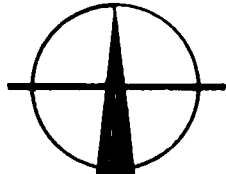


BEACON LIGHTS

*FOR PROTESTANT
REFORMED YOUTH*



March 1970

Behold!

CALVIN REITSMA

***"Not What Your
Country Can Do"***

RANDY MEYER

***"Do We Need
Our Christian
Schools?"***

KEN KUIPER



BEACON LIGHTS

VOLUME XXX

MARCH 1970

NUMBER 1

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

EXECUTIVE BOARD:

- Randy Meyer President
- Ken Kuiper Vice-President
- Karen Kuiper Secretary
- Linda Ekema Assistant Secretary
- Jim VanOverloop Treasurer
- Dave Lanting Asst. Treasurer
- Sally Elzinga Librarian

EDITORIAL STAFF:

- Calvin Reitsma Editor-in-Chief
- Marvin Kamps Associate Editor
- Jan VanOverloop Finance Manager
- Ben Witsier Managing Editor

STAFF:

- Doris Decker Clerk
- Gayle Dykstra Asst. Clerk
- Jim Lanting Asst. to Man. Ed.
- Beth Westra) Proof Readers
- Joanne VanBeek)
- Ken Kuiper)
- Mary Kregel) Public Relations Staff
- Jane Schipper)
- Judy Oudersma)
- Jim Lanting)
- Patricia Kamps) Subscription Managers
- Karen Hoekstra)

CONTRIBUTING EDITORS:

- Rev. Robert Harbach Truth vs. Error
- Agatha Lubbers)
- Shirley Gritters) Critique
- Sherrill Gritters)
- Karen Lubbers News Editor
- Rev. G. Lubbers, Rev. G. Van Baren From the Pastor's Study

All material for publication should be addressed to CALVIN REITSMA, 3287 S. Canal, Grandville, Mich. 49418. Grand Rapids subscribers please forward subscription dues to PAT KAMPS, 14395 - 48th Ave., Coopersville, Mich. 49404. Subscribers outside of the Grand Rapids area please forward subscription dues to MISS KAREN HOEKSTRA, 952 Temple, S. E., Grand Rapids, Mich. 49507.

All undeliverable material (Forms 3579) should be returned to BEACON LIGHTS, Box 7383, Grand Rapids, Mich. 49510.

Second Class Postage paid at Grand Rapids, Michigan. Subscription price \$3.00.

In This Issue

EDITORIAL	1
Behold! - Calvin Reitsma	
FEATURE	2
"Do We Need Our Christian Schools?" - Ken Kuiper	
CRITIQUE	4
Arnold J. Toynbee: An Introduction, Analysis, and Evaluation - Agatha Lubbers	
FROM THE PASTOR'S STUDY	7
"Not Conformed But Transformed" - Rev. G. Van Baren	
CONTRIBUTION	9
"Not What Your Country Can Do" - Randy Meyer	
BRIDGING THE GAP	10
See Terpetra	
TRUTH vs. ERROR	11
The Spider - Rev. R. C. Harbach	
BOOK REVIEWS	13
See Terpetra	
NEWS FROM, FOR AND ABOUT OUR CHURCHES	13
Karen Lubbers	

BEHOLD!

Behold! Behold the cross of Golgotha, empty on its barren hill. Behold the weeping people, their Hope is dead in all that wasteland. Behold the mocking soldiers, quiet now in the emptiness of victory. Behold the women at the well, the men at their labors, the children at play. Behold them; they crucified our Lord.

Behold the faithful preacher, expounding the Word of God. Behold the Church-folk listening with concern. Behold the innocent child sleeping on his mother's knee. Behold them; they crucified our Lord. Behold the cross of Golgotha; see that cross in the father-head of Adam; know that it is for you, the covenant-child that our Lord has died. Behold the cross, remember, and believe!

Then turn, behold the empty tomb! Behold the soldiers, running through the trees in fear and consternation. Behold the woman come, lonely, searching, afraid. Behold the angel of the Lord, and behold the Christ, risen! Behold, remember, believe!

Behold the world, mocking, rebuking, and persecuting. Behold the child of God, questioning, searching, fearing. Behold the Christ guiding, reassuring, comforting. Behold, remember, believe!

It has not been many weeks since the searing cold of winter enveloped the land. It seemed, then, that there could never have been any spring. The thought of death was all-pervasive, and repressing. The winter of death, which holds in its palm the promise of life, is a picture of the winter that was Calvary, when victory was won in the palm of death. Just as spring could not come without the cold of winter, just as the flower of the tulip will not bloom without the cold of frost, so death could not be conquered outside of death, nor life won outside of the passing through death.

There are times in the life of the sincere Christian when his spiritual life seems to be in the calvary of winter's death. It appears as though there is no life in him, no hope, no future. He cannot find his God, nor pray to Him. It is as though the heavens were covered with an impenetrable brass shield. He has lost his hope and trust

in the Lord. Yet, even in the throes of Calvary the Light of God shone; even in the throes of winter, spring sings. Behold the yellowing willows along the river bank, the tracks of the rabbits through the deep woods, the tiny snow fleas rejoicing in the first warmth of winter's sun. Behold the Christ, swallowed up in physical death, yet with His Spirit in the loving hands of the Father. Behold Golgotha, and see in Golgotha, the empty tomb.

