**In this issue . . .**

**FEATURE** — page 1  
Our Thanksgiving  
Rev. G. Lauting

**EDITORIALS** — page 4  
Lessons from the past  
Rev. James McCollam

**CHRISTIAN LIVING** — page 6  
Preparation  
Rev. H. Hanko

**TRUTH vs. ERROR** — page 8  
Introduction  
Rev. G. Vanden Berg

**BIBLE OUTLINES** — page 11  
Outlines of the Book of Acts  
Rev. H. C. Hoeksema

**NATURE STUDY** — Page 17  
Instinct  
Dwight J. Monsma

**CURRENT COMMENTS** — page 19  
Trusting in Him  
John H. Haan

**MISCELLANEOUS** — page 20  
Regional Staff Report  
Ruth Dykstra  
Pictures of Europe  
Ruth Bylsma  
Alice Reitsma  
Elsie Kuiper  
Thelma Pastoor  
Elaine Hanko
Our Thanksgiving

Protestant Reformed Youth!

Our Thanksgiving!

What shall it be?

Although Thanksgiving Day is still some weeks away, there are already many things that are preparing the American people for the keeping of this traditional holiday. Because they belong to the customary picture of Thanksgiving Day, forest and field with their color and abundant yield are reminders of the coming celebration. The colored drawings and cuttings, as well as displays in both schools and display windows call to mind that the most traditional of all American holidays is nigh at hand. When Thanksgiving Day arrives, all America will be “in the mood” for this annual festive occasion. Perhaps, more than ever before, the American people will be observing this Thanksgiving Day in harmony with tradition.

“Beacon Lights” too, in conformance with the season and annual custom, seeks to call our attention to the coming observance of Thanksgiving Day. In the past it has annually concerned itself with the keeping of this American tradition, and it has done so, if our memory serves us well, by both illustrative cover, and pertinent articles. Nor is it different with a view to Thanksgiving Day, 1955. This November issue is evidence.

Important it is that “Beacon Lights” concerns itself with this national holiday; not, however, with the purpose of reminding our youth of the coming of the day as such, for such would only add to the conglomeration of evidences already manifested round-about us. But, rather, the importance lies in regard to the observance of Thanksgiving Day. And, not only is it important, it is even necessary, for Thanksgiving Day and its observance are concerned, not with the keeping of a tradition, nor yet in abiding by a proclamation of our president and several governors, but with the spiritual activity of giving thanks. And, in concerning itself in regard to Thanksgiving Day from this aspect, “Beacon Lights” will be a light that pierces the darkness.

That we as Protestant Reformed Youth can observe a Thanksgiving Day, which, in the keeping of the American tradition is annually proclaimed by our rulers, is evident from our very confession of faith. We believe in God, Who is eternally GOD. In distinction to the avowed deists, who acknowledge only a
divine “Providence” and accordingly will proclaim a national day of thanksgiving. We believe and confess God, Who in absolute sovereignty upholds, governs, and directs all things in harmony with His Own eternal good-pleasure and will. Thus, in distinction to the same deists, we acknowledge His Fatherly hand in all things, and at all times. In prosperity and depression, in health and in sickness, in peace and in war, we confess that He is God, and that all is the work of His hand.

Moreover, it lies in the very nature of such acknowledgment and confession, that we see the works of His hands as a manifestation of His attributes and virtues, or better said, His glory. It is true, of course, that in the sphere of earthly creation we can only see this glory as it manifests itself in righteous wrath and indignation, resulting in the death of all things. But, this too, we acknowledge and confess as the work of God, and a manifestation of His glory.

However, if it were only this work of God that we were aware of, and there were no more, thanksgiving would be an impossibility for us. For to give thanks, in the scriptural sense of the term, means to acknowledge benefits received. Hence, as we live in the sphere of this earthly creation we would know only of death. And death, as such, is no benefit. But, in the light of the revelation of God, and the manifestation of His glory in Christ, we are delivered from death and the curse. Through that same work of God in Christ we are given eyes to see this marvelous work of His grace; we are given hearts that will and do acknowledge and confess that this is the work of the sovereign Lord of heaven and earth. And, we confess that truly God, and He alone, is glorious.

What is more, in all these works of God we rejoice. That is, in seeing the manifold works of God in creation, in this present world, and above all in recreation, we are joyful. For we see God as God. We see Him in all His glory and beauty. We have the knowledge of God, which is life everlasting.

And finally, we believe and confess that all the works of God are eternal. Perhaps this, more than all else, reveals God in His infinite glory. His work has no beginning nor an end. From eternity to eternity His works are one with Him. For, from eternity He has decreed all things. And to eternity all His works abide. With Him there is neither mistake nor failure. Nothing can ever mar that work, or hinder it; hence, there is never any need for repair work. For all things, in heaven and on earth, for time and eternity, are the one perfect work of the Lord; the one work in that all things must and do work together for good.

When we, therefore, in this thanksgiving season enumerate our blessings in a special manner, we shall begin with that unspeakably rich blessing of His grace—the knowledge of God in Christ Jesus our Lord. But, we shall also end in this same blessing. For, apart from this knowledge of God in Christ, as the God of our salvation, there is no blessing. The blessing of God’s grace is not in things. However great our material riches may be, apart from the true knowledge of God’s revelation, the depths of poverty are known to be blessings.

Our thanksgiving will, therefore, be different from that of the nation in general. Because they will enumerate their material bounties, and consider the present national and international situation as fairly satisfactory, and thus give “thanks” to “Providence,” we may consider their thanksgiving to be merely an expression of satisfaction, or of contentment. If, in any way, there may b
added a word of praise, it will be for man who has merited a token of appreciation from his "god" providence.

Ours, on the other hand, will be true thanksgiving. For it will be an enumeration of the works of God, of ALL the works of God, and a humbling of ourselves before Him in praise and adoration, in loving fear. This and this only, is giving of thanks. For, in so doing, we glorify the grace of God to usward, and His Most Holy Name.

Protestant Reformed Youth!
Our Thanksgiving!
Praise and adoration.

Rev. G. Lanting

**PRAYER**

Be not afraid to pray: to pray is right:
Pray if thou canst with hope, but ever pray,
Though hope be weak and sick with long delay;
Pray in the darkness if there be no light;
And if for any wish thou dare not pray,
Then pray to God to take that wish away."

— Anonymous

### DONATIONS FOR BEACON LIGHTS

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Lessons from the Past

History always teaches God’s children many important lessons. For this reason God gives us the Old Testament. Its history is interwoven with the mystery of the Gospel of redemption.

Schools require its students to study history in order to acquaint them with the background of the world in which they live, and to give the students a perspective of human society.

But history will only have meaning when the child of God sees history as the unfolding of God’s counsel concerning His church. All other history—that of nations, peoples, and institutions—serves this purpose. The world, of course, does not so view history, and is thus the poorer.

This month, in America, a day is set aside to remember an institution, Thanksgiving Day, inaugurated by what is, perhaps, the most well-known small group in America—called the Pilgrims. Out of their history, we may learn many things for which we may be thankful, as young people. Their history revolved around the church, which is as it should be. So our history does, as young people of God. Let the church—our churches—be the center of our life.

The coming of the Pilgrims to the American shore grows out of the history of the church in England, and continental Europe, after the Protestant Reformation. The culmination of that history finds the Pilgrim fleeing from England, to Holland, and then to America, for the right to worship God as they desired.

Of all the lessons that the Pilgrim history teaches us, we select this one: they lived in the consciousness of God, and of His Truth. That the people of our churches so live is indeed a cause for solemn thanksgiving. Let it always be our firm resolve, that we too, by God’s grace, will so live. Especially, when as young people, we take our places in the midst of the flock to which God associates us. When the Plymouth colony, also called, variously, “New Plimouth,” “New Canaan,” or “Plimouth Plantation,” was about to be established, one of the Plymouth company of “Ye Saints,” Deacon Robert Cushman wrote: “Friend, if ever we make a plantation, God works a miracle . . .”

On another occasion, after the “Mayflower” had crossed the Atlantic, sailing the high seas for almost two months, and had put in the harbor before the famed Plymouth Rock, the company on board “called on God for direction,” before going ashore. Next, they adopted this resolution: “to goe presently ashore againe,” for a look at a place where they intended to settle. In their deliberations about where to found the colony, they desired heavenly wisdom.

Not the least interesting part of the life of the Pilgrims was their public worship of God. In this, they were sincere and devoted, and, as they liked to say of themselves, “answerable.” Their custom was—as they had always worshipped, while they sojourned in Holland—to meet early on the Sabbath to enjoy the first of two extended exercises: “the publick ordinances of praying and preaching,” as they were called. Assembling early on the Sabbath, at least by eight o’clock, the men took their seats
to one side, and the woman sat apart, across the aisle, while the children were placed off by themselves, under the stern and restless eye of the deacons. This custom was called, "dignifying the meeting," and persisted for generations at Plymouth, in New England.

In the service, the Saints first prayed, while standing, for the long prayer, which lasted almost an hour. After the prayer, the Pastor took up his huge Geneva Bible, and read aloud, a passage from the Scriptures, adding his comment and exposition. Next, a Psalm was sung, without instrumental music of any kind. As an aid to singing, the congregation had no musical notation of any kind. All tunes were sung from memory. A deacon, or member, would set the pitch, and all raised their voices together, with the men taking the lead in song, which was sung as a simple melody.

After song, came the sermon, which ordinarily lasted several hours. It was preached, not from a pulpit, but from a low dias supporting a simple wooden table. Here, in black clothes and black gloves, the Pastor expounded his text.

When the sermon was completely preached, the congregation sang again, and on special occasions, the sacraments were administered. The deacons received the offerings of the worshippers, and the morning service of worship of God, and devotion, ended about noon, with the benediction.

The second service in the afternoon was less formal. It was called "prophecying." After the opening prayer, the pastor, or the ruling elder chose a text, spoke on it briefly, and then opened the meeting for general discussion, with only the men speaking, for the women had no voice in the church, in accord with the prohibition laid down by Paul the Apostle (1 Cor. 14:34). Perhaps it was this meeting that took the place of the organic life of the church as it is expressed in our society life.

The congregation also met on Thursday evenings for a lecture, or other form of spiritual public exercise. In this way, they "grew in knowledge and other gifts and graces of ye Spirit of God, and lived together in peace, and love, and holiness."

In their devotion to the church, they were excellent examples to us. As we detect this devotion in our churches, let us be thankful. Where it is not found, let us be alarmed.

A year after the colony had been established, the Pilgrim company crowded into the "Common House" to hear Deacon Cushman expound "The Dangers of Self-Love." To direct their life and thoughts to Godliness and a holy walk, the good deacon pointed out: "Why wouldst thou have thy particular portion? because thou thinkest to live better than thy neighbor and scornest to live as meanly as he? But who, I pray, brought this particularizing into the world? Did not Satan, who was not content to keep that equal state with his fellows, but would set his throne above the stars?"

From these examples of love and devotion to God's cause, let each one take heart. This is not to say that in all things, the Pilgrim church was exemplary. On the contrary, there was much to be desired, especially in church government. But this fact is clear: they were children of the Reformation, one of the most profound movements in human history.

Let Thanksgiving direct our hearts to the faith of the fathers, for which they lived and died. For it means to us, that the truth, that God has given to us to see and love deserves our continued devotion. May it be worthy of fighting a constant warfare, to maintain the Truth, all through our earthly sojourn.

James McCollam
Preparation

THE CONSISTORY

As the youth in the church of Christ face the future, when they shall take an active place in the midst of the congregation, their thoughts inevitably turn to the time when they may be called to serve in the consistory. There are necessarily many questions which arise, and many doubts which exist in their minds, as they think of these things.

And again I may add, that the time of youth is also the time of preparation for this highest calling in the midst of the church. To guide our thoughts along these lines, and to discuss some of the problems which arise, I write this present article.

I will only mention, briefly, some of the principles which reformed churches have always maintained as to the place of the consistory in the congregation, the relation of the consistory to the congregation and the relation between consistories of one particular denomination, because these matters have been discussed before, and, rather recently, in our own "Standard Bearer."

The reformed churches have always maintained that the local congregation is the manifestation of the body of Christ on this earth. As such, it is the complete manifestation of that body in this respect: that it is dependent upon no other group of people, to function as an institute in the midst of the world. Christ manifests Himself through the local congregation, where His Word is preached through the ministry of that Word, through the sacraments and through the exercise of Christian discipline.

Therefore the local congregation is autonomous, which means that the power which Christ exercises over His flock is resident in that particular church alone. No other church or group of churches can encroach upon that power; it must remain untouched.

However, the power in a local congregation is not in the congregation, but in the consistory. The church is not a democracy where the majority of the membership rules, but is rather an institute which is governed by Christ through the consistory. The consistory is therefore the sole power in the congregation. The consistory is called by Christ to its offices to rule in Christ's name. Its duties are: 1) to preach the Word; 2) to administer the sacraments; 3) to exercise Christian discipline; 4) to care for the poor. In this respect, they fulfill the command of Christ, as they rule under Him, Who is the only King of His church. This ought to be emphasized, because it is often misunderstood. Not the congregation rules; but the consistory, called by Christ, rules in Christ's name. And the congregation must very jealously guard this duty, to retain the rule of the flock.

The consistory then, with respect to its place in the congregation, is that body of men called by Christ, to rule in Christ's name over one particular congregation.

That also establishes the relation of the consistory to the congregation. The congregation must always submit to the consistory as it would to the rule of...
Christ. The congregation must conduct itself, in relation to the consistory, as to those who have Christ's calling to serve and to rule. The congregation may not impose its will on the consistory, nor attempt to usurp its power.

Some practical proofs of that are: 1) the power to appoint into office is in the hands of the consistory. Although the congregation votes, the consistory nevertheless makes the nomination. 2) No matters may be brought up to the congregational meeting except those which have been proposed by the consistory. If someone should think that a matter should be brought up, he must first bring the matter to his consistory. 3) The consistory makes the nomination from which the congregation calls one to the ministry of the Word.

It is important to notice here that the congregation is not completely passive, but must function in the office of believers. This is also its calling. To neglect the work of the congregation through its congregational meetings is a very serious error made by many of our own people. Nevertheless the power to rule resides in the consistory and not in the congregation.

Further, from a practical point of view, that means that the congregation must submit to that rule in cases of Christian discipline. They must submit to the preaching of the Word attending divine services regularly. They must receive the consistory into their homes; be that for house visitation, sick calls, or for purposes of admonishing. They must abide by the decisions which the consistory makes in all matters relating to their place within the church.

This does not mean that the consistory is never above reproach. Nor that the consistory is not subject to error. If a person becomes convinced that this is the case, it is his solemn obligation to point the consistory to its error, and attempt to convince it, in what respect it has strayed from the ordinances of Jesus Christ. And failing to do that, the way is open for him to take his grievance to Classis and Synod.

That brings up one more subject which we shall briefly discuss this time.

What is the relation between the local consistories and other consistories within the denomination? We will only make a few remarks, because, especially of late, this subject has been rather extensively treated.

In the first place consistories unite with other consistories because of the command of Christ to unite with brethren of like faith. The unity of the church must be sought on earth. This gives rise to denominations. Therefore these various churches have problems and endeavors, in common, which they seek to solve and reach by meeting together in classes and synod. Because the local congregation enters into organization of this manner, it must of necessity delegate some of its authority to the broader bodies. It promises to abide by all the decisions of these bodies in as far as they are in harmony ultimately with the Word of God. It seeks the advice of these bodies in matters of discipline, and in matters which cannot be finished within its own sphere. It promises to subject itself to this advice with the understanding that it is to leave the framework of the denomination if at any time it disagrees with the decisions rendered. However, it retains for itself the power of the keys. Although it seeks the advice of the broader bodies, it nevertheless retains the power to open and shut the doors of the kingdom of heaven. Thus it retains its autonomy as a local mani-

(Continued on page 10)
THE ‘WHY’ OF OUR CONFESSIONS

We have thus far raised the question, “What are Confessions?”

And we have briefly answered this question by pointing out that Confessions are the concise and systematic expression of that which the church believes to be the truth of the Word of God. Our confessions express the contents of our Protestant Reformed Faith.

We will continue this preliminary discussion by introducing a few more questions before we begin to treat the content of the Confession of Faith. Our second question is:

(2) Are Confessions really necessary?

For a long time, this matter has been argued both pro and con. There have always been those who objected to the church having Confessions and there have been those who insisted that she must. Especially in our day, it appears as though the former group is gaining ground as the movement to dispence with creeds and stress a “creed-less Christ” gains momentum. Those who once took the strong position that Confessions are indispensable, now minimize their importance. And in circles where they have long been deadletters, they are virtually ready to dispence with them altogether. Others, who still formally maintain them, give strong indications of their readiness to dispense with them for the sake of external unity with other churches, and also, numerical growth. Only a few of the more conservative voices in these circles still restrain the tide; but this is only a temporary lull. Just as soon as these voices have been silenced, the tide will burst forth.

All of this is very serious because it is a contributing preparation toward the final manifestation of the false church. As such, it ought to be observed by us with interest; but not with alarm. In the development of these things, too, we see the day of Christ approaching as the revealed counsel of God’s sovereign pleasure is brought to fulfillment. Be vigilant then! Beware that you are not carried away with the spirit of this age! Be firm in your insistence; not only that your Confessions are necessary, but that they be maintained. Dare to be different in the midst of an apostate generation. Dare to stand alone! Do you have that courage?

The objections against creeds generally pursue the following line of argumentation: (a) Creeds are human productions, but the Bible is the inspired Word of God. Hence, the former are not needed. The latter is sufficient. (b) Creeds bind the conscience and thus take away the freedom of interpreting the Bible. They build denominational walls too high. Remember that? They put you in a strait-jacket. You’ve heard that before! (c) Creeds create divisions, cause controversies and make separation between those who should be united. Thus they weaken the power and influence which a united church might have upon the world. (d) Creeds impede the development of the truth. They destroy initiative and lead to self-complacency.

What would you say to these objections?
Those who raise the first objection, generally do so when the knowledge of the Word of God is on the wane. Ignorance of Holy Writ and objections to the creeds go together. From this point of view this criticism is not very serious. It may be added that we will readily admit the sufficiency of Scripture, yet the connection in which this is argued here is entirely false. Nor do we deny that the Bible is Divinely inspired. All of this has nothing to do with the question, "Are Creeds necessary?" The fundamental error in this whole criticism lies in the fact that it is a denial of the historic-organic development of the truth under the guidance of the Holy Spirit in the church of the past. This is the evil of "Individualism," which in our days is one of the most common and greatest of all evils. It is also interesting to note that the schismatics in court revealed themselves as individualists. That's how they tried to wreck the church. To follow the way of Individualism always leads to that. From that point of view this first criticism, if raised in the form of direct objection to Creeds, or if revealed in the form of minimizing them, is always dangerous.

As far as the second objection is concerned, it may be granted that this would be true only if creeds were placed on a par with, or above, the Scriptures. This they are not. Being subordinate to and always subject to criticism in the light of God's Word, the Christian is always free, should his conscience so dictate, to break with a creed. This would imply, of course, that he also break with the church that professes that creed.

That creeds create divisions is simply not true. The truth is, that they express distinctions and differences that already exist. If external unity is sought at the expense of a clear and concise expression of the truth, the result can only be that the truth is impoverished, its contents become generalized and nothing is left but a vague and meaningless "gospel on a thumbnail." Evidence of this may be found in those circles that have broken with creeds. This we must never have. Our calling is to be and to remain distinctive.

Finally, it may be admitted that the last criticism may be true where the church has already fallen into dead professionalism and is complacent with the inheritance of the fathers. Such a church will no longer develop the truth in the light of Scripture. However, that creeds lead to this, or are the cause of this, we deny. For the living church, the creeds become the stimulus to further develop the truth. As she diligently studies her confessions in the light of God's Word, they constantly become richer and purer in contents. Evidence of this you find in the church that is faithful in the maintenance of her creeds. This objection may serve as a warning against the misuse of creeds, but never as a reason for obliterating them.

Those, therefore, that argue against creeds will certainly have to produce better arguments than these. Meanwhile we shall continue to hold that creeds are necessary for the church, and it is imperative that she maintain them. Substantiating this position are the following reasons:

a) It is the calling of the church, as well as of every individual believer, to be a living testimony of the grace of God; and, therefore, to express in exact language the truth of the Word of God as she believes it. Creeds are an excellent means through which this is accomplished. By them, the church expresses her faith overagainst all the world, as well as over against other churches.

(b) They are proper means by which the work of the church in the past is
preserved, and the truth is handed down successively from generation to generation.

(c) Creeds serve as a bond of union, upon the basis of which those of one faith can and do unite. Naturally, they exclude those of other beliefs, which is also advantageous for the church.

(d) They serve as an excellent means for the instruction of the covenant seed. They are clear and systematic; conveying all the truths of Scripture in a logical and understandable manner.

(e) They are a safeguard for the Church protecting her from countless errors that constantly make their attack upon her and that are always increasing.

Young people, all of this is important to YOU. Do not drift along with the stream as dead fish do. Living fish swim upstream. So must you resist the current of all the modern clamor, and hold fast your confessions with all your power.

Know them! Study them! Discuss them! Defend them! This you will do when you understand their importance. And, above all, LIVE THEM! That is your calling in the midst of the world!

G. Vanden Berg

CHRISTIAN LIVING
(Continued from page 7)

festation of the body of Christ, and its autonomy is never violated.

Thus the consistory is a very important part of the church institute in the midst of the world.

Next time we will discuss some practical problems in relation to the preparation of the covenant youth as they are about to take their place actively in the church of Jesus Christ.

H. Hanko

FREE WILL

This is my absolute opinion: he that will maintain that man's free will is able to do or work anything in spiritual cases, be they never so small, denies Christ. This I have always maintained in my writings, especially in those against Erasmus, one of the learnedest men in the whole world, and thereby will I remain, for I know it to be the truth, though all the world should be against it; yea, the decree of Divine Majesty must stand fast against the gates of hell.

I confess that mankind has a free will, but it is to milk kine, to build houses, etc., and no further; for so long as a man is at ease and in safety, and is in no want, so long he thinks he has a free will which is able to do something; but when want and need appear, so that there is neither meat, drink, or money, where is then free will? It is utterly lost and cannot stand when it comes to the pinch. Faith only stands fast and sure and seeks Christ. Therefore faith is far another thing than free will; nay free will is nothing at all, but faith is all in all. Art thou bold and stout, and canst thou carry it lustily with thy free will when plague, wars, and times of dearth and famine are at hand? No: in time of plague, thou knowest not what to do for fear; thou wishest thyself a hundred miles off. In times of dearth thou thinkest: Where shall I find to eat? Thy will cannot so much as give thy heart the smallest comfort in these times of need, but the longer thou strivest, the more it makes thy heart faint and feeble, insomuch that it is affrighted even at the rushing and shaking of a leaf. These are the valiant acts our free will can achieve.

—Martin Luther
Acts 2

Introductory remarks:

We have in this chapter the well-known narrative of the outpouring of the Holy Ghost, together with the connected events of Pentecost Day. Perhaps this narrative is so well-known that we are almost inclined to pass over it in our Bible discussion. This, of course, would be a mistake; not only, because there are, undoubtedly, many things in the chapter that can be the subject of a fruitful discussion, but, especially, because this coming of the Lord Jesus in the Spirit is fundamental to the entire book of Acts. If it were not for the pouring out of the Holy Spirit into the Church, there would be no acts of the apostles. In fact, there would be no apostles.

The events recorded in this chapter stand therefore in close connection with the theme of the book of Acts; namely, the things that Jesus continued to do. The work of the Lord Jesus, that is, the work of saving His people and gathering His church, could not very well be conceived of as continuing, were it not for this outpouring of the Holy Spirit. And that this is correct is very plain from the fact that the apostles in their preaching do not stress the nature and operation of the Holy Spirit as such, but rather lay all emphasis upon what the crucified, raised, and exalted Christ does. It is Christ Who receives the Spirit, pours forth His Spirit into His Church, and thus operates unto salvation through the Spirit.

In connection with this chapter there is ample occasion and opportunity to discuss the work of the Holy Spirit and the meaning of Pentecost. This should not be overlooked when we pay attention to the details of the chapter.

We will follow the most natural division of the chapter, distinguishing 4 main sections, under each of which we will present a few questions for study. However, we caution you at this point to read the chapter a few times and to discover questions and answers of your own, before you turn to the questions presented below.

* * * *

I. The Event of Pentecost as Such, vss. 1-4:

A. The Occasion:

1. The time, vs. 1:

   a. How is the time indicated in the text? How does the Revised Version render it?
   b. Does this mean that the morning of Pentecost Day had fully dawned? Or does it mean that the Old Testament Day of Pentecost was finished, so that it was the day after, and, again, not the Jewish sabbath of the seventh day, but the New Testament sabbath of the first day?
   c. What was the nature and idea of the Old Testament Pentecost feast? Does this have any connection with the timing of the outpouring of the Spirit?
   d. Beside the matter of the meaning of the old dispensational feast, is there
any other reason connected with the timing of this wonder of grace? Did the Lord have a purpose with the outpouring of the Spirit on exactly this occasion? cf. vs. 5

2. Place and persons involved: (vss. 1, 2)
   a. Who are the “they” of vs. 1?
   b. Where were they gathered? vss. 1, 2.
   c. What is the significance of these facts? What did these people constitute? Why is not Pentecost’s wonder connected with the temple and the temple service and the temple personnel? Did this signify the end of the temple service? If so, why do we nevertheless find that the temple often seems to be the center of activity for the early church?

B. Events:
1. What were the signs accompanying the outpouring of the Spirit? What was the unusual aspect of these signs? Why, especially in connection with the outpouring of the Spirit, were these signs necessary?
2. What was the total significance of the signs? vs. 4a. Does this mean that the Holy Spirit did not operate in the church unto salvation before this? If not, what was actually the change brought about by this event? Is it correct to denote Pentecost Day as the birthday of the church?
3. What was the individual significance of each sign? Substantiate your explanation in the light of Scripture.
4. Was the sign of the tongues the same as the sign of speaking with tongues referred to in I Cor. 14?
5. Is the church still filled with the Spirit now, as then?
6. Why is not the indwelling of the Spirit in the Church still accompanied by miraculous signs? Or is it, perhaps?

II. Immediate Reaction, vss. 5-13.

A. The Multitude:
1. What occasioned the coming together of the multitude? vs. 6. See also the Revised Version: “when this sound was heard.” Does this refer to the sign of vs. 2, the sound as of a wind? Or does it refer to an oral report which quickly spread through the city?
2. What was the make-up of this multitude which formed the audience of the first Pentecost sermon? vss. 5, 9-11.
   a. What is meant by “devout men”?
   b. What is meant by “every nation under heaven?”
   c. Is there any significance in the order in which the various nationalities are mentioned?
   d. If these people were Jews, what is meant by the different languages referred to?

B. The Reaction:
1. What was the general reaction of the multitude? vss. 6, 7, 12.
2. What especially occasioned this reaction?
   a. Was it only the different languages spoken, or also the speakers, and also the contents of their speech?
   b. Is it possible that there was also a miracle of hearing connected with the sign of various tongues?
3. What two distinct reactions were expressed, vss. 12, 13?
   a. Are the “others” of vs. 13 to be included in the “devout men” of vs. 5? See also question A, 2, a.
   b. What accounts for this mocking reaction?
   c. What purpose must this reaction of vss. 12 and 13 serve?

III. Peter’s Sermon, vss. 14-36.

A. Peter’s reference to Joel’s prophecy:
1. Who are addressed in this sermon? Why? Did this have any effect on Peter’s method of preaching?
2. What is Peter's answer to the charge of drunkenness, and how is it an effective answer?

3. What, according to Joel, would be the effect of the outpouring of the Spirit? vss. 17, 18.
   a. Distinguish dreams, visions, prophesying.
   b. Was this part of the prophecy actually fulfilled on the day of Pentecost and thereafter?

4. What is the meaning of "all flesh" in vs. 17?

5. How do the signs mentioned in vss. 19 and 20 fit into the picture?
   a. Is Pentecost also the realization of this part of the prophecy? Explain.
   b. What is meant by the "great and notable day of the Lord?"

6. In regard to vs. 21:
   a. Is this also part of the prophecy fulfilled on Pentecost? In what sense?
   b. What is the force of the "whosoever,"—general? conditional?
   c. What is it to "call on the name of the Lord?" How does that take place?
   d. What is the connection between "Calling on the name of the Lord" and being "saved?"

B. Rehearsal of the History of Jesus of Nazareth. vss. 22-36.
1. His sojourn and death:
   a. Why does Peter use the terms "Jesus of Nazareth" and "a man?"
   b. How does Peter establish Jesus' approval by God? What are miracles? wonders? signs?
   c. What two aspects of the crucifixion stand side by side in vs. 23?

1) What is meant by "determinate counsel"? "foreknowledge"?

2) What is the relation between the cross in the counsel of God and the cross as the accomplishment of wicked hands?

3) Was it necessary and proper for Peter to speak so accusingly? Did he speak correctly in thus accusing the entire multitude of the sin of the crucifixion?

4) What does this have to do with Joel's prophecy and with the outpouring of the Spirit?

2. The Resurrection: vss. 24-32:
   a. With what Old Testament Scripture does Peter connect the resurrection?
   b. How does Peter demonstrate that this quotation has reference to the Christ?
   c. And how does Peter establish that this Messianic prophecy is fulfilled in Jesus of Nazareth?

3. The Exaltation: vss. 33-36.
   a. What Old Testament passage is referred to here?
   b. Is there any connection between the outpouring of the Spirit and the triumph of Christ over His foes?
   c. What is meant by the "promise of the Holy Ghost" and Christ's reception of it?
   d. What is the connection between the exaltation of Christ and the outpouring of the Spirit?
   e. What does Peter refer to when he says: "he hath shed forth this which ye now see and hear?"
   f. What is the significant conclusion of Peter's sermon? Is the outpouring of the Spirit, then, in demonstration that Jesus is made Lord and Christ?

4. Can we learn anything from this sermon of Peter as to what constitutes true preaching?

C. Exhortation to repent and believe: vss. 37-40
1. Reaction to Peter's preaching, vs. 37:
   a. What was the effect upon the multitude? What does it mean to be “pricked in heart”?
   b. What did these pricked in heart ask? Was this a proper question?
   c. Was this reaction simply due to the preaching of Peter? If so, why did not all react in the same way?
2. Peter's exhortation, vs. 38-40:
   a. Does Peter tell them to do anything? What?
   b. Does the gift of the Holy Ghost follow repentance and baptism? In what sense?
   c. What is the basis and reason given in vs. 39 for the exhortation of vs. 38?
1) Who are “You and your children?”
2) Who are “All that are afar off?”
3) What is the limitation given in this verse? What is meant here by the calling?
4) How does this form a reason for calling to repent and be baptized?
5) How is the admonition “Save yourselves,” or, “Be saved” to be understood?
6) What is meant by “untoward generation?”
7) In the light of vs. 40a, is this a complete narrative of what took place on Pentecost Day?
8) Can this last part of Peter's sermon be characterized as the “altar call?”
IV. Result, vs. 41-47:
A. Fruit upon the preaching: vs. 41.
   1. Who were baptized?
   2. How many were baptized? How was the ceremony of baptism celebrated for such a large number of converts?
   3. What is the significance of the words “were added”?
B. Picture of the Early Church at Jerusalem:
   1. What characterized the believers at this time? What is the meaning of these various descriptive terms? Is there any connection between the various characteristics? What is to be understood by the “breaking of bread?”
   2. What, beside the preaching, was of influence in the growth of the Church? vs. 43.
   3. Why was there such a rapid growth of the church at this time, while the Lord Jesus Himself was forsaken by the multitudes?
4. Was communism introduced into the church at this time? vss. 44, 45.
5. What is the meaning of the expression “having favour with all the people?”
6. What is the significance of the expression “such as should be saved?”

Acts 3
Introductory Remarks:
It is very evident that Acts does not record, and does not intend to record, all of the acts of the apostle, nor even all of the acts of some of the apostles. In this particular section of the book, we are given the highlights of the origin and growth of the new dispensational church. Thus, in the present chapter, and in much of the following chapter, we find our attention centered on a single incident. This is again in harmony with the subject of the book (what Jesus continued to do). This is the first recorded miracle performed by Jesus through the apostles. And it undoubtedly was only one of many such miracles. But notice that all the emphasis is on the fact that the risen and exalted Jesus is the Author of this miracle, just as well as if He Himself were still on earth and performing miracles. He therefore continued to perform miracles even as He continued to cause His Word to be heard through the apostles. It is worthy of note too that this miracle does not stand by itself in the narrative, but
serves as an occasion for the preaching. In fact, the miracle, as such, is almost overshadowed by the sermon that follows it. And it is to be noticed, in general, that in the book of Acts, not nearly so much notice is given to the miracles, as to the preaching of the apostles.

* * *

The chapter very nicely divides itself into the following two main sections:

I. The Miracle, vss. 1-11:

A. Circumstances:
1. What is the time of the miracle?
2. Where does the miracle take place?
3. Who was the object of the miracle? What was his affliction? Was he well-known? How long had he been so afflicted? Cf. also Acts 4:22. Was he looking for a miracle?
4. What is the significance of the above facts, or are they merely incidental?

B. The Miracle as Such:
1. How was the miracle, as such, performed?
   a. Why does Peter say: "Look on us?" vs. 4.
   b. Why does he use the expression "In the name of . . . ?" What does this expression mean? Does it merely refer to the authority of Jesus? Cf. also vs. 16.
   c. Is there any significance in the fact that Peter took the man by the hand?
2. How effective was the miracle? Does the text leave any doubt as to the complete healing of the man? Is he only given power to walk? Is it not also significant that a man like this did not have to learn to walk like a babe, seeing he had never walked before?

C. Significance of the miracle:
Note: As we know, miracles are also signs of the wonder of grace. And although Peter does not lay emphasis on the symbolism of the miracle, that significance is there, and, one can see the connection between the miracle as a sign and the preaching of Peter also. Hence:

1. What, if any, is the symbolic meaning of this lameness from his mother's womb? Prove your answer. Think of the Scriptural figure of a man's walk, his path, of "the way of God's commandments," and of "running the way of God's commandments."

2. And what, then, is the significance of the miracle of the healing of this lameness?

D. The effect of the miracle:
1. What did the healed man do?
2. What was the effect upon the people? Why? Were they not somewhat accustomed to miracles because of the many performed by Jesus?

II. Peter's Sermon, vss. 12-26:

A. Explanation of the Miracle:
1. What, evidently, seemed to be the opinion of the people as to the author of this miracle? vs. 12. Why does Peter first of all contradict this opinion?
2. What is the main thought in this sermon?
3. Why the reference to the "God of Abraham," etc.?
4. Why does Peter again stress very strongly their delivering up of Jesus? Note and explain the names used: Holy One, Just, Prince of life. vss. 13, 14, 15.
5. What is the significance here again of the reference to the resurrection? vs. 15. Any specific connection with the miracle?
6. What is the meaning of "His name... hath made this man strong?"
7. What is the position of faith here? a. Whose faith is meant,—the lame
man's or the apostles', or the faith of both?
b. Is this simply so-called "miraculous faith?"
c. Did the lame man evince any faith? When?
8. What was the nature of the ignorance mentioned in vs. 17?
9. Does this change the reality of Christ's suffering and the meaning of that suffering? vs. 18.

B. Appeal and Exhortation to Repentance:
1. What does Peter call upon them to do? vs. 19. Upon what basis?
2. What is the connection between this repentance and the blotting out of sins?
3. What and when are the times of refreshing? vss. 19-21.
4. What is meant by:
   a. the sending of Jesus Christ? vs. 20. Is this a reference to His second coming?
   b. the reference to His being preached before? vs. 20.
5. What is meant by "the times of the restitution of all things?"
6. Why the reference to Old Testament prophecy?
7. Why is the audience addressed as children of the covenant? vs. 25.
   a. Was this true of them all?
   b. In what sense is Jesus sent after the resurrection?
   c. For whom is the blessing, and what was the blessing mentioned in vs. 26? What is the significance of "everyone of you" in vs. 26?

H.C.H.

HUMILITY
A great preacher once pictured a small wrist watch envious of the position of Big Ben, being raised to that height and being thus completely lost to view. "Its elevation," said he, "was its obliteration." Divine love led the Lord Jesus to the lowest place, and God the Father has raised Him to the highest.

I have nothing to do with to-morrow,
My Saviour will make that His care,
Should He fill it with trouble and sorrow,
He'll help me to suffer and bear.
I have nothing to do with to-morrow,
Its burdens then why should I share?
Its grace and its faith I can't borrow,
Then why should I borrow its care?

ON THE WING
I watched a little group of birds
As they flew south today;
And wondered if I'd want to leave
My home each year that way.

They didn't seem a bit perturbed,
As heavenward they soared;
I guess they knew their journey
Was guided by the Lord.

And as I saw them winging by,
Somehow I seemed to know;
That where He chose to lead me
I, too, would want to go.

Turn your eyes upon Jesus.—
Look full in His wonderful face;
And the things of earth will grow strangely dim,
In the light of His glory and grace.

—H. H. Lemmel
Instinct

Instinct is inherited behavior. It is the part of behavior with respect to which animals are born fully educated. It is automatic and instantaneous in action. It is common to all members of a species; in matters of vital importance all tend to act alike.

It is by instinct that birds build their nests, and that spiders spin their webs, and that ant-lions dig their pits. They do these things without practice, without fumbling; they do them without instruction or example. The products of these amazing activities are like the work of skilled artisans: they are often of surpassing elegance and beauty.

Instinct is as automatic as breathing. Like breathing its component elements are within the range of consciousness, but they are for the most part unconsciously performed. William Paley defined instinct as “a propensity prior to experience and independent of instruction.” Pavlov calls instinct a complex of reflexes. Whether or not we can mark a limit on the boundaries of instinct, we can at least set down some of its characteristics.

Instinct is innate and ready for instant action whenever the necessary conditions arise. The snakeling on hatching emerges from the egg shell with its forked tongue darting and its whole posture threatening. The scent of a rabbit wafted to the nostrils of a sleeping hound will awaken him out of sound slumber when loud noises, such as the rumblings of trucks near at hand, will not disturb him at all. Instinct has been a part of the animal since time began; and is ever ready for action.

Instinct is fit; that is, adapted well to natural conditions and suited to the environment in which it is found. Instinctive behavior has all the aspects of superior wisdom. By instinct the aerial adult dragonfly drops her eggs into the water where she herself cannot live, in order that her aquatic young, which she will never see, may find there a suitable home. The nectar-sipping butterfly that finds her food in flowers of many kinds seeks one particular kind of plant on which to lay her eggs; yet the plant is one that has furnished her no food. She makes no mistake, as we might, of botanical determination. The future of her species demands that she make no mistake at this critical point: her offspring will require that one kind for food.

A wonderful example of instinctive behavior is seen in the relations between the horse and the bot fly. The young (larvae) of this little fly live in the stomach of the horse and are very injurious, weakening, and sometimes causing the death of the animal; but the adult fly, hardly larger than a house fly, is quite incapable of inflicting pain. It does not bite or sting. It merely buzzes around the fore legs of the horse, seeking to attach its eggs to the tip of the hairs on them. A little tickling sensation is the utmost approach to pain that it can give the horse.

Yet the great beast is terrified by its approach, and if free in the pasture, dashes for the nearest thicket and through the low herbage, thus brushing the fly aside; if in the harness, it will try to run
away, and will be very hard to manage, as the farm boy may well know from experience. The horse behaves as if he knew of the harm that would come to him later, should he bite the hairs off his legs and swallow the eggs and should they hatch in his stomach into bots, and feed there as parasites. But he certainly knows nothing of the kind; he probably never sees the eggs on the hairs at his knees; he certainly knows nothing of the bots in his stomach, and nothing of the fly except its peculiar buzzing. However, having been born and created with this fear in his mind, has undoubtedly saved the horse from inevitable extinction centuries ago.

Instinct is blind; that is, it is inadaptable. Though perfectly suited to normal conditions, it may become utterly stupid and ineffective when those conditions are changed. The brooding instinct of the hen is a perfect example of this. When she has laid her eggs, she retires from barnyard society and, giving up her freedom, she sits on them for three weeks, keeping them warm with the heat of her own body. Thus she incubates them; but she will sit just as faithfully on a nest of china eggs, if these be substituted for her own.

The behavior of the sparrow toward the cowbird's egg is even more remarkable and significant. The cowbird finds a nest of sparrow eggs, throws out one or more of them and substitutes one of her own, but does not return to the nest. The sparrow then stupidly incubates the cowbird's egg along with her own. After hatching, she feeds the interloper along with her own offspring. It is stated on good authority that sometimes, after the strapping cowbird infant has crowded her own offspring out of the nest, she will go on feeding it until it is well grown: all this, notwithstanding that the cowbird egg is quite different in appearance from her own, and the young bird still more different. The mother instinct is easily imposed upon.

A terrestrial "trap-door" spider that lives in a burrow in the ground, closes the mouth of its burrow with a circular lid. This lid is fastened by means of a hinge of spun silk to one point on the burrow's rim, and opens and closes like the lid of a coffee pot. When threatened with danger, the spider attaches to the upper surface of the lid such trash and small vegetation as covers the ground round about. Its burrow is thus rendered inconspicuous. This perfect concealment tells no tales of the spider's whereabouts.

This looks like planning and forethought on the part of the spider; but a little change in the environment will reveal great stupidity. If both the lid and a surrounding area be cleared of the trashy covering, the spider will gather more trash and replace it on the lid—but only on the lid, thus revealing, not concealing, the location of the burrow.

Instinct runs in necessary sequences, the successive acts being in a fixed and unalterable series. The method of a bird in building her nest is as definite as though she were following a blueprint: first the foundation; then the walls; and lastly the lining and decorations, with certain classes of materials having specified qualities of length and strength, of rigidity or pliancy, of plasticity or porosity, of smoothness or softness selected for each; with breadth of base, thickness of walls, height and depth and curvature within and decorations without, all predetermined. The fixity of instinct is shown by the fact that species may be recognized by the nests they build; and that satisfactory keys for specific identification are based on nests alone.

There is a little moth that lives as a miner within the leaflets of the gumpod tree. The silk spinning of this caterpillar is in two successive but insep
"Trusting in Him"

"The President has had a mild coronary thrombosis." Those eight words spoken in Denver by a White House secretary thudded on the nation and the world. The first concern turned on the man, a figure of affection and respect in the hearts of more millions throughout the globe than any man of this decade.

Throughout the world a widespread confidence was placed in this man. Critics in his own party, diehard Democrats, and French neutralists, who even having opposed him, believed that he would really never do anything very radical. World trade along with American businessmen had such faith in the man that it sent business activities to an unbelievable point of economic limitation. Even the Communists professed to trust in him more than other American leaders.

Eisenhower himself had warned of the danger to believe in his own indispensability. Three weeks before, answering to an insistent demand that the run again, he said: "Humans are frail—and they are mortal. You never pin our flag so tightly to one mast that if a ship sinks you cannot rip it off and nail it to another." So much of international and national progress and reassurance had come to be symbolized by Eisenhower, that it now looked like there was real danger that the prospect of his retirement would pull the linchpin of trust.

However, as true believers in the word of God, we may never put our trust in the things of this world, but rather take heed to the scripture lesson which we find in Psalm 2: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day I have begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

Oh what an exact picture we see here in this text, of the situation that is prevalent in our day. "The heathen rage," they become worked up, production is increased, wages are increased, the stock market is increased, to an all time high; "they imagine a vain thing," peace talks appear to be successful, world trade increases and their attitude becomes more and more like that of "brotherhood." All seems to be running so smooth. However, "He that sitteth in the heavens shall laugh, He shall hold them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." All of a sudden God speaks to them
in his wrath and knocks down that ob-
ject of their trust, showing them that He
is the Sustainer of all things, rather than
mere man. "Be wise now therefore, O ye
kings: he instructed ye judges of the
earth. Serve the Lord with fear, and re-
joice with trembling, for—Blessed are
all they that put their trust in him."

John H. Haan

Regional Staff Report

On a beautiful afternoon in September,
as many of our people as possible were
gathered together to celebrate the 40th
anniversary in the ministry of our be-
loved pastor, Rev. H. Hoeksema. The
celebration was held on Sept. 16, at the
Christian Reformed Conference Grounds.
We spent an enjoyable afternoon talking
with old friends and meeting many new
friends. The first speaker of the after-
noon was Rev. G. M. Ophoff. Here fol-
lowes some of the things he said:

"We are assembled here to commem-
orate that our brother, Rev. Hoeksema has
completed 40 years in the ministry. We
hope that the Lord may sustain him
several years, and that is our prayer, and
I hope it is a permissible prayer. His
physical condition is not that one gets
the impression that he may go any time,
for he can do a lot of walking, swimming,
etc. His sermons have that characteristic
that makes them enjoyable to listen to.
His writings are clear and easy to un-
derstand. At one time he was sick, and
could not walk, but the Lord preserved
him. Thus I would like to utter this
prayer. Our desire is that the Lord may
preserve him.

Let me delve into the past. I first
knew him as a student at Calvin, we had
no contact, except for one year he was
my teacher in English Literature.
It was while I was in seminary that the
Johnson trouble arose. During this time
I had no contact with Rev. Hoeksema,
but viewed him at a distance as the only
one of all the ministers including the
professors who had the truth. From that
time on he was my man.

The friends and supporters of Johnson
were friends with Rev. Hoeksema, but
when they succeeded with their three
points, they even gained the will of all
those who had stood shoulder to shoulder
with him. Rev. Hoeksema was cast out
because he would not do what before
God he could not do; subscribe, and de-
 fend the doctrine of the three points, for
these three points are heretical. So
through the use of these three points the
Christian Reformed Church became here-
etical, and we were deposed because we
would not adhere to, what before God
we could not adhere to.

When a Church tramples under the
truth of God it becomes as salt which
has lost its savor, and becomes accepted
by the world.

Rev. Hoeksema's years have been filler
with a fight for the truth, and the Lord
has sustained him, even during our recent
controversy. We have a great deal of
Protestant Reformed literature, the bulk
of which is from his pen.

Our beginning was small, we were but
three churches, but we prospered and
now again we are small, but not quite as
small. If we are spiritual we will not
think of our smallness. We are the very
heart of all that calls itself church to
today. Let us not morn just because we are
small, but by God's mercy abide in the
truth no matter how small we continue
to be. May God give us grace to walk in
His ways. To God above, therefore, is
all the glory."

Our next speaker for the afternoon was
the Rev. C. Hanko. His speech was in-
teresting for he could speak of experi-
ences since childhood which he had with
Rev. Hoeksema, as you can see from his
speech:

"It's 40 years ago that Rev. Hoeksema
became minister, of those I knew him 35 years. In Eastern Avenue he was my catechism teacher and pastor. In seminary he was my professor. Still later I knew him as fellow pastor. He and I will remember visits to each others homes. It was in Randolph that he became a real friend. Then we became fellow pastors in First Church. Nearly all that I know I have learned from him. To me he is my spiritual father.

In 1924 we were told that our church had no future, all we stood on was the denial of common grace. Our history has denied that many times. We learned to see, that in the covenant, Christ has the pre-eminence, the first begotten of the Father.

At an occasion like this there is always a certain note of joy, but also a note of sadness. Our people remarked that we are not going to use this occasion to eulogize a man, but the Lord has given him certain gifts and has prepared him for his unique position. His enemies like to talk about his faults, and he certainly has faults, we all do, of course it's true, and he knows it. But shame on anyone who is so proud and haughty as to point a finger at him. Of course, Rev. Hoeksema has nothing of himself, that is what he has preached for 40 years, he knows it too, and would be deeply insulted if we didn't mention it today.

We thank our God and can sincerely say: "praise the Lord for His goodness and mercies toward us," and also: "bless the Lord, Oh my soul and forget not all His benefits toward us."

The sad note is that the journey ends. Some say, what then? others think that will be our end. They point to the fact that we are small. Beloved, if that is true, than the sooner we give up our existence the better. If we cherish that thought, we have no right to exist. But we know that the word of God abides forever. We have that word and it abides forever. We have it and cherish it. Many have turned their backs to us who were once with us, but many never had the truth, they served a man, and when he proved to be a mortal man they cast him down to seek another idol.

We know that our God is faithful, we confidently commit the future to Him. Hitherto the Lord has blessed us and He will continue to provide and we will pass it on to our children and our church will not perish. We can confidently hold on and He will be with us. All flesh is grass, but the word of the Lord lives forever."

After these two speeches we all enjoyed our supper out-of-doors. We then gathered once more in the Conference Grounds Chapel to enjoy more speeches. The first speaker in the evening was Mr. John Faber, clerk of First Church Consistory. The following are a few of the remarks he made:

"Rev. Hoeksema's life can be described as stormy. Just as God used parents to produce a Martin Luther to lead His church; so the Lord, the King of His church, used parents to produce a Rev. Hoeksema to lead His people, to be a fighter. He is our spiritual father.

When he was one year old they moved to Groningen. The family was poor. At the age of 12 he graduated from grade school and from tradeschool at the age of 15. He learned the blacksmith trade, and worked hard to earn money for the family. At 18 he went to America, immediately got a blacksmith job which didn't last long. After two years he sent for his family. His life long desire was to be a minister. He met a girl in Chicago, Nellie Kniper, and after a few months she was promised to him. They were engaged for 7 years. She stood by him and spurred him on when discouraged.

Rev. Hoeksema doesn't always work,
he likes to vacation in Maine and swim every day in the cold, salty water of the Atlantic Ocean.

I'll never forget his one argument which is: “that's scripture, that's Reformed.” God be praised.”

Mr. Faber's speech was followed by Rev. G. Vos, pastor of our Hudsonville church. These are a few of the things he said:

“I can be rather careless tonight because no matter what I say I could not hurt Rev. Hoeksema. And you know why. I suppose you know how much he is slandered, but no matter how much they slander him it does not hurt him, they could not hurt him. He has his statutes, God has given them to him. It used to hurt him at first, but not anymore. I could say all matter of things against him falsely, but I wouldn't. The reason is; because, God is in this audience and God is in my heart, and I certainly will endeavor to be true, for God’s sake.

God has given scouts to the Church throughout the ages. The church needs guides, and so there was Moses, Luther, Calvin, and Rev. Hoeksema is a gift of the Lord God also. Heroism! perish the thought.

The question is, who shall tell us who the scouts are in the desert land, amidst the snakes? Those who have spoken the complete word of God, God speaks, and that will tell you who is a real scout. Wherever you find a true Church, you find the scouts of God. I have imitated them for 38 years. In spite of the devil and his host we are here tonight. How nice it is that it came now after we have been separated. Now we are gathered in joy, but if it had been three years ago, I also would stand here with oppressed soul.

I will not glory in man, but Jesus Christ the same today, yesterday, and always. Jesus Christ is the scout to which we cannot compare ourselves.

Rev. Hoeksema once said, “I'm a lone wolf,” but there has always been a man in your shadow, that is the Rev. Ophoff, he has loved you, followed you, has been your strong arm, standing by you. May the Lord spare you and Rev. Ophoff, is our hope and prayer.”

We also had a voice from the West, a speech on recording by the Rev. H. Veldman, pastor of our church in Edgerton, Minn. Here are but a few of his remarks:

“Today the West joins with the East in singing God's praises. Rev. Hoeksema has led us in the sovereign mystery of God's word. His entire ministry has been devoted to the preaching of God's truth. Willing and ready he was to take the slander of those who used to be with us.

The Lord has used Rev. Hoeksema in the bringing of His truth. The truth that he has been privileged to preach is indeed the true word of God.

We are grateful for all that he has done for us, but soon he will go the way of all flesh. We are also thankful for all that God has done for us, He will remain with us forever and bring us some-day to glory.

This is a voice from the West, Rev. Hoeksema, we want to congratulate you. Men come and go, but the word of the Lord shall live forever. May the Lord bless you and keep you and may His blessing be upon us.”

Rev. Veldman was the last of our speakers, and during the course of the evening we were also favored with numbers from our Hope Prot. Ref., and Adams Prot. Ref. School choirs. Rev. Hoeksema then received his gift from all our churches, which was given to him in appreciation and also to express, in a little way, our love to him. He then closed with a few remarks:

“I think I need a day or two to ap-
preciate everything that has been said and to let it soak in. This is not a day to glorify a man and of that I am glad. There is not a doubt in my mind or an inkling in my heart that you really mean these things. I am not proud, I am fully aware that I am an instrument in the hand of God. All my writings are for me a privilege from the Lord, of which I am thankful. I am thankful that I was an instrument in the building of our church. I am glad that Rev. Ophoff was mentioned. I feel no reason to be proud or puffed up.

People often say, where has 40 years gone to! How fast time flies! This is not my feeling, these years were so crowded that when I look back I do not say where have these 40 years gone, but how was it possible, that so much could happen in 40 years.

Of course beloved, I have my sins, my faults, and made my mistakes. But these 40 years were in God’s counsel even before they were.

As far as my ministry is concerned I’m absolutely convinced that my ministry was in detail very evidently determined by God’s good pleasure, not by me.

Now I think back and see very plainly that our recent history was in the counsel of God. It was in God’s counsel that I was sick and couldn’t preach. The enemies put up there heads; the Lord made me sick to give them the chance to stick up their heads. They sold our church to the Liberated. They thought I would never preach again.

I am before God convinced and here testify that I have always striven to bring you the true manifestation of God’s word. It is because of that truth that all the troubles occurred in my life.

I wish to thank you for this day. May you continue to walk in this truth in which you are instructed and have been instructed.”

We are grateful to God for this day that He has given us, and for our beloved pastor. Yet we know in our hearts that although Rev. Hoeksema will not last forever, our God will be with us for ever and ever. And we know too, Rev. Hoeksema, that the Lord will grant us grace to continue in the truth, wherein He has given you the privilege to instruct us.

Ruth Dykstra, Mich. Reporter

A Glimpse of England

Imagine, if you will, a small well kept park, its walks bordered with neatly clipped hedges, flaming scarlet and mauve rhododendrons everywhere, and interspersed among the greens, tiny beds filled with blossoms of riotous color. Southern England has often been compared to such a scene, for in contrast to the vast cultivated and baren lands of the United States, England is small and green. In fact, much within England is of miniature proportions to the newcomer’s eye. Land and goods are at a premium; each must be used to the fullest without waste. Small fields of lush crops grow, as it were, on every square inch of land. No weedy patches line the roadsides, but all is clipped and mown. Small villages dot the rolling hillsides like flowerbeds, for here are found the stone and brick cottages of the workingmen, each with its vegetable and flower garden. Vegetables are grown by all to ease the strain on the pocketbook, for greens are scarce and expensive; and, of course, an Englishman cannot live without flowers on his table.

We were thoroughly delighted by the miniature size of the British trains, automobiles, streets, and villages. They seemed mere toys and we had to suppress our giggles when first encountering those lanky Englishman, jackknifed into their
roadsters and sedans skimming down the roads like small beetles on a pond. Indeed, all of the vast city of London seemed like a familiar place because of its narrow streets, low buildings, small houses and shops, giving it a provincial air. The main thorough-fares are extremely narrow, and clogged with little old-fashioned black cabbies, red double-decker busses, and few privately owned autos. Each morning pushcart vendors set up shop in the streetcorners and squares selling appealing fruit and flowers, and it is a common sight to see the breadwinner hurrying home at noon or night with a bouquet of carnations or roses for the Missus.

Our arrival in London’s genteel Mayfair district at noontime, coincided with the lunchhour of the British dandies who were strolling down the street and through the parks dressed in cut-a-way coat, striped trousers, top hat, gloves and carrying a cane or umbrella, although the day was sunny. This is the accepted mode of dress for the English financier and diplomat and one must not make light of their dignity, although most peculiar to us. The business offices of this area are housed in converted mansions with geranium-filled window boxes lining the sidewalks and throughout London the lampposts support baskets containing yellow nasturtiums, pink petunias and hanging vines. Only the homes of the very rich have yards and all other houses and buildings abut the sidewalk and adjoin at the sides.

Along with other American sightseers, a Cooks Tour showed us the highlights of the City. The long low buildings of magnificent architecture bordering the avenue called Whitehall along the Thames River contain the Houses of Parliament, Big Ben, Scotland Yard, the Queen’s horseguard, the home of the Prime minister at 10 Downing Street, and Westminster Abbey. Later, a stroll along this avenue where history has been made for centuries was most rewarding. We were fortunate enough to view the changing of the Guard at the Royal stable. England loves her traditions and it is in this area that all the royal pomp and pageantry of England is displayed.

Sunday morning service at Westminster Abbey was well attended. The service included the reading of countless forms and responses by the congregation and the singing of many anthems by the choir. These were all taken from Scripture. The greater part of the service is consumed by these formalities and only a shallow sermon is given before the celebration of holy communion. Perhaps most shocking to us were the marble crypts within the church edifice where were entombed the remains of royalty and historical and literary figures of the past. The Abbey is an immense and awe-inspiring place and its solemnity is enhanced by the rolling peals of the great organ. This organ, incidentally, was played by a friend we had made on board ship when coming to England.

Walking out the front door of the Abbey one finds lovely St. James Park with its beds of flowers and duck ponds and thousands of people enjoying the sun in deck chairs on the lawns. At the far end of St. James Park is Buckingham Palace. It is a rather drab grey building devoid of trees or shrubs, but surrounded by a high fence with golden gates and guarded by unblinking red-coated guards wearing three-foot high bearskin hats.

Driving our little Morris Minor sedan through the busy streets of London brought us very shortly to the countryside where we visited Windsor Castle set high on a hill surrounded on three sides by the town of Windsor. We were fortunate in reaching Windsor on a day when, the royal family not being in resi-
BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

Evidence, the state apartments in the castle were open to visitors. Nearby was Étienne, prep-school for young boys from the first families of the land. Here too was evidence of great formality and tradition, for the boys were attired in black formal dress, with white collar, high silk hats and gloves. We wondered how they could have any fun in such an atmosphere.

Steering a right hand drive car on the left side of the road along the busier roads was simple—one has only to follow the preceding vehicles. However, driving along a country lane was another matter; one soon became forgetful while admiring the view and before long came face to face with another startled motorist.

The people of England, were for the most part, rather difficult to become acquainted with. They were rather shy, having a great respect for another's privacy and never intruded, speaking only when spoken to and always very precise and proper. One should never judge the English by their surface characteristics, for after getting to know them, we found them very warm-hearted and interesting conversationalists. They are, perhaps, the most courteous people in the world and their road manners are impeccable. The English have a set pattern of social behavior and want no interruptions to their fixed way of life. A thing is done or it is not done, and that's that!

Ruth H. Bylsma

**My Trip to Europe**

As long as I can remember I hoped that some day I would be able to take a trip to Europe. So when my uncle, George Knoll, decided to go and asked me to go with him, you can imagine how thrilled I was. He has many friends in the Netherlands, and we both have a lot of relatives there, so we planned to spend most of our time in Holland. Of course, there was much preparation to be made. We had to get a leave of absence from work. We were too late to get reservations on a Holland boat, but managed to obtain space on an English ship on which Alice Reitsma also had a reservation for the 1st of June. A neighbor decided to sail with us too. Then we had to get passports and the required small-pox vaccination.

Finally we were on our way, with many “good-byes” and good wishes ringing in our ears, to Quebec from where the Scythia would sail. We had an extra day for sightseeing in that interesting city. On boarding the ship we were shown to our cabin, and soon afterward a pretty blonde stewardess came in and handed me a box with some beautiful flowers my fellow workers had sent. The boat left in a pouring rain, but the next day was a lovely sunny day, and the trip down the St. Lawrence River was very enjoyable. We spent most of our time on deck every day playing games or relaxing on the comfortable deck chairs. The food was wonderful, and, it being an English ship, tea and cakes were served every afternoon. We had quite smooth sailing each day, and none of us were seasick.

On Sunday we gathered in the lounge for church services conducted by the Captain. There was no sermon, but reading from the Church of England prayer books from which the prayers were also read. The best part was the songs which are taken from the Psalms, much like our Psalter.

After arriving in Le Havre, France, we went to Paris and left the next day for Holland. Through the train windows we could look at the pretty countryside of France and then Belgium where the fields were covered with purple heather. European trains have compartments which seat six or eight persons comfort-
ably and have an aisle on one side. There are sliding doors between the compart-
ments and the aisle. We met some in-
teresting people on the train.

It was about 9 o'clock when we ar-
ried in the city of Groningen, but it was still light. In the summer the sun
sets very late and rises very early in the
morning in Holland. We nicknamed it
"Land of the Midnight Sun" because even
at night there is a yellow glow on the
horizon. Here in Groningen our little
party separated for a time. My uncle
and aunt were at the station to meet us.
It was a very happy occasion, and we
soon felt as if we had always known each
other. Then I had my first experience
trying to express myself in the Holland
language. After about a 20-minute ride
in one of their English cars, we arrived
at their home. They have a nice home
with a large garage attached in which to
keep the cars and tools. My uncle does a
good business renting cars, since very
few people in small towns own one, and
giving driving lessons. People there may
learn to drive only from an instructor
licensed to teach and with a car with a
double brake and clutch. They must learn
many rules and the meaning of dozens
of signs. Yet there is no maximum speed
law, and it seemed very risky to us the
way the cars had to weave through all
the bicycles in the city. The country
roads are narrow, well-kept up, and not
very busy, except for bikes, many of
which are equipped with a motor. Every-
body, including ministers, old people,
nuns and very small children, rides a
bike in the Netherlands!

The first few days were cold and wet,
and not being accustomed to the climate
we would really have been uncomfortable
if it had not been for the little peat-
burning stove. That weather didn't last
long, however, and I soon became very
fond of this land of windmills, canals and
green pastures with clean, well-fed black-
and-white cows grazing along with the
whitest sheep I have ever seen. The
towns are small and not very far apart,
all with neat red brick houses with large
windows in front and flowers in the
windows and in the tiny lawns. On the
farms some of the houses were big with
long barns attached, all with thatched or
tile roofs. The people are very hospitable
and did everything in their power to
make our stay pleasant. They love to sit
and talk and drink one cup of tea after
another. In the towns they have running
water and electricity, but running hot
water, refrigerators, and bathtubs are al-
most unknown. Everything was new and
interesting to me. I like the little stores
which are really just a room in the house
where the owners live. Everybody knows
everyone in the town, and no one passes
you without greeting or stopping to talk.
They were all anxious to know what the
"Americans" thought of Holland and
looked pleased when we told them it was
a beautiful country and that we were
having a good time. The people loved
to see the colored slides and Viewmaster
reels we had brought from home.

The relatives with whom we were stay-
ing are Synodicals. Their church services
lasted only a little more than an hour.
The preaching was generally of a "prac-
tical" nature. I received the impression
that many of the people are not well in-
formed as to the real doctrinal difference
between their churches and the Liberated,
since they did not discuss it very much.
The few Liberated people we talked to
were more anxious to talk about. It. They
also did not seem to know much about
our churches.

We spent a week touring the Nether-
lands by car. Alice and some relatives
went with us to Amsterdam where we
rode in a glass topped boat through the
canais and harbor. We saw the queen'
palace and the church where she was crowned. We also shopped on Kalverstraat, a very narrow street lined on either side with very nice stores. It is crowded with people who walk right on the street. Then we went to Volendam, a fishing village where the people still dress in their own local costume, although in most of Holland the people dress very much like we do. The women in Volendam wear long skirts and white lace caps. They are especially proud of their necklaces of costly red coral beads, fastened in front with a gold clasp. We had our pictures taken in their costume and also had to try the herring sold at a stand on the street. The local technique is to hold the fish by the tail high in the air and eat them in a couple of bites! Eel fishing is of great importance there since the Zuider Zee was changed into a fresh water lake by the building of the 20-mile long Afsluit dike, separating it from the North Sea. We also went to Alkmaar where the big cheese market is, and returned to Groningen by way of the Afsluit dike.

Food is generally very good in Holland, and there are no shortages; but the prices are high compared with the wages earned by the workers. We had an advantage since one of our dollars is worth almost four Dutch guilders.

Then my uncle, Alice and I went on a two-week tour of Belgium, France and Switzerland. I will never forget the wonderful time we had. We went by train to Brussel and took a bus tour to Waterloo and saw the place where Napoleon was defeated by armies led by the Duke of Wellington and the Prince of Orange. On the walls of the big round pavilion are painted various scenes from the great battle. After more sightseeing we went to Brugge which is a very interesting old city. Its population is Catholic, and it is not busy like Brussel but very quiet and restful. From our hotel we could look across the market place and see the Belfry tower where in the evening the carillon bells played various tunes for a whole hour. We rode in a little boat through the canals that wind through the city, going under bridges so low we had to duck our heads. It was very picturesque; the old gabled houses with red roofs and carved fronts reflecting in the clear water in which many swans were proudly swimming. A very enthusiastic guide took us on a tour of the city on foot. One of the places of interest was the Basilica of the Holy Blood, where they claim to have a piece of wood from the cross, stained with Jesus' blood. It was kept in a beautiful gold and silver container inlaid with precious stones. We asked the guide whether he actually believed that this was the blood of Christ. He replied, "Everybody here believes it, and I am telling you what I am supposed to say. What I really believe I may not say." He held his hand over his mouth. Then he said, "This relic was brought here by the Crusaders in the 12th century, but where was it before that? Decide for yourselves."

Next we saw the lacemakers, women sitting outdoors working with nimble fingers with dozens of spools. They make various articles with this handmade lace to sell to tourists.

