Featuring the 17th Annual Young People's Convention

October 1957
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The Protestant Reformed Teachers Institute

This month Beacon Lights extends the “Welcome” mat to the Protestant Reformed Teachers’ Institute, who will introduce themselves in this issue and discuss one of the phases of teaching in our Protestant Reformed Schools. The Institute plans to contribute one article each month in an effort to further the cause of Protestant Reformed education.

On April 2, 1956 a new organization was born. According to Article 3 of the minutes of the organizational meeting, it was moved, supported, and carried that this new organization be called the Protestant Reformed Teachers’ Institute. It ought to be inserted at this point that this meeting came about because of an all-day meeting held March 29, 1956 between the boards and faculties of the Adams and Hope Protestant Reformed Christian Schools.

This article is meant to acquaint you, dear reader of Beacon Lights, with the activities of this active but little known organization in the midst of the Protestant Reformed Churches. Many of our parents in the Grand Rapids area are familiar with this organization because it is composed primarily of teachers who teach at the Adams and Hope Protestant Reformed Schools and prospective teachers who are acquiring their necessary credits and education in their chosen profession at Calvin College. Others may not be as familiar with this organization and possibly do not even know that it exists.

Membership in this organization is limited by the constitution to Protestant Reformed persons who are either teachers or prospective teachers.

The need for an organization of this kind was apparent to teachers at Hope and Adams. We as teachers felt that we needed some medium of exchange and refreshment in our chosen profession. The purpose of the Institute is indicative of this need of teachers working in our own schools. In order that I may best illustrate this fact I print in its entirety the purpose of our organization as it appears in the constitution adopted in June of 1956.

“The purpose of this organization is: 1. To study materials related to the field of education in conjunction with the Word of God in order that we teachers may be better qualified to teach from a Protestant Reformed viewpoint. 2. To create a medium through which we may produce materials of a specific Protestant Reformed nature to be used in our own schools and thereby making our schools more distinctive. 3. To create a means through which we teachers may work towards more unity and understanding between our Protestant Reformed Schools.”
Our Institute meets once each month during the regular school year and twice a month during the months of June and July. We also meet once a year in October in Convention.

The materials that we discuss are regulated by the purpose of our Institute; i.e. materials related to the field of education in conjunction with the Word of God. We began by studying a document prepared by the Rev. M. Gritters which was to guide teachers in their instruction of children at the Sioux Center, Iowa, Christian School. The board of the Hope Protestant Reformed Christian School also adopted these principles with a few minor changes. They are discussed in a series of 10 articles by Rev. Heys in *The Standard Bearer*, Volume 25. We did not complete our discussion of these principles but terminated our study of them to study a new set of principles or philosophy which is being prepared by the Educational Committee of our Hope School. Rev. H. Hanko is very instrumental in this work. He has met with our Institute twice to discuss questions we had on the Philosophy of History which he had prepared. We had found our discussions to be very profitable and thought provoking. We are next going to discuss the Principles for the Instruction in Geography prepared by Rev. Hanko.

We have sponsored two conventions during our existence as an institute. The first held in March of 1956 was before we were officially organized. The second was in October of 1956. Our second convention was more completely organized because we were better organized as an institute. We began our second convention with an inspirational Mass meeting to which the public was invited. The main event of the evening was a panel discussion composed of Board members, Faculty members, and parents of the Hope and Adams St. Schools. It was moderated by Rev. Hanko. The panel discussed the possibilities of Protestant Reformed Secondary Education. The panelists were well prepared with statistics and informative data.

We also plan to sponsor a convention this year in October. Announcements will appear informing you of the details.

Following last year's convention, we published a mimeographed magazine which we hope came into the hands of most of you who read this article. In it we published resumes of the speeches and panels at the convention. We shall not duplicate that effort this year but we shall be using the medium of *Beacon Lights* to let you know concerning our activities. We shall be favored with articles by the different teachers in the field of Protestant Reformed Education. We also hope to hear from our two teachers at Edgerton, Minnesota, Mrs. H. Veldman and Mr. H. Woudenberg, another stronghold of Protestant Reformed Education. We believe that these efforts shall be profitable and will be enjoyed by those interested in Protestant Reformed Education.

AGATHA LUBBERS
Institute Secretary

Stewards of God's Rich Creation

The concept of stewardship presupposes ownership—and possessions which are entrusted to another. All things belong to God because He caused them to be by the word of His Power and gives them continued existence. The Creator is the absolute Owner, and creation reveals His handiwork and proclaims unto us His Godhead, His greatness, His power, and His infinity. Man is never more than a steward who must give an account to the Creator of the use he has made of His possession.
Adam in Paradise— as Friend-servant of God and king of this earthly creation— could give wholehearted service to God as a perfect steward. Fallen man no longer recognizes or acknowledges the Sovereign God who demands that all things be subjected to Him in love. Instead he assumes that he is owner and master of these possessions and schemes and strives to gain the earthly goods for his own selfish ends. It is only the regenerated Christian whose mind has been restored in principle who knows himself as steward and desires to use all things faithfully to the honor and glory of his Lord and Maker.

In whatever subject we teach, these things are emphasized, but they are especially pertinent and applicable in the teaching of geography. Although the word "geography" means literally "description of the earth," in the classroom we deal with the entire creation of God—including man and his distribution over the face of the earth. Man is an earthly creature; his natural and cultural environment is this earth. His life is influenced and adapted by it. God placed him in his immediate environment, and this immediate environment determines to a great extent the way he lives and the work he does.

While subduing the earth, man encounters problems which the curse and the changed creation caused. There are economic problems to be faced, racial problems to be considered, and problems of waste and conservation to be dealt with. Yet man makes progress in the uncovering and subjugation of the powers of creation. Only this progress is in the wrong direction, making way for the Anti-Christ. The pupil can be shown through the study of geography how the earth's natural resources are being greedily exploited, how one nation fights against another nation for control of those things which a Sovereign God has put, each in its own particular

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Fear grips the nations and people imagine vain things. Newspapers, radio, television, and periodicals of every nature present to the public the sentiment of national leaders and representatives. A great stir is arising as modern prophets foretell the third world war. Diplomacy is the Shibboleth of today.

Wherein is all this tenseness and fear? Basically man is religious. He puts his trust in something and wants to hold something as his ideal and goal. Today men trust possessions. The possessive nature of man seems to play a dominant role in his relation to material things. Emphasis is placed on superiority of the rich and a flaunting of material possessions. For many of them their "god is their belly." They eat, drink, and are merry. Some trust in might and strength of physical power, yea even life itself, their god is the arm of flesh. Others trust in knowledge and learning, and praise their philosophy, their god is vain philosophy and evil imagination.

The fear of the nations then is a loss of these possessions. If you deny material things from him whose god is his belly, he has nothing left wherein he can take comfort. His ultimate in life has been denied. Imagine the fear of him who considers wealth his goal of achievement when his money is at stake. So, it frequently is today. Thousands of consternated eyes study the results of the stock market daily. Hundreds of economists propose suggestions for the health of national economy. Likewise, if you deny physical security to those whose god is the arm of flesh, they quake with fear that everything is lost. They clamor for protection against the most modern missiles. The race of scientific supremacy must be advanced at all costs. Deny it, and their fear is without measure. So, if you deny the advancement of learning to those whose chief desire is vain philosophy and threaten them with slavery of Communism, they shudder and aim their darts to destroy. Let men be free to express or let man decay.

But why do they fear so greatly the loss of what they deem valuable? There can be only one reason. Their valuables are to them ends in themselves. As stated previously, they are their gods. There is nothing higher for them than what they consider important. To deny riches to one whose god is his belly is comparable to deny Christ to us who believe Christ is the only way of salvation.

What then must we say? Must we have no concern for this world? May that be far from us. God has placed us in the midst of this world to stand as a faithful witness unto Him. We must use all we have for His glory. God has given us material possessions, physical strength, and a cherished truth, that we may have means to live in this world. Never must we use them as ends but only as means. Means to the glory of our God and the gathering of His church.

We must further recognize the fact that "Power belongeth unto God," Ps. 62:11. He confuses the world and He causes men to fear. He blinds the eyes of the proud and arrogant. He has control over all things and truly hath he said, "By Me kings reign." God is sovereign and when He denies u

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There is a very common tendency among us to separate what we often call doctrinal preaching and practical preaching. And I am quite sure that if a poll were taken of our people as to which they preferred, the vote would be very strongly in favor of so called practical preaching. And if we take a hurried glance about us in the church world, then I think we would discover that most often the cries of the people for practical preaching have been heard by the ministers and have influenced very strongly the content of countless sermons in many pulpits. There is the extreme in our modern churches where the Word of God is not even preached any more, and the emphasis is laid on all kinds of practical subjects upon which the minister discourses. I think that if you would attend some of these services you would probably have to listen to sermons on such themes as “Displaced Persons,” “Get Out And Vote,” “Our Need for Better Hospitals,” “Clear the Slums,” “Juvenile Delinquency,” “Integration,” “The Cold War,” and many others of like kind. This is practical preaching at its best. The sermons preached in Madison Square Garden and in Times Square by Billy Graham were sermons on this order with perhaps a little more emphasis on sin and the need to accept Jesus Christ as our personal Savior.

But if you would come a little closer to home in some of the churches that are Reformed in name, then you would discover much the same thing. Many of these subjects which I listed above, and many like subjects would not be considered strange at all to serve as the theme of a sermon. And if these seem a little too far afield from the Word of God, then some ministers would probably turn only to those texts which speak of the practical life of the saints and limit their discourses on a Sabbath Day to them almost exclusively. But even then, a text only becomes a nail on which to hang a sermon about all kinds of strange subjects foreign to the Word of God. The text is read, but that is about all. Sometimes perhaps a little doctrine may slip in unawares, but this can easily be rectified by means of an altar call of sorts and a general invitation to come to Christ and accept him as our personal Savior. In many articles in many magazines it is argued that the gospel and its preaching must change to fit the modern times in which we live. The minister must be vibrantly aware of all that transpires about him, and must form his Sunday discourses in such a way that the problems of the day are recognized and faced.

The result is of all this that doctrine has no longer a place in the preaching, and the minister is satisfied that he has fulfilled his calling if he has talked for a few minutes on the practical life of his congregation. Doctrine is completely foreign to the service, and the truths abiding and eternal of the Word of God are put away on a shelf to collect dust throughout the ages of time. But even in our own churches there is often a hue and a cry raised that the emphasis in preaching is altogether too doctrinal, and the practical is neglected. The practical life of the church is scarcely touched upon, and the saints no longer know how they ought to conduct themselves.
in the midst of the world. The young people receive nothing from the preaching, for they can only assimilate something that has reference to their daily life; consequently it is to be expected that they are often found in company with the world and enjoying the pleasures of this present time without any interest in the church or in church affairs. While a minister may have difficulty holding the attention of the congregation on any doctrinal theme, he may expect close attention whenever he arrives in his series on the Heidelberg Catechism to the Ten Commandments.

It was especially true that these things were said during the time of controversy in our churches. One of the charges made against us by those who left our fellowship was that we had forgotten how to be practical and had been satisfied with long doctrinal discourses without ever telling how the church ought to live. We were accused of appealing only to the intellect and not paying attention to the daily life of the saints. We were regarded as sitting in the ivory towers of intellectual dogma, and refusing to enter the arena of the battle of faith. We were said to have been concerned only with formal dogmatics which should be limited to the seminary, and not aware of the fact that the saints must live after all in this present world. It is all right if ministers are theologians; but the people are those who stand in the forefront of the battle lines, and they must know how to cope with a strong and persistent enemy. The study of the parsonage is the place for theological reflection, but the pulpit is the place for the people to learn how to carry their spiritual weapons and use them in the fight of faith, in the problems that face them, in the world in which they must live. Too much dogma makes miniature theologians, while what we need is soldiers in the field who know how to fight. The Sabbath services must be the training ground for raw recruits where soldiers who march under the banners of the church are drilled and trained to enter the battle which is the heart of the life of the church militant. When we arrive in the church triumphant, the smoke of the battle will have cleared away, the enemy will have been defeated, the battle cries will be silenced, the spiritual guns will have ceased firing, and we can spend eternity in growing in the knowledge of the truth. Practical preaching is necessary and of chief importance; doctrinal preaching does little good and will result only in dead orthodoxy.

Is there any point to these objections? Is it true perhaps that we lay altogether too much stress on doctrine, and not nearly enough on the practical life of the church? