Featuring the
16th Annual
YOUNG PEOPLE'S
CONVENTION
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The Library of the Young People’s Society

The Young People’s Society will be formally organized under its own constitution providing for its distinctive name, doctrinal basis, aim, membership, officers, meetings, supervision, etc. Somewhere in this organizational scheme there should be place and space for a Young People’s Society Library. But what sort of books should such a library have? Those which will provide us with the basic fundamentals of Christian doctrine? And furnish sound material with which to defend the fundamentals of the faith? True enough. But our experience among Fundamentalists has been that fundamentals have somehow increasingly diminished in number until there is no longer a strong barrier raised up against the non-doctrinal “faith” of Modernism. The Protestant Episcopal Church would say that there are thirty-nine Articles fundamentals. The Reformed Episcopal Church sets the number at thirty-five. Many in the Bible School movement have limited themselves to ten; and a certain “undenominational” church we know of is perfectly satisfied with but half a dozen. Now, defending and propagating the fundamentals is a good place to begin. We ought, however, to go on from there to perfection, and proclaim the whole counsel of God. For only by knowing and preaching the essentials—all the counsel of God—can we avoid the (un)conscious error of some who would be fundamental, but nevertheless for one regrettable reason or other actually neglect the most basic fundamentals. I refer to the truth of God’s absolute sovereignty. Only by holding, defending and proclaiming that truth can we hope to grow and abide in it. Therefore it will be well to have a suitable supply of Reformed books. However, we must keep in mind that not all are Reformed that are of the Reformed distinction. For there are books with rather imposing, even singular titles, but which are nonetheless misleading; because the contents are not always of the calibre the title would indicate.

For example, to mention a few: “Calvinism,” by A. Kuyper; “Calvinism,” by J. A. Froude; “Calvinism in Times of Crisis,” (Baker); “Calvinism in History,” by N. S. McFetridge, (out of print); “As to Being Reformed,” by R. B. Kuiper (Eerdmans, out of print); “The Sovereignty of God,” ed., J. T. Hoogstra (Zondervan). These may be read profitably, if read critically and in the light of our doctrinal position.

But there are other volumes which take on a more Reformed coloring, such as,
"The Reformed Doctrine of Predestination," by Loraine Boettner, and "Reformed Evangelism" (Baker). The former should be read if at all possible in connection with Rev. G. M. Ophoff's eminent review series on the same in Volume 10 of The Standard Bearer. To these we may add Boettner's "The Person of Christ," B. B. Warfield's "The Plan of Salvation," and "Calvin and Calvinism;" and Ben A. Warburton's "Calvinism" (see The Standard Bearer, Vol. 31, p. 390). Also rather interesting is G. S. Bishop's "Doctrines of Grace" containing an interesting chapter on the Hebrew vowel points, Predestination, Election, Reprobation, and a chapter on Arminius, "False to His Trust." Still quite up-to-date is J. Gresham Machen's "Christianity and Liberalism." In fact, all of Machen's books are stimulating and thought-provoking. In this lighter but edifying vein is the outstanding autobiography of that Westminster Shorter Catechism Christian, "John G. Paton, Missionary to the New Hebrides" (Revell)—a book for all the family by a Reformed Presbyterian. A very engrossing and inspiring book in the field of Church history is John Fox's "Book of Martyrs" (Winston). The squeamish may not care to read the entire book, but should at least read extensively in it, if not exhaustively. So should all who are "signs-of-the-times"-minded.

Out of the past come certain recommendable works which have stood the test of time: Robert Haldane's "Commentary on the Epistle to the Romans," now reprinted, and by far the best available on this epistle. Puritan S. Charnock has been recommended on the "Attributes of God." Though it has the reputation of being of the Calvinistic school, it is shot thru with Amyraldianism (the author having been a student of that school), and has the disadvantage of being most voluminous (over 1100 pp.) and verbose.

One may not care to wade thru all of the following: L. Berkhofer's "Reformed Dogmatics," C. Hodge's "Systematic Theology" and Calvin's "Institutes." However, read every word of "Calvin's Calvinism," "The Five Points of Calvinism," by Wm. Parks (Sov. Grace Union), "The Sovereignty of God," by A. W. Pink (Bible Truth Depot), "Antidote Against Arminianism," by C. Ness, (BTD), "The Reign of Grace," by A. Booth (BTD). In these five you will find true Calvinism as we know it, uncontaminated by conditionalistic tendencies.

But if a person were to limit the number of his own Bible study books to but half a dozen, he ought to include in that number an exhaustive Bible concordance (e.g., Young's), a Bible dictionary, "The Treasury of Scripture Knowledge" (Revell) and a good reference Bible. Yet of all the books suggested in the above list, if one enjoys an eminence over all the rest, there is no question at all that is John Calvin's "Institutes of the Christian Religion" (not the truncated one-volume edition, but the complete two-volume work).

We make these suggestions as an aid to acquiring a firm and comprehensive ground in the Reformed truth, and as a supply of more fundamental and foundational truth than the frothy devotional reading of today. Any library, no matter how small to begin with, will have an innate greatness and utility if it contains the above or similar equivalent. We have suggested but few, applying the rule: "Much, Not Many!"

Rev. Robert C. Harbach
IN MEMORIAM

The Board of the Protestant Reformed Young People's Federation extends its sympathy to Mr. and Mrs. Joe King and family in the sudden loss of their son and brother,

GORDEN A. KING

Ps. 90:12, "So teach us to number our days, that we may apply our hearts unto wisdom."

The Board

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Grand Rapids, Michigan
What Size Are Your Feet?

I once read in a series of old proverbs and sagacious sayings, "Big feet are a sign of intelligence." The validity of such a statement of course may be seriously questioned. However, it would seem to me that people with large feet would be more inclined to step on toes of others, than their more daintily shod brothers.

What size are your feet? Have you stepped on any toes lately? Or are you so peace-loving that you've bound up your feet so they won't grow large enough to offend others? You should step on others' toes! No, don't misunderstand—you must not look around for likely victims, whose views do not coincide with yours, and then go about to "set them straight." The toes we must step on are those that are on our pathway where our feet belong. Don't swerve off the straight and narrow path in order to refrain from trampling on offending toes for social or business reasons. God's people will not turn from those who correct and admonish them.

When Nathan came to admonish David for causing the death of Uriah, David didn't reply "Be careful Nathan, you're stepping on my toes!", but rather, "I have sinned against the Lord." However, the reprobate is hardened in his sin when told of his error. Remember Ahab's greeting to Elijah—"Hast thou found me, O mine enemy?"

Shadrach, Meshach and Abednego had "big feet." When the king wished to give them another opportunity to worship the golden image, they replied, "We are not careful to answer thee in this matter."

Peter and John had "big feet." When the Jewish rulers threatened them, and commanded them not to teach in the name of Jesus their answer was, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

Jesus "stepped on toes" all the while he was on earth. To Peter he said, "Get thee behind me, Satan." He answered the Phoenician woman, "It is not meet to take the children's bread, and to cast it to dogs." He called the scribes and Pharisees "vipers" and "hypocrites."

At one time when Jesus' mother and brothers wanted to speak with him he said, "Who is my mother? and who are my brethren? For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

Paul says, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Don't be afraid to step on their toes when they try to force you from the path you have chosen as being the closest to that which Christ walked during his exemplary life in Palestine.

Remember, however, that stepping on toes is not an offensive tactic in which victims are sought out. The spreading of the Gospel is our form of aggression; and as valuable and effective as stepping on toes may be, it should never be used as a substitute for a missionary program.

Charles Westra
In the last issue of the Beacon Lights, we called attention to some reasons why a discussion of the question of labor unions might be pertinent once again. It is not as if these questions have not been discussed in the past, but the dangers are ever present, and the stand of our churches cannot be overemphasized. We also traced briefly the history of the stand of the Protestant Reformed churches with respect to the labor unions which are in existence. And we concluded by saying that it was not the purpose of these articles and this discussion to call into question the decisions which we have come to, but rather to discuss once again the principles upon which these decisions were based.

It should be made clear at the outset that our churches are not against organized labor as such. They have never had any objection against a labor union just because it was a labor union. This is evident from the stand which is taken over against the CLA whether now that stand is right or wrong. There is no sin involved in a group of employees organizing together into a union or society, of course, our objections against the existing labor organizations have never been the mere fact of organization as such, but rather have been founded upon the principles and purposes of such organizations as they conflict with the Word of God. But a labor union which is founded and based upon the principles of the Word of God, and has as its aim and purpose in this life something entirely in harmony with the moral and ethical and spiritual principles laid down in Holy Writ would be a sort of conundrum and would have little or no effect or purpose in its continued existence. This we shall more clearly see as we proceed in the discussion.

Nor is the position that the Christian Reformed Churches take a possible alternative. They hold that the so-called neutral labor organizations are indeed neutral and involve therefore, no spiritual commitment. And therefore if there are some questions as to the means which are employed by these unions to gain their end, then it is better to protest within the union itself and try to reform from within something which is not principally wrong. Also we shall return to this.

There is another point which we ought to notice in this connection. There are all kinds of organizations which are in a sense of the word unions, but which are not generally thought of as such. There are organizations of employers and employees such as the American Medical Association, the American Dental Association, the cooperatives which are familiar to farmers and dairymen, and the grocery associations such as the Associated Grocers and the Independent Grocers Association. The question often arises within our circles whether or not a member of the church may affiliate with these unions or organizations. With these, however, we are not primarily concerned at this point.

There is at present, as you probably know, only one principle labor union. That is known as the AFL-CIO. This union is the result of an amalgamation which took place in the early part of the year between the American Federation of Labor and the Congress of Industrial Organizations. These two unions have united to form one large union with a
claimed membership of some 18,000,000. The organization of this union is such that within it are lesser unions such as the United Auto Workers, the United Garment Makers, The Teamsters, and various unions of plumbers, carpenters, brick layers, etc. This one large labor organization is the only labor union of any strength in this country. There is also the Christian Labor Organization with its headquarters in Grand Rapids, but in comparison with the large AFL-CIO, it has very little strength and influence. There are also, if my memory is correct, other smaller labor organizations sometimes limited to one factory or industry within a given locale. And there are several organizations which at one time were related to the larger unions, but for some various reasons are no more. Two of these are the United Mine Workers and the International Longshoremen’s Union.

These unions with their affiliates cover just about every type of labor, skilled and unskilled, reaching their tentacles into every manner of work and almost all the important industries in this country. Its power is therefore, of some magnitude, and its effects and influences are far reaching. This is very plain from the present economical, political and social framework of our country. There are millions of dollars of union funds spent in order to influence politics by supporting strong union candidates for public offices, or by courting the favor of candidates who hold positions of importance in country, state or local government, or by using their vote-getting power and influence to swing legislation in their favor. Their voice is heard through the lobbyists and pressure groups of their organization throughout the places of power in the land.

And one need only consult a newspaper or news magazine to read of the extensive power the union holds over the economy of this free nation. In the right of a citizen to earn a living, the union has become a force with which to reckon. And almost no employee or employer has not had his contacts with the union at one time or another, or felt the effects of the union on his economical life. Besides, there is next to nothing which enters the home of a family be it food or clothing or furnishings or luxuries which do not bear the stamp of union production. A union strike in a major industry wreaks havoc with the entire economy if allowed to continue for any duration, and even foreign countries feel the effects of union activity.

In social life the funds of labor organizations find their way into almost every philanthropic foundation, and are used to influence the social courses of great segments of the population. Even in religious spheres, the raucous voice of the union is heard, and their influence extends to modern church groups.

And because even the right-to-work laws which some eighteen states kept on their legislative books, are laws which curb the all-embracing power of the union, the forces of labor are marshalled in an attempt to dispose of them all by means of keeping other states from adopting them and getting them repealed in the states which have them. Also the Taft-Hartley Law which is, to say the least, rather inadequate protection of a man’s right to work without joining a labor group, is the object of intense attack and bitter anathema by those whose power it slightly holds in check.

Such are the labor unions in America. They are a power to be reckoned with, a controlling factor in every phase of life, a dominating influence in society, in politics, in economics and in the church world of today.

Against such unions our churches have taken the stand that membership in them is incompatible with membership in the church of Christ. It appears at times

(Continued on page 13)
Preparedness

David Turnabout was a senior in the local Christian high school and a member of the Young People's Society of his church which held weekly meetings on Sunday evening. On this particular Sunday an announcement appeared on the church bulletin to the effect that next week David was to present in the society an essay based on the fifth article of the Confession of Faith. David read the announcement in his hasty perusal of the bulletin before the service.

There the matter may have rested had not Mr. Turnabout brought it up at the dinner table the same day.

"I see you have an essay tonight, Dave," he commented.

"That's next week," responded Dave who was more interested in eating than in discussing essays.

"What's your subject," asked his father, attempting to arouse interest in the matter?

"Fifth article. Haven't looked at it yet. Plenty of time till next week," was the curt reply, obviously intended to unmistakably manifest a preference to drop the matter. David didn't particularly care about writing essays anyway and then to be pestered with it a whole week before it was due . . . Well, that was almost too much!

Father dropped the subject.

The matter was not broached again that day and during the following week which hastily receded into the past, it was apparently forgotten altogether. Dave himself was always busy. In addition to attending school he worked three hours every afternoon in the neighborhood grocery store. As for evenings, there were just not enough of them in the week. On Monday night Dave engaged in a strenuous three-hour practice drill in the school gymnasium. This he never missed. His diligence had procured for him the position of top-point man on the high school basketball team. Tuesday evening he attended catechism. On Wednesday the Boys' Club of which he was treasurer either held their monthly meeting or arranged some activity at the municipal roller rink or at one of the many bowling alleys that were located in every part of town. Thursday night it was usually a date and on Friday all of the school's basketball games were played. After spending ten long hours in the grocery store on Saturday, Dave was too tired to do anything when he got home except watch television.

And so another Sunday morning arrived and another announcement appeared on the bulletin. It was similar to the previous one except that it mentioned "this week" instead of "next Sunday."

Dave read it as usual.

Father brought it up once more at the dinner table. "What's the subject of your essay tonight, Dave?" he asked.

Dave looked sheepishly down at the plate before him and pretended not to have heard. Knowing, however, that this was no escape from his embarrassment, he vainly attempted to lead the conversation toward other matters.

Dave's father did not appear surprised. "When are you going to write your essay," he calmly interrogated?

"After church services this afternoon," came the half audible reply.

"Why do you kids always leave things
to go the last minute? I can't understand it." There was clearly disgust in his voice now. Dad continued. "You had a whole week. You knew it even before. Here it is the last day and you don't even know your subject. And then you complain that Young People's Society isn't what it ought to be. No wonder! Whose fault do you suppose that is?"

"I've just been too busy," muttered Dave, "but I'll have it ready. Don't worry about it."

With this the conversation abated. Later that afternoon Dave hastily composed an essay on the Fifth Article of The Confession in which, as might be expected, he did little more than literally cite the article. At least he was prepared. He had his essay. So he thought. That evening he read in the society what he had written. He was about to take his seat when the president of the society interrupted.

"Remain there a few moments," he ordered, "and we will give the members of the society opportunity to ask questions. You have, no doubt, studied the subject and will be able to clarify those things that may still be vague to some." There was a note of irony in the last remark for the president of the society happened to be the minister who had no difficulty detecting the lack of preparation in the essay that had been given.

If you had been in that society meeting you would have noticed that two or three of the members had had their Psalter opened to the Confession during the reading of the essay. They had come here to learn. They had studied the article previously and one could easily detect from their faces that questions remained in their minds. When, then, the minister asked whether there were questions, they were ready with them.

"What is meant by 'holy and canonical'?" asked Mary.

"Does this article have anything to do with the belief of the Roman Catholics," seconded Carl who had evidently queried the history of the subject. "If so, what do they teach," he added.

"The last part of the article speaks of a testimony of the Holy Spirit in these books and also of a testimony in our hearts," voiced Sally. "I would like to know what that is and whether those two are related or separate."

And so it went on. Several raised questions, some simple and others more involved.

With each one Dave gave a sigh of embarrassment. "I don't know," was his repetitious reply. Once more the minister interrupted to break this monotony.

"I'll tell you what we'll do," he suggested. "We'll have all those who have questions write them out and give them to Dave. Next week Dave will give us another essay on this same subject in which he will answer as best he is able the questions he receives."

To this everyone agreed. Some because it forestalled the time they would have to be on the program and others because they were really interested in the matter. Even Dave, although he didn't want to admit it, felt it was right for down deep he had a sense of shame and welcomed the opportunity to prove that he could do better than he had shown.

That night after the society adjourned, Dave went over to the minister's house and asked him whether he had any material on his subject that he might use in preparation for his essay. The minister was very happy to fill such a request and delighted to see Dave in a changed attitude.

The following night Dave did not go to basketball practice. He felt now that first things must come first, and he devoted the entire evening to a thorough study of Article 5 of the Confession. He became so interested in his subject that (Continued on page 13)
Sponges

You have undoubtedly washed your car with one of the porous, flexible, balls called a sponge. Possibly as you washed you wondered just how they were made.

You may even be one of the many persons who thinks that sponges are plants.

The fact is that they are neither manufactured nor are they plants, but are animals. Yes the sponge that you use is the skeleton of a very primitive animal called a Sponge.

If you thought that a sponge was a manufactured item, don't feel too concerned because the sponge (skeleton) you use looks very little like the skeleton of an animal. If you thought it was a plant; this is also not surprising because many others have believed the same thing. There was a time in fact when people believed sponges were plants because they do not move around as most animals do.

Later people came to the conclusion that they were animals because upon careful observation it was noted that the sponge did not manufacture food from dead matter as all plants do. Rather it required living plants and animals for food to remain alive.

Before I go further I would like to point out and emphasize that I am not writing here about synthetic cellulose "sponges" which are so common in our modern civilization. I write here concerning the velvety brown sponge which was the forerunner of all synthetic "sponges." God had his "patent" on sponges long before man ever considered developing a cellulose "sponge." This I say with all respect and admiration for the great Creation of God; also as he reveals himself in the creation of the Sponge.

There are two main animal groups when classified according to the number of cells of which they are composed. One group is the Protozoan group. These are the "primitive" one-celled animals of which the greater number are microscopic. The other group is the Metazoan group. These are the many-celled animals. There are many animal groups in this latter grouping and to this grouping belongs also the sponge.

The sponge, which as we said belongs to the Metazoan group is classified further in the Phylum Porifera. The phylum name is characteristically fitting because it characterizes and accurately describes the appearance of all sponges. You have noticed the numerous pores which are scattered over the sponge body. Because of these myriads of pores it is classified in the Phylum Porifera.

The sponges, while many-celled, are very lowly animals with little justification for being placed with the so-called higher animals of the Creation. They are all sessile and sedentary (permanently attached) in the adult stage, and the greater number are immobile when young. As a result of their sessile habits, the sponges seem to assume the general forms of plants.

Most sponges live in the ocean attached to rocks or other objects, or to the ocean bottom. A few species live in fresh-water lakes and streams. They may be dome-shaped, like the bath sponge, or shaped like a cup, cone, or a cylinder. The living sponge may be white, gray, brown, red, orange, yellow or black. Were it not for its skeleton, it would be a shapeless mass of animal-matter.
The sponge body consists of two layers of cells with a jelly-like substance between them. The outer layer can be compared to the skin of "higher" animals. Those of the inner layer have curious collars with flagella (whip-like appendage) projecting through them. Strange wandering cells, resembling Amoeba, move through the jelly-like substance between the cell-layers. This jelly-like substance is conspicuous in only a few species of sponges.

The typical simple sponge is tube-shaped. Myriads of pores cover its body. Water is taken in through these pores into the inner cavity of the sponge by the action of the tiny waving hairs, or cilia, with which the cavity is lined. Cells of the sponge having the cilia are able to absorb and digest the tiny sea creatures that the sponge eats. The water is then ejected through a large opening at the top of the tube known as the osculum.

There are more complicated kinds of sponges. Some are grouped together in colonies. The original sponge develops young which remain connected with the parent. As more and more of the individual sponges are developed, their hollow body cavities are united into a complicated network of canals. In these more complicated sponges, the water which contains food and oxygen is sucked in from the outside through the tiny pores. It then goes through canals to the small chambers where the ciliated cells are. These cells absorb food and oxygen. Then the water is pored into the larger tubes, and from them back into the surrounding water.

We have already stated that sponges may have many different shapes but it is necessary, I believe, to further emphasize this fact. In some cases, all members of the same species have about the same shape, but the final form of a sponge is often determined by its surroundings or environment. This is because the soft tissues of the sponge are able to grow over rocks and other substances. In shallow waters which are often disturbed by waves, the shape of the sponges is irregular. The sponges that grow in deep quiet water may be beautifully symmetrical, and are often quite large. Some sponges are thin and flat. Some grow like branch shrubbery or treelike bushes. Some sponges look like fans. Others resemble cups, vases or slender tubes that may be grouped together in graceful clusters. The smallest sponge may be only a fraction of an inch long. The largest one may be four or more feet high.

Technically sponges are classified on the basis of skeletal structure and on the complexity of the canal systems. In the latter classification there are ascon (a simple connection between the outside and the gastric cavity); sycon (a more complex system with incurrent canals, excurrent canals, and radial canals); and rhagon (a very complex canal system) types. Technically and taxonomically sponges are grouped according to their skeletons. The three principal classes are Calcarea, Hexactinellida, and Demospongiae (spunge of the people).

In the kind of sponges called Calcarea, the skeleton is made up of needles made of lime, which are called spicules. These needles usually have four branches and are very brittle.

In the sponges called Hexactinellida, there are a great many glassy spicules with fixed points. These spicules are made up of substances containing silicon. Some of the glassy spicules resemble snow crystals and are extremely beautiful.

The sponges of the third type are called Demospongiae. Here the needles are cemented together by a flexible silken or hornlike substance called spongin. These sponges may contain long needles which are pointed at both ends. In some of these sponges, the needles are very delicate and tiny, and embedded in

(Continued on page 15)
Introductory Remarks

We have given to this section the title, "The Conversion of Cornelius." And to be sure, that conversion of the Roman centurion is one of the main threads in this narrative. However, as we indicated in connection with the last part of chapter 9 already, there is a broader and greater significance to be seen in these events. The purpose of the Lord of His church was not only the salvation of Cornelius, but also the instruction of the apostle Peter as to the preaching of the gospel to the Gentiles, and, through Peter, the instruction of the whole body of the apostles and the entire church. And therefore we may also say that the purpose of God in the conversion of Cornelius and in the instruction of the church in regard to the evangelization of the Gentiles was ultimately the salvation of the Gentiles. The conversion of Cornelius is the beginning of the salvation of the church from among the Gentiles. And it is that beginning not only in the sense that is the first instance of the conversion of a Gentile after Pentecost, but also in the sense that it constitutes the principle, the seed, of the spread of the gospel to the Gentile-world. It is the break-through out of the confines of Jewry into the broad field of the Gentile world. And in the wisdom of God the way is prepared through these events for the great work of the apostle Paul that is soon to come. To be sure, the world-wide spread of the gospel has been presaged by the sign of the tongues on the day of Pentecost, but heretofore little or nothing had come to pass which might be called a fulfillment of that sign. It is in this light that we must consider the "things that Jesus continued to teach and to do" as they are presented in this chapter. For above all it is evident that the things recorded in this chapter are to be ascribed to the risen Lord Himself.

I. The Revelation to Cornelius.
   A. The Person of Cornelius: (vss. 1 and 2)
      1. His nationality and status in life:
         a. Mentioned are his location, his name, his occupation, and the band of which he was the centurion.
         b. What do these four facts indicate concerning Cornelius that is of importance for the narrative?
      2. His spiritual disposition:
         a. What facts are mentioned concerning Cornelius from the spiritual viewpoint?
         b. Was Cornelius a proselyte?
         c. What is the significance of these facts in relation to the conversion of Cornelius? Was Cornelius called out of rank heathendom through Peter's preaching? Are these facts to be interpreted in such a way that Cornelius was worthy of having the gospel preached to him? Or do they mean that Cornelius was already a child of God before Peter preached to him, and
that the Lord Himself purposefully prepared this devout and seeking Gentile with a view to Peter's preaching of the Christ? In this same connection, we may ask whether there is any relation between Cornelius' spiritual and religious background and the way in which Peter preaches to him after awhile? Does not Peter's sermon presuppose a good deal of knowledge on Cornelius' part? And does it not also presuppose a certain spiritual disposition of Cornelius?

B. The Manner of Revelation:
1. In the case of Cornelius, we read of a "vision." In the case of Peter we read of a "trance" (vs. 10) and of a "vision" (vs. 17). Are they the same mode of revelation, or not? If not, what do the two have in common, and what distinguishes them?
2. Is there any connection between the vision, the time of day at which the vision was received, and the fact that Cornelius "prayed to God alway."

C. The Vision as Such: (vss. 3-6)
1. Did an angel really come to Cornelius? Could others see him?
2. How did Cornelius know that this was truly a revelation from God?
3. What indications are there in the text which show that these things were all very real for Cornelius?
4. The message of the angel:
   a. What does it mean that Cornelius' prayers and alms were come up for a memorial before God? Was this a reward for some good works of Cornelius?
   b. Why does the angel give Cornelius such explicit directions as to whom he is to send for and where he is to go? Why does the Lord put the burden of contacting Peter upon Cornelius? Why not simply send Peter to Cornelius?
   c. What is the meaning of "he shall tell thee what though oughtest to do?"

D. Cornelius' Obedience to the Vision: (vss. 7, 8)
1. What does vs. 7 indicate of the attitude of Cornelius with regard to the vision? What details show clearly the spiritual disposition of Cornelius after the vision?
2. What do we learn here of Cornelius' household and of his treatment of them? Was he concerned only with himself? Is there any indication here of his previous relationship to his household, and even to the soldiers of his band?
3. How far was Joppa from Caesarea? When did the three messengers leave Caesarea and arrive in Joppa?

II. The Revelation to Peter: (vss. 9-16)
A. The Mode of Revelation:
2. We may add here this question: Why did the Lord use this particular means of making known His will to Peter? Was not Peter filled with the Holy Ghost? Why did the Lord not simply prompt His apostle at this time through the Spirit?
B. The Vision, or Trance, as Such:
1. The circumstances:
   a. What do the time and the fact that Peter went up to pray have to do with his reception of this vision?
b. What does the fact that he went up to pray indicate of the apostle's spiritual life? Did he probably have fixed time for prayer? Was this a carry-over from his Jewish training? Should we have fixed times for prayer?
c. Has the fact of Peter's hunger any connection with the trance?