Behold the empty tomb. Hear the words of the angel: "He is *not here* He is risen, even as He said!" Come ye children of the Covenant! Come, see the place where the Lord lay, for He is risen, risen from the dead! Behold! Remember! Believe! Now, look around you. Can you not see the empty tomb? Can you not see death swallowed up in life? Look around you. The dry dead bulb you planted last fall is now a bowing, graceful tulip. The trees which looked like no more than bunches of dead twigs are green and yellow with bursting life. The streams have ceased their frigid gurglings, and are babbling with joy. It is the season of quickening. Come, see the place where the Lord lay. See death swallowed up in victory, and seeing, believe!

Let not your soul be troubled in the meshes of spiritual barrenness. Do not be blinded by the death which is this life. Cease your vain strugglings to find God yourselves. Remove the film of desperation which is this world and behold the empty tomb. Behold, remember, believe!

It is the season of quickening. Easter and all the frills the world attaches to it will soon be here. Let us not forget the death and resurrection of our Lord in the folly of this world.

Death was swallowed up in victory on that lonely cross, the power of the victory was shown in the empty tomb. The realization of that victory is living in each child of God, for we are not dead in sin, but alive unto Christ. We shall not die the eternal death of hell, but live eternally in the glory and glorification of the Almighty.

Behold the cross of Calvary, remember Who died there; do not forget why He died.

Behold the empty tomb. Remember Who arose there; do not forget why He arose.

Believe that Christ died for your sins, that he arose for your justification, that He

reigns as your representative before God's throne.

Behold! Remember! Believe! and LIVE!

C.R.

FEATURE

"Do We Need Our Christian Schools?"

KEN KUIPER

This may seem like an old question to a lot of our readers. It is no wonder that it would. After all, we have been brought up with the idea of Christian education pounded into our heads from the pulpit and also in the *Standard Bearer*. Yet sometimes we as young people doubt the real necessity of our own — very expensive, I might add — Christian schools. Sometimes we feel that perhaps our ministers are over-emphasizing the role of the school and generally being a little too tough on public education. Sometimes we feel that education is outside the church's sphere of influence just as the state is. And it is for that reason that I — as a questioning young individual — am writing this paper.

I would like to begin by quoting a very familiar Psalter number, taken from Psalm 119,

*"How shall the young direct their way?
What light shall be their perfect guide?
Thy word, O Lord, will safely lead,
If in its wisdom they confide."*

This psalm contains the most important thing that we must realize when dealing with religious education. That is, "the fear of the Lord is the beginning of wisdom." Since education is a search for wisdom, we must begin with the fear of the Lord.

All parents vow when their children are baptized in our churches to see that they are brought up in the doctrine of the Old and New Testaments to the best of their ability. This means, first of all that education must begin in the home.

The home is probably the most important unit of government and instruction there is. If the home is corrupt, education facilities, coming under the preaching, and other outside influences will very likely be ineffective. The home is the important thing. The home must be an expression of Christianity — with

Christian parents taking the time to instruct their covenant seed in the way of truth.

Because the home is so important to Christianity, the home must remain pure. This is very difficult in the world of today to say the least. Many of our homes have a direct link with the world occupying a commanding place in our living-rooms or dens or rec-rooms. I am referring of course to the one-eyed monster, the television set. The T.V. is one instrument which can often nullify the work of parents to teach their children the truth — especially today. There is so little on T.V. that is worthwhile! Most of it is direct appeal to our sensual instincts. And sometimes we may say, "Oh, but Johnny knows what to reject — he knows what's right and what's wrong!" But when small children grow up with a television spewing forth the world's deadly poison constantly, the effects can creep in. But I have deviated from my topic.

I think we agree that the home is the primary place of instruction. And this is why many people say that Christian schools are unnecessary. "I can teach my son the doctrine at home and he will be a witness at school of the Christianity we love." It sounds very noble, I must admit. But the problem is that the children are at school a large portion of the day and what you can teach them at night can not offset the ideas they mold in school. For children are very impressionable people, and the public schools are not neutral, but set forth ideas which go along with the philosophies of the times and not Christian principles.

This is why it is so important that we are able to send our children to schools where we know the teacher is a saint, teaching in a Christian school because he is motivated by a desire to instill in our youth a proper sense of their relationship with God and their fellow men.

Do we need Christian high schools then? Isn't ten years of Christian education enough? The answers to those questions are Yes! and No! in that order. High school students are at the age where they really begin to dig deeply into life and it is very important that they are able to ask more mature Christians for their answers. In a Christian school, young adults are taught to look in Holy Scripture for the answers. In the public schools, the answers must be found thru the use of logic and reason — not reliance on God, but reliance on man and man's intellect.

Now, so far I must admit I sound exactly like the ministers that we have heard explain why Christian education is important, i.e., 1. Our parents vowed to instruct us to the best of their ability in the Truth. 2. The home is the principal place of instruction. 3. The Christian school is an extension of the home. 4. The public school teaches a rationalistic, non-Christian philosophy damaging to our youth. 5. The Christian school, on the other hand, preserves the idea that we rely on Scripture for our sense of values. These things we have all heard. But I am a student, and students are known to be natural skeptics. I must concede that I felt the whole thing was a little over-done. After all, only a small portion of Christians maintain day-schools. Notably, the Christian Reformed, and the Protestant Reformed Churches.

So now we must ask ourselves if Christian schools are really worth the price we have to pay for them? Could we attend public institutions and still come out all right? There was a time when I could have answered those questions "Maybe not," and "Yes, I think so" in that order. But no longer. You see, I now go to a public institution of so-called higher education. I was appalled at what I encountered.