From Brugge we went to Paris which is rightfully called the "garden city." Among the places we visited were the famous Notre Dame cathedral and the enormous Louvre museum, where we saw the works of Rembrandt and the baffling "Mona Lisa" painted by Leonardo. The eyes and smile of the girl in this portrait seem to follow you no matter to which side of the room you go. Also in that museum is the loveliest of all Greek marble statues "Venus De Milo." We took tours to the palace of Versailles with
its beautiful gardens, and Napoleon's favorite palace, Fontainbleau, with its fabulous furnishings. The colorful sidewalk cafes were a novelty to us, and we had fun trying to figure out the French menus.

Next we were off to Geneva, Switzerland, situated on both sides of the lovely Lake Geneva. This city has the gaiety of a French city and seems to attract many of the well-do-to-do Swiss people, since we noticed that most of them were very well-dressed. There are also many jewelry stores displaying the famous Swiss clocks and watches. We saw St. Peter's Church where John Calvin was minister for almost 30 years. On a long wall facing Calvin College is the monument to the Reformation, the most impressive statues being the four in the center, the Reformers, Farel, Calvin, Beza and Knox. All they have of Calvin's in St. Peter's is the chair on which he used to sit in the pulpit. He did not want to be buried in the church like many other great people and did not even want a stone on his grave, for he did not want to glory in a man, but in God. On Sunday we went to the American Episcopalian Church. They had a communion service, the people kneeling in turn before the altar while the minister gave them the bread and wine.

Interlaken, surrounded by the Alps, was our next stop. From there in good weather you have a wonderful view of the glacier Jungfrau. But that night it was raining hard. It was the Fourth of July, and we had heard that there would be a celebration in the park and fireworks, so Alice and I decided to go. We could see the fireworks from a distance and thought it was quite a novelty that an American holiday was celebrated in a foreign country. The street was lined with inviting looking souvenirs shops, and seeing some pretty cuckoo clocks in a window, we went in to look around. We never did reach the park!

The next day we took and exciting chair lift ride to the top of Mt. First, and spent the afternoon walking along the little mountain paths. For scenic beauty it surpassed anything I had ever seen. The green field slope up from the mountain valley and above them rise steep slopes covered with dark green pine trees. Above the trees are green pastures with a profusion of wild flowers, and beyond them the snow covered peaks. Built on the sides of the mountains are little brown huts where the cattle herders live, and looking down into the valley you see the small towns and here and there the spire of a little white church.

After almost a week in Switzerland we returned to the Netherlands by way of Germany. Here Alice left us to visit friends in Stuttgart and to go on a tour of Italy, while my uncle and I went on because there was still much we wanted to do in Holland.

We spent the next couple weeks sightseeing and visiting relatives. We saw the places where my parents used to live and the cemeteries where my grandparents are buried. It was an experience I will never forget. We also went to Rotterdam, Kampen and Delft, where we saw the 14th century Nieuwe Kerk (New Church) in which is the tomb of William the Silent. On this trip we went through the Northeast Folder which until ten years ago was part of the sea. Now we saw large fields of tall golden flax being harvested. We enjoyed perfect weather.

All too soon it was time to get packed and ready to leave friendly little Holland. We went to London where we spent a couple of days and then on to Liverpool where we boarded our ship for home. It was a Scotch boat and most of the passenger were Scotch or Irish and were very friendly. We again had goo
sailing and a little excitement early one morning when we saw an iceberg. We docked in Montreal and spent two days visiting in Toronto. Then there was the excitement of coming home and a happy reunion with our family. And the following Sunday when I sat listening to that good Protestant Reformed preaching again, I was sure that I was really glad to be home.

Elsie Kuiper

Impressions of Italy

The day for departure arrived, and after spending nine enjoyable and restful days on board ship, we landed in Europe to find the contrast to America very noticeable. We had always been told that American culture was the European transported variety, but vast differences were apparent.

Although we prefer our American way of life, yet we realize that Europe has something which we lack. One of these things is called by many, "the art of gracious living." It is typified by the many sidewalk cafes to be found in every city. It is not unusual for the European to sit here for two or three hours while he leisurely sips his glass of wine, and comments on the affairs of the day. Walking through the streets, it was evident that people are not in a hurry as we Americans seem to be. In the homes, very few modern conveniences can be found. Small stoves are used for heating, hand pumps for water, and gas plates for cooking. Throughout Europe there is evidence of ravages of the last war.

A difference can also be seen from country to country. The people of the northern countries are generally tall and large with a stern and reserved disposition. The people of the southern countries, mainly Italy, and southern France are comparatively smaller, darker, and un-loving. The people in Italy especially wear bright-light colors. Even the policemen observe this custom, wearing white hats, white suits, white shoes, and white gloves. Perhaps some of this difference is caused by the climate, which is much hotter and drier in the southern countries. Because of this warm weather the people are forced to live a slow and leisurely life, evidenced by the fact that they close their stores during the hottest part of the day from 12:00-4:00 p.m., siesta time it is called. This is even a city law in many parts.

In the northern countries everyone warned us about those "evil Italians." One guide told us about the ethics of the Italians in these words: "If you lose some money in Sweden, the finder will search the city through till he locates you. In Belgium you can leave your valuables in an unlocked bus without any fear, in France you must be sure to lock the doors, but in Italy, locked doors will not keep them out."

Milan was the first city we visited in Italy, and we soon realized what a false impression this had been. In our entire stay in Italy we never experienced any dishonest practices.

Milan is an industrial city and comparatively modern, yet they have one of the largest Cathedrals of old Gothic Architecture in all of Europe. We had always been under the impression that Catholic Churches required women to cover their heads. When entering this massive structure, those in our group who were wearing sleeve-less dresses were immediately informed that they might not enter. We remedied this by wearing men’s suit coats. Some churches went so far as to post this list of rules, in four or five languages, concerning the dress within the church. "All women with men's suit coats, sleeve-less dresses, low necklines, uncovered heads, shorts or slacks, may not enter."

Two other chief points of interest in
Milan were Leonardo De Vinci’s painting of “The Last Supper,” and the “Monumental Cemetery.” The painting is one which is frequently seen—Jesus sitting at a long table with six disciples on either side. We expected to see a large canvass, but it was painted on a large wall. De Vinci was experimenting with a new type of paint when he did this work, the paint is cracked, and the colors are dull and faded—in this respect it was disappointing.

The cemetery was an unforgettable spectacle. The lanes are lined with large marble statues, and almost all the graves have a sculpturing or a mosaic picture of the person within. The statues and beautiful works of mosaic were something we shall never forget.

Entering the next city was like entering another world. Venice is a city which was in bloom during the Middle Ages, and it is this spirit that pervades the atmosphere. We got off the train in a very ordinary train station and stepped slowly down the front steps. The sight that greeted us was amazing. It looked like a city in the midst of a flood. The city is built on 120 small islands, extending into the Mediterranean Sea.

The main street was obviously not the type for Buicks and Cadillacs. It is a wide canal with all types of boats, used in place of buses, taxis, trucks, and cars. We were hurried by our travel agent into a crisp-craft, the modern way of travel in Venice. The thing that interested us while riding down the Grand Canal was the traffic lights, parking signs, one way streets—or water ways, and police boats, just as any other city might have. But in the city there are no bicycles, automobiles, or horses. One must travel either by boat or on foot.

The lovely picturesque gondolas are probably the trademark of Venice. We took several slow gondola rides down the Grand Canal, and under the Rialto Bridge. Nothing can replace the feeling one gets of slipping through the water in one of these canoe-shaped boats. The gondalier with his wide brimmed hat protecting him from the sun, shouting jests and commands to other gondaliers, is all part of the spirit of Venice.

The chief point of interest in this city of the Middle Ages is San Markus Square and the buildings surrounding it. The clouds which we saw approaching the square appeared at closer range to be the pigeons at feeding time. We were informed that there are 250,000 inhabitants in Venice including the pigeons. Around the square are several buildings each representing a period of culture through which Venice passed.

All these elements helped us to enjoy a few days in the 14th Century.

About a four hour train trip away was Florence—the heart of culture and home of many well-known artists. Here we were introduced to many of the famous work of Michal Angelo. It was not until Rome that we saw his famous statue of Moses. We also heard this interesting story about it. “Every one notices the horns on the head of Moses when they see the statue. It seems that Michael Angelo was in possession of a faulty translation of the Scriptures. In his copy the Greek word for ‘rays of the sun’ was translated as ‘horns.’ Thus he read that the ‘horns’ were his head.” However, this is certainly a masterpiece in art.

The trip from Florence to Rome was by deluxe motor coach in the burning Italian sun. Along the way there were many walled medieval towns. The only vegetation on the sloping hill sides was the olive trees and the grape vines.

Our first impression of Rome was that it was a very modern city. Every thing we saw was typical of a large city—cars, busses, taxis, and people everywhere.

The next morning we were shown som
of the many things which have given Rome the name of the "Eternal City." The first place to which we were taken to see was the thing of which they are most proud: "The Vatican City." This also included seeing the Sistine Chapel. The Chapel is famous mainly because the ceiling was painted in full by Michael-Angelo. The flat oblong space is divided into nine sections, each of which contains an incident from the Old Testament. The tour was climaxed by a distant glimpse of the Pope, and a trip through St. Peter's Cathedral. The Pope comes out to the window of his room each day at 12:30 to bless the people as they stand in St. Peter's Square. The sight of the man was not so thrilling, but it was interesting to see the effect of his appearance on the people below. The Pope speaks through loud speakers, and can be heard throughout St. Peter's Square. Many of the people had traveled thousands of miles to see this great religious monarch, and they could hardly contain themselves when he appeared.

St. Peter's Cathedral is the most beautiful we visited. The floor, walls, and massive pillars were all in marble. The many pictures are in mosaic, the dome is made up of gold nuggets, and the high altar is solid bronze, designed by one of Italy's most famous sculptors. Behind the high altar is a structure in gold, centered with a translucent marble window.

Enroute to the catacombs we traveled on the Appian Way. This we took special interest in since it was the same road that the Apostle Paul traveled when he came into Rome. The road is lined with large tombs of ancient Roman rulers. Some of the tombs are as large as half a city block, since the people were buried with many of their possessions.

A short, stout monk, dressed in a loosely fitted brown robe, led the way through the long, narrow, dark passages of the catacombs. As he walked he broke small pieces of candle, from a large one, lit the small pieces, and pushed them onto the dirt wall, to light our way. Meanwhile he was telling us how the early Christians built these tunnels to hide in, and bury those who died during the years of the persecutions. Even the graves of the apostles Peter and Paul were pointed out. In many places writing on the walls is evident, yet very hard to read. Much is made of this by the Roman Catholic Church.

The monk told us this story of Peter trying to leave Rome during the persecution. "The Christians urged Peter to leave, for they feared he would be killed. On his way out of Rome, along the Appian Way, a figure appeared before him whom he recognized to be the Christ. Peter asked 'Quo Vadis Domini'—meaning: 'Whether goest thou Lord?' Christ answered, 'To Rome to be crucified again.' Peter went back to Rome and was killed there." The footprints which Christ left in the way when he appeared, are preserved in the chapel above the catacombs.