2. The contents of the vision:
   a. Whence did the vessel come and whither did it return? Is this a significant part of the vision? Why?
   b. What did the vessel contain? What were "clean and unclean" animals?
   c. Why did not Peter want to kill and eat? Did he have good reason for his refusal? Was he disobedient to the Lord?
   d. How was it possible that whereas formerly God had enjoined His people not to eat unclean animals, He now commands Peter to do so? What does it mean that God had cleansed them? How had God cleansed them?
   d. Why is the transaction twice repeated?
   e. What is the meaning of the vision? Does the Lord merely mean to teach Peter that from now on it is all right for him to ignore the Mosaic restrictions about food, and such like things? Or is there a fundamental principle taught in this object lesson? If so, what is that principle, and how does the vision teach it?

(to be continued)

H.C.H.

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PREPAREDNESS

(Continued from page 8)

he also cancelled his plans to go bowling on Wednesday and on that evening he completed his essay except for a few finishing touches which he did Saturday instead of watching television. He found that he wasn't too tired either! Next time, D.V., we will tell you what Dave found in Article 5.

Meanwhile, fellow society members, let's give some thought to our own preparation for society. Are we like Dave? Then turn-about from error to truth! Suppose that in this society all were as he. There would have been no questions. All would have gone home as ignorant of the Confession as before. The time would have been wasted that they spent together.

Be faithful! Be diligent! Go to your minister or church library or write your Federation Board Librarian for material and then go to work and P-R-E-P-A-R-E! It will be rewarding.

G. Vanden Berg

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UNIONS

(Continued from page 6)

as if this stand of the churches is going to be a source of suffering and sorrow if it is maintained. It appears as if this stand will deprive those who remain faithful to it of their jobs and their daily bread for themselves and their families; of their place in their work and of their right to earn a living; of the money they need for their families and for the cause of the kingdom of Jesus Christ and His church. It appears as if this stand for those who retain it will be the occasion for persecution and revilings and slander of the worse sort.

Is the stand which our churches have taken worth all that? Does the principle involved warrant the suffering of such consequences? That is the question which naturally arises in many of our hearts. But that point I do not even wish to call into question in these articles. I would only urge you to answer emphatically and with conviction "Yes!", and then listen a little while to find the reasons.

H. Hanko
Convention Rundown

Democrats: Stevenson Again

In Chicago, last August, after the smoke had cleared, Adlai Stevenson, unsuccessful Democratic presidential candidate in 1952, appeared once again the choice of the Democratic National Convention. From the first, things seemed to be going his way. Estes Kefauver, his chief opponent for the nomination, had retired from the presidential race. Kefauver, knowing Stevenson had polled many more votes than he in the primaries and not wanting to see a deadlock at the convention or a possible victory of one of the many “dark horses,” announced that he was withdrawing in favor of Stevenson.

The Harriman forces were stunned. Averell Harriman, another candidate for the nomination, had been dickering hard for Kefauver support and had been wooing Kefauver delegates. Harriman’s campaign director, learning of Kefauver’s move, worked around the clock in a desperate attempt to get the delegates who had supported Kefauver to switch now to the Harriman camp. Harriman and his followers did not back down an inch, basing all their hopes on Truman’s backing, which they, as well as Adlai’s supporters, hoped to get.

Unpredictable Harry, keeping all in suspense for a time, finally spoke the magic words: “I believe that the man best qualified to be the next president of the United States is Governor Harriman of New York... I know him, and you can depend on him.”

The convention was thrown into an uproar. Harriman’s first comment was: “This is marvelous.” Stevenson, un-daunted, said, “I expect to be the Democratic nominee.”

Truman, disillusioned when he discovered that his Truman-Harriman campaign was not doing as well as expected and that he was going nowhere in trying to turn important delegates his way, launched out into a vicious attack on Stevenson. He also planned a scheme to blow up the convention with a party-splitting fight on the civil-rights issue as a way to hurt Stevenson. But Compromiser Lyndon Johnson and Stevenson-supporter Sam Rayburn had an emergency conference with him and he finally gave in. “I started for my man too late,” he said realizing that Harriman had no chance anymore.

Nominee Adlai Stevenson gave the convention more wild moments. He left the nomination of the vice-presidential candidate entirely up to the delegates without saying a word about his personal choice. The balloting began. After the first count Kefauver led with Senator Kennedy of Massachusetts running second, behind 304 to 438½. The second ballot started and Kennedy surged ahead, soon having 648 votes—just 38½ short of nomination. But Albert Gore, another vice presidential candidate, withdrew in favor of Kefauver and several delegations also switched. Kefauver made it, defeating Kennedy 755½ to 589.

* * * *

Republicans: Still Like Ike

The Republican convention was vastly different from that of the Democrats. Held in the San Francisco Cow Palace, the most spectacular thing was not the battling for the nomination but the hundreds of balloons released from the
rafters when Ike made his appearance.

The President, watching the convention proceedings on TV, listened solemnly while Indiana's Charlie Halleck nominated him as "the most widely beloved, the most universally respected, the most profoundly dedicated man of our times." He then saw his nomination seconded and approved unanimously.

Richard Nixon, the present vice-president, took nothing for granted in his campaigning. Harold Stassen had started and was strongly waging a fight to keep Nixon from being renominated and was pushing Massachusetts's Governor Herter as the proper man for Dick's job. However, Stassen made little headway, and by the time the vice presidential nomination came up at the convention, he had given up. Nixon was renominated unanimously too, with Governor Herter making the nomination speech and Stassen himself seconding the nomination.

Such is the slate for the November election. Ike and Dick, successful Republicans in 1952, will again appear on the ballot. Stevenson, unsuccessful in '52, will try once more for the Democrats with a new running mate, Senator Estes Kefauver.