I would like to give a sampling of the things I have actually heard. In my English class — where my teacher was of a Baptist background, but had become discontent with Christianity, I listened as Christianity was equated with Islam, Buddhism, Shintoism, Confucianism, Hinduism, Brahmanism, and Sikhism! We were told outright that all religions were the same — only the symbols different, and therefore the important thing was to believe in some set of sym-

bols whatever they were. But John leaves no room for that kind of philosophy when he says in his first epistle, chapter two, verse twenty-two, "Who is the liar but he who denies that Jesus is the Christ?"

In my biology class I was told that the only possible view of the world is mechanistic — that is, entirely without the supernatural. Quoting from my textbook, "If outcomes of natural events were pre-ordained, then changes in conditions could not affect the outcomes. But since preordination does not exist in nature, it is erroneous to say that nature exists for a certain purpose." This is of course, contrary to any scriptural approach to nature.

My political science class heard the professor telling us — "If you feel the war in Vietnam is wrong — protest it! Resist the draft, change the schools, and demand your rights!" Certainly such a breeding of disrespect for authority by our public educational system is responsible for much of the unrest of our campuses now.

Let me quote something my English professor said to me last semester. He knew my religion because I often wrote of it in my compositions. "Ken," he said, "you will find that as you progress in your education, you will more and more reject the supernatural. For an educated person to accept supernatural events as recorded in the Bible is a very rare thing. You will realize that scholars can not accept such views!" Believe me, that shakes one up!

I could go on . . . perhaps telling you of Mr. B. who said to our class that we were "all part and parcel of God. If you love something, that's God. If you care for life, that's God . . ." But I feel that I have made my point. The public school system leads to a denial of the supernatural and of the values dear to Christians.

I feel now — more than I ever did when I attended our own schools — that they are indeed very important. They are worth the price we are paying. They are worth much more. I feel that Christian education is vital to the proper bringing up of our youth — as an extension of the Christian home.

I began this article by quoting Scripture — so also would I like to end it. This time quoting Proverbs 22:6 — "Train up a child in the way he should go, And when he is old, he shall not depart from it."



CRITIQUE

AGATHA LUBBERS

ARNOLD J. TOYNBEE: AN INTRODUCTION, ANALYSIS, AND EVALUATION

One of the greatest of the twentieth century philosophers and interpreters of history was Arnold J. Toynbee. Spengler (1880-1936), the German philosopher who taught in his book, *The Decline of the West*, that every culture passes through a life cycle similar to that of human life, never became as popular as Toynbee. Toynbee's works did become popular among historians and the authorized condensation by Sommervell of Toynbee's 12-volume *A Study of History* helped to popularize his works and ideas. The optimism of Toynbee contrasted with the pessimistic determinism of Spengler also helped to make the philosophy of the former palatable to a broader group of historians.

I have chosen to discuss Toynbee rather than one of the historians who have interpreted U.S. History because the vision of Toynbee and the scope of his philosophy is panoramic and universal. His is a worldwide, world-encompassing philosophy of history. The vision of men such as Frederick Jackson Turner, Henry Commager, and Charles Beard is limited and parochial because these historians limit themselves to an interpretation of U.S. History. We hope in later essays to analyze and evaluate the work of historians who have limited themselves to an interpretation of the history of this country.

Who is Toynbee?

Arnold J. Toynbee was born in London in 1889 and still lives in England. He was educated at Winchester and Balliol College at Oxford University. He graduated from Oxford in 1911 and immediately went to study at the British Archaeological School in Athens. While he was in Greece he acquired a lasting interest in the history of classical civilization. He said that while he was hiking around Greece on the trail of

Epaminondas¹ and Philopoemen² and was listening to the talk in the village cafes, he learned for the first time of the existence of a foreign policy of the British statesman, Sir Edward Gray. When World War I began, Toynbee served with the Political Intelligence Department of the British Foreign Office, leaving a teaching fellowship at Balliol College at Oxford University. In 1919 he served as a delegate to the Versailles Conference as a specialist on the Middle East situation. He confesses that his wartime experiences, and his experiences associated with the writing of the peace treaty, served to bring to his thinking a new awareness of the continuity within history and a realization that the events he was witnessing were not unrelated to the history of Greece and Rome. He returned from Paris and until 1924 became the professor of Byzantine and modern Greek languages and history at the University of London. From 1925 until 1955 he served as director of studies for the Royal Institute of International Affairs and as Research Professor of International History. From 1920 to 1938 Toynbee wrote the yearly *Survey of International Affairs*. From 1934 till 1961 he worked on his 12-volume work, *The Study of History*.

What was the Background of Toynbee's Philosophy of History?

Toynbee's interest in the meaning of history must be found in his early devotion to the study of classical culture. In fact Toynbee claims that the history of Greece and Rome are the true pattern which all other civilizations must follow. In *Civilization on Trial* Toynbee gives three reasons the historian should have a classical education.

1. Graeco-Roman history is finished. Because it is finished, this history can be seen in perspective. On the other hand Western world history is unfinished, and we do not know its ending. We cannot see the general aspect because we are part of the crowded and agitated stage.

2. Graeco-Roman history is not cluttered with details. Since the time of the Graeco-Roman age many of the details of this history have been deleted and the materials that do survive are manageable in quantity and they are choice in quality.

3. Graeco-Roman history is ecumenical and not limited in its outlook. The dominant note of Graeco-Roman history is unity. Toynbee insists that we are mistaken when we emphasize national history because national history is too limited in its outlook and its affect.

Toynbee goes on to say in *Civilization on Trial*:

What we read today in Thucydides³ concerning his experiences in the past are the experiences we have in our world now! Thucydides' present was to be my future! Thucydides' world and my world though chronologically distinct are philosophically united and contemporary.

In an article "I Owe My Thanks," *Saturday Review*, Oct. 2, 1954, pp. 13-16, 52-55, Toynbee admits that there were other influences beside his interest in Graeco-Roman history. He thanked Edward Gibbon for showing him what an historian can do; he thanked Sir Edward Creasy for his *The Fifteen Battles of the World*⁴ because this gave him his first notion of the possibility of a universal history; he thanked C. G. Jung for his psychological insights; he thanked Plato for teaching him to use his intellect as well as his imagination; he thanked Robert Browning for the concept of challenge and response. Others who received special commendation were John Stuart Mill, Theodore Mommsen, Goethe, Heine, and Herodotus. The Gospels he thanked for giving him an awareness of the divine being in history. (It will become obvious that he missed the meaning of the Gospels.) World War I he thanked for allowing him to see that the world of 1914 was entering upon an experience which Thucydides had already recorded.

What Did Toynbee Try To Do?

Toynbee professed to set out to free the study of history from the prison house of determinism.⁵ He believed that previous philosophies of history had been characterized by determinism. He said concerning Spengler in *Civilization on Trial*, p. 10.

Spengler was, it seemed to me, most unilluminatingly dogmatic and deterministic.

Toynbee also wished to rescue the study of history from the pitfalls of a meaningless existentialism. Existentialism has an answer for the moment and has no need for the interrelation and the interdependence of all things. That which happened in the past and that which will happen in the future has no meaning for the existentialist.

What Method Did Toynbee Follow?

Fritz Stern in *The Varieties of History*, p. 23, says:

In a grandiose manner Toynbee triumphed over the limits of the conventional historian and by his rather simple explanation of the growth and decline of civilizations captured, at least for a time, the public's imagination.

Toynbee advocated the study of history through the examination of the rise and fall of civilizations. He believed that the historian must study civilizations because they are the smallest unit of historical study which will serve as a basis for the discovery of the meaning of history. In *Civilization on Trial*, p. 9, Toynbee says:

One of my own cardinal points was that the smallest intelligible fields of historical study were whole societies and not arbitrarily insulate fragments of them like the nation-states of the modern West or the city-states of the Graeco-Roman world. Another of my points was that the histories of all societies of the species called civilizations were in some sense parallel and contemporary; . . ."

To What Conclusions Did Toynbee Come?

The conclusion of Toynbee forms the thesis of his work. In his investigation he distinguishes at least twenty-one civilizations. Five or seven, he says, are still alive. He states that these civilizations grow by responding successfully to challenges under the leadership of creative minorities, and decline when the leaders fail to react creatively.

Toynbee notices that various attempts in the nineteenth century were made to explain and solve this problem of the rise and decline of civilizations. Two solutions cited by Toynbee to have been attempted in the nineteenth century were race and environment. Race and environment were suggested as key factors for the understanding of the rise and decline of civilizations because these factors suggest hereditary and environmental aspects of the problem. Something hereditary or environmental, says Toynbee, has been used to show the loss of creative power in a civilization which inexorably results in their disintegration and dissolution. Toynbee attempts to avoid this inexorable determinism of Spengler and others by saying that the death of a civilization is not inevitable for it may or may not continue to respond to successive challenges. Toynbee also refutes Gibbon's theories which were popularized in the *Decline and Fall of the Roman Empire*, "that civilizations decline because of their loss of control over their human environment, and that they fall because they cannot withstand assaults launched upon them by alien enemies." Toynbee's criticism of Gibbon results in the conclusion by Toynbee that the loss of control over the human environment (amongst the Romans the human environment was the barbarians), has no more to do with the breakdown of a civilization than does its loss of control over its physical environment.

Because race and environment, as espoused by the historians of the 18th and 19th centuries, seemed to Toynbee to be ineffective and unsatisfactory means for unlocking the mystery, he turned to mythology.

What is the Place of Mythology in Toynbee's Method?

Mythology becomes the key for Toynbee's method of interpretation. Toynbee turned to Goethe's *Faust*. In *Faust* Mephistopheles presents himself before the throne of God and challenges God to give him a free hand to spoil, if he can, one of the Creator's choicest works, Dr. Faustus. In Goethe's *Faust* Mephistopheles is created to be swindled or hoaxed but in Toynbee's opinion Mephistopheles (the Devil or Satan) is a genuine challenger. God genuinely, according to Toynbee, puts his created works

in jeopardy in order to win an opportunity of creating something new. Because the Devil is a real challenger, we are bound to assume, says Toynbee, that he does not always lose. According to Toynbee the working of challenge-and-response explains the otherwise inexplicable and unpredictable origin, growth, disintegration, and collapse of civilizations. Concerning this rise and fall of civilizations Toynbee says in *Civilization on Trial*, p. 13:

Briefly stated, the regular pattern of social disintegration is a schism of the disintegrating society into a recalcitrant proletariat and a less and less effectively dominant minority. The process of disintegration does not proceed evenly; it jolts along in alternating spasms or rout, rally, and rout. In the last rally but one, the dominant minority succeeds in temporarily arresting the society's lethal self-laceration by imposing on it the peace of a universal state. Within the framework of the dominant minority's universal state the proletariat creates a universal church, and after the next rout, in which the disintegrating civilization finally dissolves, the universal church may live on to become the chrysalis from which a new civilization eventually emerges."

(To be continued)

-
1. Epaminondas was a fourth century B.C. Greek general often studied by Philip II and Alexander of Macedonia.
 2. Philopoemen was a second and third century B.C. Greek general of the Achaean League, which was dissolved by the Romans in 146 B.C.
 3. Thucydides was a fifth century B.C. Greek historian.
 4. A historical work of the nineteenth century A.D. in which the author discusses those battles which in his opinion have been a major cause for some great and permanent political changes in Western history.
 5. The doctrine that all facts in human history are absolutely dependent upon and conditioned by their causes.





