold with the rest of us." T.V. advertises in a similar manner: "One hundred thousand people can't be wrong." "Four out of five doctors recommend it." "The beer that is the joy of good living." "The cigarette of thinking people." All expect us to comply with their pattern. After all, who wants to be the ugly duckling or sore thumb? Who cares to be distinct or different?

All our life we are being poured into a mold. Paul says, "Don't let the world around you squeeze you into its own mold, but let God remold your minds within." Romans 12:2, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Now face squarely this second word: consecration. Consecration means to dedicate to a sacred purpose or service; and this dedication must be deliberate, conscious, and personal. God does not forcibly take anything from anyone. He takes only what we voluntarily and consciously give Him. Such a definite consecration will give a dynamic purpose to life, but it must be personal, complete, and irrevocable.

God deals with each individual personally. "Every one of us shall give account of himself to God" (Rom. 14:12). We have all been created with intellect, emotion, and will. We can know, we can feel, we can choose. God did not create a race of puppets. You are not a mechanism without intelligence or power to decide. You make your own decisions; therefore, you are morally responsible to God for all your choices and conduct. "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Cor. 5:10). We have the privilege and obligation to consecrate ourselves to God, to make ourselves available for His highest will, and to do this regardless of the lower choices and evil example of friends or strangers.

In these days of growing worldliness we must renew our vow to take a stand as Christian soldiers guarding lest ways of ease and luxury undermine our principles. We know only too well how much we often lack the real zeal we should have for spiritual things. What we need today more than easy money, wardrobes, rich homes, is a return to the demands of God's Word. Many of us feed on husks rather than corn as a result of the fact that things of real value become secondary or even last! It is not that we totally neglect reading God's Word, but the formality with which we read it and our lack of interest does nothing to nurture that faith implanted by the Spirit of God. Our apathy shows itself in the ideals that are set up in our homes and in the distorted values we often hold up as good.

But a meaningful consecration involves more than just a personal decision that could be general and limited. Christ must be Lord of all or He is not Lord at all. Christ demands all of me. What He demands I am able to give. What I am able to give I must give or suffer the consequences of defeat and frustration. He owns us by creation and by redemption. "Ye are not your own, for ye are bought with a price (1 Cor. 6:19b-20a). You understand you really give Him nothing; you only make available to Him what is already His.

In consecration the total life is involved. God demands every member of the body, every part of the being, every area of the life. All present desires and future ambitions, every hindering habit and secret love, every evil association and questionable friendship, each unequal yoke and impure imagination, all rights to choose your own plans — everything — must be consecrated. Surrender in this spiritual battle means victory and glorious slavery to God! This means we will not be crowd controlled but Christ controlled. So let us be spiritually awake, dedicated and consecrated workers so we can say with Paul in II Timothy 4:7, "I have fought a good fight, I have finished my course, I have kept the faith." This is victory!