Though no one knows who the American voters will pick, we know that God, who controls and governs all things, will also use this election for the furthering of His eternal counsel and the coming of His great kingdom. The hearts of the people are in His hands and are but the means which He uses to accomplish His purpose. We can rest assured that His way will be the best; that the sure mercies of David are eternally upon His chosen.

Jim Jonker

NATURE STUDY
(Continued from page 10)

strands of spongin. In the sponges we use in our bath-tubs and for washing purposes, the needles are entirely absent. There is only a very complicated elastic network of spongin fibers left behind.

The finest of these Demospongiae have very soft elastic skeletons. These skeletons are very free from impurities and are able to absorb water to a very high degree. These qualities make them valuable for commercial purposes. The finest of these commercial sponges come from the eastern part of the Mediterranean Sea. In fact most of the beautiful sponges grow in the tropical waters.

In conclusion we shall very briefly discuss and summarize the life story of the sponge. The sponge begins life as a single-celled egg. This egg divides and continues dividing until it has formed a free-swimming larva which is covered with moving hairs called cilia. These cilia move the larva about the sea bottom. The sponge larva finally settles down on the sea bottom and attaches itself to a rock or another object. Then it begins to develop into the adult sponge.

Sponges may reproduce in two ways. One is by sexual reproduction through special cells in the sponge which give off female sex cells or eggs, or male sex cells or sperms. These sex cells unite and their unity results in the inception of a new sponge. Other sponges may reproduce asexually by growing buds and branches. These buds are sometimes called gemmules.

Sponges have very great powers of regeneration. That is, they are able to replace lost body parts or even most of the body if it is cut off. Some sponges can be pressed through very fine cloth so that all the cells in the sponge's body are separated, or left together in very small groups. But if these separate cells are put into water again, they will move about and eventually come together to form a new sponge.

In conclusion permit me to say that this essay is not intended to exhaust the subject. If it has served the purpose of further stimulating you to appreciate the wonders of the Creation of God then your writer is satisfied.

A. Lubbers
1 and 2 — All Aboard for Iowa!
3 and 4 — Mass Meeting — Hull Community Bldg.
5 and 6 — Business Meeting at Doon Church
7 — Registration
8 — Ball game — Rock Rapids Park
9 and 10 — Swimming and Diving at Rock Rapids Park
11 - Wiener Roast
12 - Rev. Emanuel - speech
13 and 14 - Musical Numbers
15 - Rev. McCollam - speech at banquet
16 and 19 - Banqueters
17 - Duet
18 - New Federation Board
20 - Cornbread Breakfast
"EXALT THE LORD"

The Idea

What does it mean? Imperatively, it means that we must do something, for we are not passive. We must acknowledge that the Lord is high. We must confess Him in life and in walk, for God alone is high. Therefore, we are nothing. We are not relatively low, but absolutely low. This principally expressed is Reformed faith: God—everything, man—nothing.

Rev. Hoeksema divided his address into three main divisions. First of all, by emphasizing that the Lord is high; Next, by showing that the Lord as the high one has revealed Himself; finally, we as people of God and Young People have the calling to Exalt Him.

What does it mean that God is high? Figuratively and relatively, not that He is above all things on earth locally, transcending in earth and heaven, but that He is in all things. In His essence He is high as to the nature of His being. He is the Holy Father. His excellent virtues are above principalities and powers. God remains high and we are His footstool. We may not be exalted but humble and low, but God must be exalted. He exists in Himself. He has the cause and ground of existence in Himself. We exist because God has made us. He is the eternal one. We are limited. He is omnipresent, and immutable. His goodness is ethically perfect. He is absolutely sovereign, almighty, and morally and ethically without spot and blemish. His love is eternal. He is righteous, holy, merciful and gracious. Him we worship at His footstool.

How can we know that God? We can know God only by and through His own revelation to us. Not otherwise, because He is infinitely High. We cannot know Him as far as our reasoning power is concerned because He is too high. We are finite, limited to time. That He is exalted makes it impossible for us to know Him. He must reveal Himself. Revelation means that marvelous act of the infinite, eternal, immense, high God, whereby, He comes down and speaks to us in terms that we acknowledge, yet we can’t understand Him. He reveals Himself as exalted Lord, first of all in Creation, whereby He calls the things that are not as if they were. He is the Holy Father, Exalted God. He not only revealed Himself in creation, but also in His handiworks now. His original works are marred. Now the curse reveals that God is exalted. He is eternally right and Holy, and we must worship at His footstool. Glory to God and eternal Thanksgiving! He is the Redeemer. He calls life out of darkness. This reveals more than creation that He is and must be exalted. He reached down into the body and soul, mind and will by becoming man, and down into the depths of hell in order to speak that He is the exalted God. And it is God who cried, "My God, My God Why hast thou forsaken me." He reached down to create life everlasting. And through His Resurrection, this same God ascended to heaven.

Let us exalt Him. Therefore, we must become humble. He must humble us, until we cry out with the publican, “God, be merciful to me a sinner.” Only by knowing our sins, and confessing them, can we exalt the Lord, and worship Him at His footstool. He exhorts us to be humble, and not proud, confessing that we are nothing; God is all. Exalt the Lord, and worship and confess in life and walk. Through God, we walk as children of light, and exalt the Lord, forever.

—Beverly Hoekstra
Our Obligation to Exalt the Lord

The Rev. Emmanuel began his sermon by pointing out that the words calling and obligation are synonymous and can be used interchangeably with respect to the topic. Thus in discussing the subject, we could just as well speak of our calling as of our obligation.