FROM THE PASTOR'S STUDY

REV. G. VAN BAREN

"NOT CONFORMED BUT TRANSFORMED"

Romans 12:2 — *"And be not conformed to this world: but be ye transformed by the renewing of your mind. . . ."*

Two mutually exclusive positions are presented: conformed *or* transformed. And which are you?

Forbidden to the child of God is conformity with this world. To "conform" suggests a form which is imitated. In this instance, the form imitated is the form of the world. This present "world" is totally corrupt; and in this total corruption, it develops as the end of time approaches. The form which this world assumes today is a form of rebellion. Some youth particularly pride themselves in rebellion. Their dress and action are meant to emphasize this rebellion. It is a form of open sin against God and His law. The world will openly flaunt its lust. In movie as well as on the printed page, it displays its utter disregard of the seventh commandment — and the others as well. The world adopts a fashion which is meant to provoke sensual thoughts and desires. The world reveals its covetousness in its emphasis upon the material.

To be "conformed to this world" is to adopt its principles and practices. Perhaps

one would hastily say that a Christian does not conform to this world. The very thought of conformity is repugnant to us. Or is it? It is true that we do not conform in the grosser of the sins of this world. We do watch our tongues; we refrain from participation in the world's most notably evil entertainments; we reveal not the terrible lusts of this world. Yet, are we not in far too many ways conformed to this world? I greatly fear that we are. And the trend towards greater and greater conformity is obvious. I could point, for instance, towards the Christian Reformed Church. There movie attendance has officially been condoned. Pressure is being applied to allow the dance. But we need not look at others. The question we must face: in how far have we conformed to this world?

To what degree do you conform with the world in the seeking of entertainment? Its gross forms of wickedness you reject. What do you, however, enjoy to see on television? What songs prove to be entertaining to you? Does the movie tempt you? Do you begin to find also the dance to be

appealing? Can't we find many arguments whereby we can convince ourselves that the entertainment of the world is indeed quite worth-while? To what degree are you conformed to this world?

The question could be asked, too, to what degree do we conform with the dress of this world? To what degree do Christian young men and women imitate the world? Immodesty seems to be the order of the day. That immodesty is particularly obvious in young women's dress. There seems often to be little or no difference in dress between members of the church and the citizens of the world. Are we simply conforming to the dictates of worldly fashion? Ought it not to be deeply disturbing that our outward appearance is essentially no different than the appearance of the members of this world? Be not conformed to this world!

Conformity is evident in our sense of values. Man has placed great emphasis on material things. He must have certain conveniences. He must have certain pleasures. The world itself speaks of "keeping up with the Jones." We want to do this too. We conform ourselves to this present world.

The Word of God warns, "Be *not* conformed. . . ." The child of God not only, positively, belongs to Christ, but at the same time he has no part with this world. Obviously, the Christian can not physically remove himself from this world. We live in it — and must for a certain span of time. But we can not go along with its corruptions. Our separation, our difference, ought to be evident in every sphere. Is it?

Positively, there must be evident in the saint the transformation "by the renewing of your mind." To conform emphasizes that which is outward; conformity is to put on an appearance similar to that which the world possesses. But transformation is inner or spiritual. Transformation is metamorphosis — a change which might be compared to that which takes place in the worm which changes to the butterfly. Transformation involves that change in us whereby we who possessed the image of the devil are now given, for Christ's sake, the image of God. This change is not something outward or superficial, but it is inward and begins with the heart. It is part of regeneration — to be born again. Through this trans-

formation, the image of God is again seen. There is evident true knowledge, righteousness, and holiness. This transformation we confess has taken place in us. It is this fact which makes it impossible for the Christian to be conformed to this world. When one is transformed, he will not want to be conformed to the world.

Transformation is within — affecting the heart and the mind. From this, proceed all the issues of life. The transformation of the mind suggests that there is now new direction for the whole of our lives. Our thoughts, our words, our deeds are all affected by this amazing change. The Word of God continues by emphasizing in Romans 12:2 that transformation has this effect: "that ye may prove what is that good, and acceptable, and perfect will of God."

How is that transformation seen in you? There must be obedience in love to those in authority. There must be proper use of time and talents. There must be the seeking of proper entertainment. There will be proper dress. There will be proper conversation. This fruit of the Spirit must be revealed in our walk.

Young people, too, in this transformation reveal kindness and consideration one for another. Rather than trying to hurt through unkind words or actions, they, for Jesus' sake, encourage and help the other. And, for Jesus' sake, young people can be of great help and encouragement to many who are much older than they. Transformation results in spiritual service to others in their need. Transformation shows itself in spiritual concern. There will be the study of God's Word; there will be regular times for prayer and meditation. For those who are transformed are different from the people of this world.

Are you conformed — or transformed?



"Not What Your Country Can Do"

RANDY MEYER

About eight years ago, this phrase was part of a speech by the late President, John F. Kennedy. I am sure we all know what Mr. Kennedy was referring to. The entire sentence goes: "Ask not what your country can do for you; but what you can do for your country."

I am not about to discuss at this time our obligations and services to our country as such. Instead, I would like to compare our potential services in relation to our country to service to an organization which is even closer — our church. Rendering service to our country is really something to be commended, of course. However, we as young people do not always have clear-cut opportunities to serve our country in the expected ways. I do think, though, that a lot of good opportunities to serve our church do present themselves every year.