After being in the cool ground for a time, we were once more led out into the burning sun, and taken to the Colosseum. This large structure was built shortly after the time of Christ by Jewish captives. "Games" were played here every day for 400 years, games such as the duels of the gladiators, the burning of the Christians, and feeding them to hungry lions. At the time it was built, the entire structure was covered with white marble. During the Middle Ages all this marble was removed, and now only a large crumbling structure remains.

Within walking distance from the Colosseum is the Roman Forum, formerly the seat of government for the entire Roman Empire. It is most likely here where Paul came to be tried when he appealed unto Caesar. Now these two small acres which were so important at
A few Opinions resulting from a European Tour

I didn't know how to begin this article, or perhaps I should say "where" to begin it, so I decided to put off writing until another time and read my "Reader's Digest" instead. I turned to the article, "The Scots Among Us," and that reminded me of the time I took the train from London, England to Edinburgh, Scotland, and that's probably as good a place as any to begin this article. On that train I was sitting in a compartment with two Scottish ladies, one English lady, and an English gentleman. The English gentleman had taken it upon himself to educate me in respect to the passing landscape. After I had remarked several times about the beauty of the wooded hills, the grassy slopes, and the wide rolling fields, the two Scottish ladies informed me that I wasn't really seeing anything as yet. According to them this was dull and unattractive as compared with Scotland. In fact, they strongly advised my napping now so that I would be wide awake when we passed into Scotland where I would see not only beautiful farmland, but picturesque lakes and heather-covered moors.

Later, when I again expressed my admiration for the English countryside, the English lady could keep silent no longer. She said as politely as she could, "Oh, we do have some nice scenery in England, even though the Scots would have you believe otherwise." In an attempt to remain neutral, I asked how I would know when we passed from England into Scotland. Would I see a Scottish flag planted on the boundary between these two countries? Although I directed my question to the Scottish ladies, it was the English lady who retorted: "I didn't know the Scots had a flag!" This was too much for the ladies from Scotland. The landscape was forgotten and political battle ensued. Someday, the Scots maintained, someday when all our troubles with Russia were settled, then Scotland would demand its freedom from England. Then she would fight for the right to make her own laws and she would again be the great independent country she once was!

It was that same morning that the newspapers had carried stories about Irish Nationalist who were rioting and waging a small civil war in North Ireland against England. They, too, wanted their independence so they could join the Irish Free State with which they felt they rightfully belonged. As I read these reports and now as I listened to these women, I saw the hopelessness of the U.N. When our affairs with Russia are settled then Scotland, and Ireland, and who knows who, will start! What a situation! How can these people dream of a Unified Europe and a Unified World as long as pride in their own countries, and the traditions of their countries are so strong?

Yet, on the other hand, this love of country and the maintaining of the traditions of their country is an admirable trait. Small though they may be, each country through the loyal efforts and interests of its citizens has retained its distinctiveness. Its history and its culture lives on.

This is equally true, if not more so, of the people in the Netherlands. Hollanders are extremely proud of their Queen and her family. They love their flag. The
love their little land and try to use it to its greatest advantage.

I arrived in Zwolle, Overijssel, on the birthday of Princess Irene. Not only were the red, white, and blue flags waving from many homes and public buildings, but along with the flags, orange banners waved in honor of the Princess of the House of Orange. This was on a Friday, and Friday is market day in Zwolle. In the square in front of the old Roman Church, the people milled about through the narrow crowded aisles between the lines of stalls which displayed wares of every kind. The market itself is a very interesting place not only from the aspect of those who sell their linen goods, their curtains, their flowers, and their foodstuffs, one trying to outshout and undersell the other, but it is interesting also to watch the buyers. Women and children dressed in the traditional long skirts and aprons of the nearby village of Staphorst walked through the aisles. The hoers appearing in klompen, and the city folk dressing very much as we do, elbowed their way from stall to stall in their effort to pick up bargains. But no matter how varied their appearance was, no mother had forgotten to adorn her little girl’s hair with a huge orange-colored bow in honor of the birthday of the Royal Princess.

You can not visit any Dutch family for very long without hearing stories about the last war. Although it is already ten years since Germany occupied the Netherlands, these people are still filled with the horrors of those years. They can not show you the new bridge a few blocks from their home without telling you about the bombing of the old one. They will show you the spot in the field across the street where an American plane was shot down. They will show you the trap door in the floor where a brother or another relative was hidden for months to avoid being picked up by the Germans. They will tell you of their gratitude to America for the help which was given them. The Americans were their friends in time of need. The Germans were their bitter enemies. The war has served to strengthen the feeling of unity among the Dutch because they shared each other’s hardships, sufferings, and sorrows.

Although the war is over and today German tourists, truck drivers, and businessmen appear daily on the streets of Holland, the bitterness and hatred and distrust bred by those war years has by no means disappeared. Since I was soon to leave the Netherlands for Germany, I began to wonder how the Germans felt about it all, how they felt about Americans, and about the other European countries, and how they felt about themselves and their part in the last war. Would they justify Hitlerism or would they condemn the actions of their war time leader?

In Germany, as in the Netherlands, I heard much about the war. I was taken to places where buildings still lay in ruins from bombings and fires. As we rode through the city of Heilbronn, I was told that in one night’s bombings, twenty-five thousand people were killed. The Germans considered it extremely inhuman since the city had no industries and the attack was completely unexpected. The bombing was done by Americans! My accusing question was: “But you started it all, didn’t you?” The German answer is that no one country starts a war. Wars are economic. There are hundreds of underlying causes for wars. Hitler was looking out for Germany. And Germany needed room in order to prosper and to hold its superior position in Europe.

German Nationalism has become somewhat obscured through the occupation by American and French troops. Everywhere one sees army barracks. But Ger-
man national pride has by no means been crushed. They are a very industrious and very efficient and capable people, and I am sure they are looking forward to the time when Germany will again be a superior nation, a great world power. But, as the Scots and the Dutch and all the other peoples of Europe, the Germans fear the Russians. They look to America for future assistance against the common enemy. “When America falls, we fall!” is the way one Liberated minister in the Netherlands put it.

From many aspects I found Italy to be the most interesting country to visit as a tourist. How the Italian people feel about their country is difficult for me to say, since I met no Italians who could speak English. I traveled with a “Globus” tour through Italy. All the tourists on our bus spoke English. Our guide spoke Italian as well as English and had the advantage of being able to speak with both the natives and the tourists.

Because of Italy’s peculiar position during the war, first as an ally to Germany and later, after the downfall of Mussolini, declaring war on Germany, all Italy was turned into a battlefield. The scars of those battles can be seen everywhere. But the attention of the tourist is not called to the war ruins, but rather to the ruins of the old Roman Forum where the Caesars fell, and to the Colosseum which dates back to Vespasian and Titus, and to the many other ruins found in the City of Rome, dating back to the years of Christ and the Apostles. We also visited the ancient City of Pompeii which was destroyed in the year 79 A.D. when Mount Vesuvius erupted and the city was covered with ashes and cinders. We walked up and down the narrow lanes of this excavated city just as the Pompeians did two thousand years ago.

Italy is the “museum of the ages.” Everywhere the tourist encounters some wreck of the past; a ruined arch, a broken pillar, a mutilated statue. By these stones he is reminded of the rise and fall of empires and of some of the greatest events in the history of the world and of the church.

It was in Rome that the Apostle Paul gathered the Jews together and proclaimed the Gospel. It was to the Christians at Rome that Paul wrote: “There is therefore, no condemnation to them that are in Christ Jesus.” St. Paul’s church with its hundred fifty columns and its beautiful bronze door is supposed to be erected where this great Apostle was buried after he was killed by Nero.

Although the Bible does not mention that the Apostle Peter was ever in Rome, it is this Apostle who has received the central place of importance in the Vatican City. This largest of churches, St. Peter’s in the Square, is dominated by the immense dome of Michelangelo. According to the Roman Church, the high altar under the dome rises over the tomb of St. Peter. Seated on a throne inside the church is the celebrated bronze statue of St. Peter. It is recommended to tourists that before they start the tour of the basilica, they kiss the toe of this statue which is worn smooth by the kisses of the many visitors that passed there.

Much of the art and culture of Italy dates back to the Renaissance and is therefore, a mixture of Christianity and pagan conceptions of religion. This becomes very apparent as one visits the Sistine Chapel in the Vatican where Bible characters and mythical characters appear side by side.

It was here in Rome that the early church suffered much at the hands of wicked Roman Emperors. We visited the catacombs on the old Appian Way just outside of Rome and saw where the early Christians hid and worshipped and where many died and were buried.

As we traveled south from Rome to Sor
rento along the beautiful shores of the Mediterranean Sea, my mind went back to the Apostle Paul. I had been in Rome where Paul had been more than eighteen hundred years ago, where he had preached Christ and suffered gladly for His sake. And later, when I was in my hotel room, high up on a cliff with a large porch overlooking the Mediterranean Sea, I stood for a long time looking out at that sea, trying to make myself understand that this was really the Mediterranean I was looking at. Undoubtedly Paul passed through those very waters on his way to Rome. Perhaps he gazed up at that same cliff jutting out into the sea.

But that was merely the beginning of the Christian Church. By means of preachers and reformers the church has continued down to the present time and will continue forever. The history of each land is really the history of the church. Until the church is gathered the history of the world will continue.

"Ye are the salt of the earth." How wonderful to be the salt!

Alice Reitsma

DIFFERENT RENDERING OF PSALM 23:5

"My cup runneth over."

(Authorized Version)

"My cup is teemin’ fu.”

(Broad Scotch)

"My happiness cup fills to overflowing.”

(Chinese)

"My cup He fills till it runs over.”

(Indian)

"My drinking cup bubbles over.”

(Zulu)

"Thou dost fill my cup to running over.”

(Tibetan)

"Thou pourest out fulness to me.”

(German)

"My cup runs over. Yes, happen what may, happiness and grace will accompany me.

(French)

God’s ways are not like human ways,
He wears such strange disguises;
He tries us with His long delays,
And then our faith surprises.
While we with unbelie! deplore,
And wonder at His staying,
He stands already at the door
To interrupt our praying.

From “Friend of Russians”

NATURE STUDY
(Continued from page 18)

operations. When the full-fed caterpillar emerges from its hole in the leaf it first spins on the under side a mattress of silk that is stretched across a hollow area. This mattress at it edges is made of closelaid parallel threads of silk with diagonal interlaced threads forming a thinner sheet of tissue between. The contraction of the threads on drying bulges the leaf upward, widening the cavity above the mattress. Within this space the caterpillar next spins about itself a close-fitting white silken cocoon in which to undergo its transformation.

If a caterpillar that has just emerged and is ready for spinning be placed on a mattress that has been completed by another caterpillar, it will not take advantage of the work already done and proceed to complete it (thus saving its own energy). It will not utilize the products of another. It must start at the beginning, and make its own mattress, as well as its own cocoon. There is no other way but to follow the established order, with each step conditioning the one next to follow. There is a necessary sequence. More of this in the next issue.

Dwight Monsma