With this in mind, he set forth these three divisions:

I. Whose Obligation is it?
II. What is the Basis of this Obligation?
III. The End or Purpose thereof.

It is our calling to exalt the Lord. All men have a calling to exalt the Lord. This is evident from creation and this note is heard throughout Scripture. This command was given to Adam in the garden of Eden. This command was really a command for Adam to exalt the Lord. Also, there is no age of discretion when it comes time to exalt the Lord, yet our calling does become more pronounced as we become older. We become more conscious of that calling as we are sustained by God’s grace. Although all men exalt the Lord, for God works His Counsel so that He is exalted, only the people of God understand that they have the right to consciously exalt Him in faith. This means that the child of God shows in his life and walk that he belongs to the matchless God of grace.

This blessing is not without basis. This comes from the council of God as revealed through Jesus Christ on the Cross. It is the blessing which flows from the Cross. There is blood that has to be shed. There are sins that have to be covered. Christ had to die to cover the sins of His people, to merit for them alone the blessing, right, and privilege to exalt the Lord. All men without distinction are obligated to exalt the Lord. All men are commanded to walk in righteousness, truth and holiness. Because the law is declared to all men does not mean that all men may, will or can keep the law. The Holy Spirit sanctifies the obligation to exalt the Lord unto hearts of His chosen so that they behold the God of their salvation. This obligation is truly a savor of life unto life and death unto death. This also destroys any room for conditions, for it is a privilege to exalt the Lord which implies grace which is of God alone. The conclusion must of necessity, be rooted in the cross of Christ, the obligation is a deep and abiding and a sanctified consciousness wrought in the heart of God’s people as a privilege merited by Christ on the Cross. The obligation is founded upon the absolute certainty that God will be exalted and that you as a covenant child of God will exalt Him without question for Christ hath already exalted Him perfectly and in Christ are His people found. The child of God alone has the right to do God’s will.

The end and purpose can be seen in the counsel of God. God determined to glorify Himself through Jesus Christ and in His Church who show forth His praises in their walk and life to the one God who works in His own for His own glory. Therefore, our obligation to exalt the Lord is one of right and belongs only to that small remnant according to the election of grace.

Richard Van Baren

The Possibility of Exalting the Lord

Rev. McCallam, in basing his speech on the convention theme—Exalt the Lord—called our attention to the Possibility of Exalting the Lord.

He developed the theme from the view of exalting the Lord through persecution and suffering, through humility, and through divine sovereignty. From a human point of view it is impossible to exalt the Lord. It is only a work of grace. It is only
possible through suffering and persecution. David was forced to suffer at the hands of Saul and yet he could write, “Let us exalt His Name.”

The way of exalting the Lord is the way to victory, achieved through suffering. Even Christ was forced to suffer. The way to glory for Christ also was one of persecution.

Secondly, the way of exalting the Lord is the way of humiliation. Both David and Christ lived lives of humiliation. David, even though God’s anointed, was compelled to flee from Saul; Christ came from highest glory in heaven down to earth to dwell in humiliation.

It is only the Sovereign Grace of God that enables His people to exalt Him. Christ as our Head saved us according to Divine Mercy. The way of Christ’s suffering and death was the way of God’s sovereign good pleasure. We exalt the Father by our worship in humility. He is not exalted because we are humble but through our humbleness.

We find our place in exalting God by believing in Him. Let us then exalt His name in suffering through humbleness by His Divine Sovereignty—world without end. David Engelsma

Therefore, for all of our young people, I would thank first of all the people of Doon and Hull who so graciously consented to house all the young people who came from out-of-state. We are well aware of the inconvenience this placed upon you. For that reason we appreciate it the more that you nevertheless welcomed us gladly into your homes during the convention week. Thank you, again, for everything.

And to the young people of Hull and Doon, we can not even begin to tell you what a wonderful job you did. You took a difficult job without realizing fully, I am sure, all that it involved. Yet you did such a job, that societies in the future will try to imitate your successes when they must sponsor a convention. Your choice of a theme and speakers, your choice of entertainment, and the banquet are some of the things which we will long remember. Thanks also to you.

And last, but not least, we must take off our hats (if we wear them) to Rev. Heys. I know, he has refused to take any of the credit for the success of this convention. Yet we all know that without a skipper at the helm, a ship will probably go on the rocks. So too, Rev. Heys guided the Iowa societies in all of the many activities involved in planning a convention. And also for the big part he played in the convention, although it was behind the scenes, we wish to thank him.

We look forward to the time when we meet all of the young people from Doon and Hull, the Lord willing, at Fourth Church next year.

G. Van Baren

To the Churches of Doon and Hull, Iowa

It is my delegated duty, on behalf of all of our young people, to express to you our sincere appreciation and thanks for the wonderful time which we had at the sixteenth annual convention of Protestant Reformed Young People’s Societies. That we had a wonderful time, none will deny. This convention is now history, but its memory will linger for a long time in our minds. Without a doubt, it will be counted among the best we have ever had.

Will the person who wrote an anonymous letter to the Editor, please contact us again. We have some information you would like to hear.
Plan now to attend the Singspiration to be held October 14 at the Fourth Protestant Reformed Church.

We have arranged to have a capable director and an interesting program.

Young and old are invited for an evening of Christian fellowship.
Reformation Day Mass Meeting

featuring

REV. G. VOS

at

Hope Church, October 30

at 8:00 P. M.