It has been said in the past that the majority of young people in our organizations are apathetic. The word "apathetic" means inactive, not showing emotion, not being involved in various activities. Sometimes it has also been inferred that because we as young people do not work hard enough at our projects and programs, they are not always successes. The people who say such things are talking about you; they are talking about me. I do not agree with them, and I know that you do not think that the majority of us are apathetic, disinterested young people.

All that we have to do to refute this apathy nonsense is to point out the real effort our young people put out to make the recent convention the tremendous success it was. Look again at the past efforts to finance other conventions, to publish our magazine, to make our projects and parties successes. These accomplishments are because of young people who worked and sacrificed for them.

Today we have even greater goals than ever before. To realize our goals we as young people need money in ever greater quantities. Of course we as young people cannot now rest on our laurels. The efforts

of the past do not really bear directly on the present and future as far as our organizations are concerned. We know that in order to attain our goals we have to campaign and work for them.

I would like to take this chance to encourage all of you as young people to become more involved in all of the activities of our churches. I would suggest that by working just as hard for next convention as you did for the last one is an excellent way of becoming more involved. Of course, many of us are already involved, at present, in various activities. This is good. The key to becoming involved in the long run, however, is to take a direct interest in the affairs of your society. Even the small and seemingly insignificant activity should be carried out with vigor. The small activities are, after all, small but vital cogs in your organization and your church.

The question arises, though, how does one become more enthusiastic about the activities and programs of his society? First of all, a person should work for a certain goal. He should make his society's goal his goal. A young person must be willing to work for the good of the whole organization. Secondly, and following from this, is the feeling of accomplishment and success a young person should expect to be generated by working with others toward a goal. A young person just does not realize the pleasure and satisfaction that can be had by working with others, unless he actually does work with others.

I say this as a challenge — see for yourselves the sense of accomplishment that working in a young people's organization brings. What can you do for your society, for your Federation of young people? Be willing to work and sacrifice for your organization, your society. Be involved, in as much as you can, and count it a privilege to be a *doer* among other young people. Remember — ask not what your society can do for you, but what you can do for *your* society.

BRIDGING THE GAP

SUE TERPSTRA

There is no doubt in my mind as to whether a generation gap exists in this country among the children of the world. Anyone can see quite plainly that parents and their children, particularly the teenaged ones, are drifting apart in their opinions as well as in their moral standards. Rebellion against parents and other types of authority is being manifested by teenagers all over, in the form of rioting, civil disobedience, and other uprisings. This should be very little of a surprise to the Christian, for Christ Himself has told us that in the world "the children shall rise up against their parents." The question of whether the world has been affected by a generation gap is answered in an obvious way, but another question remains yet to be answered. I have chosen to answer the question "is there a generation gap in the church?" because I think that very few people ever stop to think about the true meaning of a generation gap and the effect one would have on our churches if there were a generation gap.

One of the most important reasons behind the rebellion of today's teenagers is their opinion that they need not be brought up under the same set of rules that their parents grew up under. They argue that the world has changed a lot since "way back then," and because of this, the same outdated set of rules should not be applied to them. We, the children of God should not believe this way. Almost every one of us is being brought up by parents who use the Bible as their Guide. This Guide has passed through the hands of many a God-fearing parent in the line of covenant generations. It is unchangeable, no matter how much the world around us changes; it is infallible, and though other rules may become outdated or be proven wrong in some way, "His truth endureth to all generations." Rejection of this set of guidelines our parents have

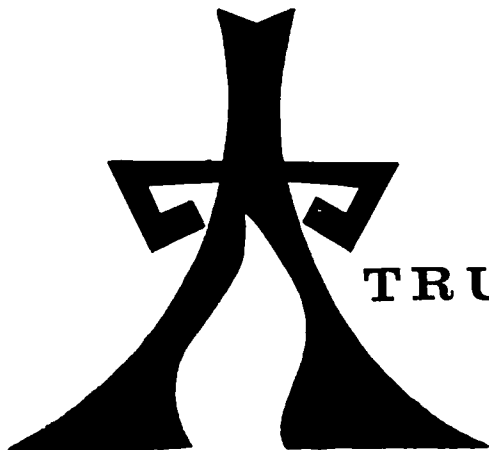
set before us, would be a sin against God, for then we are rejecting His Word and God Himself by it.

There are other reasons for the generation gap being a sin also. In the fifth commandment we are admonished to honor our father and our mother. Disobedience of this is also a sin. God has placed those in authority over us in order that we might obey His commandments through them. The rebellion of this day and age is a very clear example of disobedience to this command of God. God has also placed us here for a reason, that He might gather from among the world, a Church unto Himself. We are therefore only pilgrims and strangers here, looking forward to another kingdom. Young people and their parents argue most of all over the state of the world. Young people of the world are becoming too concerned over the state of the world. Constant arguments are arising over who is responsible for the problems of wars, pollution, and racial conflicts. We should never let the arguments between us and our parents become so involved with world problems that we forget our calling here. Our first concern should be the furthering of God's Kingdom, and not Utopia.

I do not believe there is a generation gap in our churches. I have not been persuaded of this because I see young people of our churches respecting their parents so perfectly or never rebelling or becoming very involved in affairs not of the churches' concern, but because when I see young people I know falling short of perfection I also see the repentance God places in our hearts. But most important of all is the fact that both parents and children have the love of God in their hearts. How, then can there be a generation gap between them when they are so strongly joined by an everlasting bond?

The Beacon Lights Staff wishes to thank the following for their contributions:

Southwest Protestant Reformed Church, Nov.	\$ 33.11
Southwest Protestant Reformed Church, Dec.	28.22
Hope Protestant Reformed Church (Redlands), Jan.	44.00
In memory of Ron (Mr. and Mrs. Geo. Yonkers)	50.00



TRUTH vs. ERROR

REV. ROBT. C. HARBACH

THE SPIDER

Sad it is when many, stumbling and groping blindly along the Broad Way, never discover Interpreter's house, no, nothing more than Legality House in Moralitytown, or Eat-Drink-and-Be-Merry Inn at Sodomton. The house of Interpreter was established by the King of the place for the instruction of pilgrims. There they catch sight of such intriguing things as the dunghill raker, the hen and her chicks, the butcher killing a sheep which dies quietly, patiently, without murmurings and complaints; the robin, beautiful, but with an ugly spider in its mouth; a tree rotten inside, yet standing with bright green leaves. Leaving the place, the pilgrims, characteristically of their pilgrim nature, sang of what they had heard and seen there.

*The butcher, garden and the field,
The robin and his bait,
Also the rotten tree, doth yield
Me argument of weight:
To move me for to watch and pray,
To strive to be sincere,
To take my cross up day by day,
And serve the Lord with fear.*

To do this, and to be mature members of this household, young pilgrims must prepare themselves by study of the Word of God. Let them study the faith of the Reformers. Let them learn to confess the truth of Interpreter. Let them learn to interpret His Word revealed in nature, in man, in Scripture, in providence, in the good fight of faith. Let them resolve this year by

God's grace to read some great book of the faith by some great man of the faith. Then let them do as resolved. Another book they ought by now to be reading, one "inexhaustibly and unfailingly interesting," is one which

*seems a novelty, and yet contains
Nothing but sound and honest Gospel strains.*

In those strains you have heard of the man with the muck rake. Who has not seen the man? He can look no way but downward. He bends over with a muck rake in his hands to grovel in muck, sewage, dunghills, and the like. It never enters his mind to exchange his muck rake for the crown of life. Scavenging through waste, grime, slime and scum, he is more concerned to turn up a rusty nail than to lay hold on the celestial crown. He is a man of *this* world. His posture and muck rake reveal his carnal mind. Heaven to him is a fable. The world is his only god, good, goal and goal. Could it be that there are people like this man in the house of Interpreter? that even there, or in the company of its members, minds are muck-raking? that listening to sermons, they are still muck-raking? or that their conversation (manner of life) is but a form of muck-raking? that their life invariably runs in the vein of the poor, miserable chaff, rotten wood, hay and stubble of earthly things? With them it is, that when there is no muck to rake, that is, when the church is good, the minister is good and

the sermon is good, these things will not be noticed, but nit picking will set in and muck-raking will follow, and continue, for it is deemed a waste to lose a moment at it. Like the Pharisees, boasted epitomes of perfection, they are muck-raking adepts. Perhaps, and it is hoped, that at such a sight you pray, "Lord, deliver me from this muck rake!" "That prayer has lain by till it is almost rusty." There are prayers scarcely used by Christians, which, contradicting their habitual conduct, ought to make us grieve for them and tremble for ourselves.

What do people say as they step out of Interpreter's house into the street? Good, if they can report, "Here have I seen things rare and profitable; things pleasant, dreadful; things to make me stable." Sometimes you hear it said, "I don't believe a word of it!" Or people say "able!" or "nothing!" or "excellent!" or "fair" or "great" or "mediocre." The interpreter should not pay much attention to such remarks, but strive to put forth occasionally things "rare," often things "pleasant," sometimes things "dreadful," but always things "profitable."

The public rooms of Interpreter's house revealed to Christian just such things. There were dark rooms, one with an iron cage, confining not a tiger or lion, but a man gripped in despair. Before we leave the scene, we must take a very brief look at the very best room in the house. Mercy and Christiana looked very carefully around that room, but could see nothing. Directed to look again, they saw nothing but an ugly spider on the wall. You never saw a spider in Interpreter's house? You never sat amused at the fact that it dangled on its wispy strand over the head of Old Honest's wife, came down, close to touching, and rewound upward only to return a foot away hovering over another head? You never dallied with such a nothing to such an extent that interpreter's words were wasted on you? There was a spider in the house. Was that the only spider in the room? Weren't there as many spiders as souls? Quick of apprehension you will answer, Not one, but many spiders in the best room of Interpreter's house, "and spiders with venom more destructive." Once while the interpreter stood praying in the pulpit a spider crawled along the edge of the holy desk

close to folded hands, but prayerful scrutiny revealed another spider present there, which proves that both prayer and preaching must be cleansed from the poison of indwelling sin and the pollutions of the flesh. Every creature is a word of God ready to speak to us. Scripture directs us to hear His Word from ant, swallow and spider, to name a few.

*But if thy God thou wilt not hearken to,
What can the swallow, ant and spider do?*

Spider on the pulpit? Then presumptuous prophet, step down, sit humiliatingly in pew, and listen to a better! What saith the preacher?

*Hark, then, tho' man is noble by creation,
He's lapsed now to such degeneration
As not to grieve, so careless is he grown,
Tho' he himself has sadly overthrown
And brought to bondage every earthly thing,
E'en from the very spider to the king:
This we poor sensitives do feel and see,
For subject to the curse you made us be;
Tread not upon me, neither from me go;
'Tis man who has brought all the world to
woe.*

What! outdone and cut down by a spider? Indeed! has not man fallen far below every creature, even the most filthy, the ugliest crawling thing, though it be the dregs of nature, the dross and scum of all? Quiet, proud prophet, listen and learn.

*The law of my creation bids me teach thee;
I will not, for thy pride to God, impeach
thee.*

*I spin, I weave, and all to let thee see,
Thy best performances but cobwebs be.
Thy glory now is brought to such an ebb,
It doth not much excel the spider's web.
My lying quiet till the fly is caught
Shows, secretly, hell hath thy ruin brought.
In that I on her seize when she is taken,
I show who gathers whom God hath
forsaken.*

*The fly lies buzzing in my web to tell
How sinners always roar and howl in hell.*

As Interpreter put it, "The spider is in kings' palaces" (Prov. 30:28). This is on record to show that no matter how full of the venom of sin you are, you may by faith dwell in "the best room of the King's house."

What we may learn, even in connection with the truth of man's depravity, is that the preaching of the Word should have in it something for the children, something for the intellectual, something for the slow

thinker, something to make people smile, at another time to make them blush, at another, to make their eyes water. Even Interpreter's proverbial sayings were unforgettable. One for example was, "One leak will sink a ship,

and one sin will destroy a sinner." The pilgrims remembered these words all the days of their life. They often repeated them to themselves as they thought of their own sin.

BOOK REVIEWS

Better Bible Games

by EDITH BEAVERS ALLEN

Baker Book House, 105 pages, \$1.50

This book, by Edith Beavers Allen, is divided into fourteen sections, each dealing with a different type of Bible game. Included among these games are such things as hidden word hunts, relays, puzzles, and other contests, as well as question and answer games. Although some of the action games satirically portray Biblical events, I would still recommend *Better Bible Games* as an excellent source for several games which test one's knowledge of the Bible.

Programs For Special Days

by LEILA T. ANNIERMAN

W. A. Wilde Company, 76 pages, \$2.00

Programs For Special Days is a book that gives ideas for program planning. The special days for which the programs are written not only include the most widely celebrated holidays of Christmas and Easter, but also Valentine's Day, Mother's Day, and even the birthdays of Lincoln and Washington, among several others. This book would have little value to a Christian program planner because the poetry and various other activities either miss the entire idea of the real importance of celebrating these days as Christians or would be totally useless to him as an aid for the program he is planning.

SUE TERPSTRA

NEWS

from, for, and about our churches

KAREN LUBBERS

Miscellaneous

On January 29 at the Adams St. School in Grand Rapids, Dr. W. Meester spoke to "all concerned parents and friends" on "The Christian Approach to Drug Abuse." He alerted his audience of the danger signals and effects of drug abuse. The speech was informative as well as timely.

The Junior Mr. and Mrs. Society of the Hope Church in Walker has taken on a new and worthwhile project! Recordings are made of their church services and are then sent to the sick members within the church as well as to their five servicemen.

On Feb. 3 the Federation Board sponsored a double-header basketball game in Hudsonville for the whole family to enjoy. The competition was between the men of the Hope-Hudsonville area and those from the Grand Rapids area.

Rev. H. Veldman delivered the last public lecture on Feb. 6 in the Calvin Chr. High gym in Grandville. His topic was "God's Love not Common but Particular."

News from the active young people in South Holland: On Dec. 18 they held a Christmas party in their church basement and on Jan. 8 a tobogganing party was held at Palos Heights. On Feb. 8 they sponsored a singspiration in their church with the collection going for Jamaican missions.

Just an interesting sermon title found on Holland's bulletin - "An Underground Church Under Ground," Numbers 16:31-33.

Membership

Miss Sally Elzinga transferred from Hope to Oaklawn.

Mrs. Tim Pipe (nee Engelsma) transferred from Hope to Southeast.

MR & MRS JOHN ZANDSTRA JR.
499 GLENWOOD-LANSING RD.
GLENWOOD, ILLINOIS 60425

Mr. Don Offringa transferred from Southeast to Hope.

Mr. Robert Brands transferred from Edgerton to Loveland.

Mr. Dave Lanting transferred from Edgerton to Southeast.

Confessions of faith in Southeast: Miss Gayle Dykstra, Miss Glenda Doezema, Miss Eunice Hoeksema, Miss Beth Westra, and Mr. Don Offringa.

Confessions of faith in Holland: Miss Joyce Heys.

We welcome also the following new members within our churches: Mrs. Ivan Elzinga at Hope, Mr. Henry Bergman at Hudsonville, and Mr. Martin Wustman at Hope.

Marriages

Mrs. John Lanning from Hope and Mr. Martin Wustman on January 14.

Births

Mr. and Mrs. James Eldersveld of Hope, a son.

Mr. and Mrs. Gerald Vanden Top of Hope, a son.

Mr. and Mrs. Darrell Huisken of Hudsonville, a son.

Mr. and Mrs. D. Gleason of Southeast, a daughter.

Mr. and Mrs. P. Nobel of Southeast, a daughter.

Mr. and Mrs. Peter Brummel of South Holland, a daughter.

Mr. and Mrs. E. Medema of South Holland, a daughter.

Our Servicemen

Mr. Bob Velthouse of Hope has left for six months duty in the Army Reserve.

Mr. George Bodbyl of Hudsonville, after a short furlough, has left for duty in Germany.

Mr. Doug Miedema of Hudsonville has left for four months service in the armed forces.

The address of Robert Koontz of South Holland is:

Robert Koontz SRB 56-94-46
Co. 699 RTC
Great Lakes, Ill. 60088

Our Pastors

The address of Rev. and Mrs. John Heys is:

General Delivery
White Sands Post Office
Montego Bay, Jamaica, West Indies

On January 8 Rev. Kuiper was installed in our Pella church. Rev. Engelsma spoke on "The Minister's Calling" and Rev. Vanden Berg performed the installation.

Rev. and Mrs. J. Heys have left their church in Holland for three months mission work in Jamaica. We wish them Godspeed and welcome Rev. and Mrs. Lubbers back home again.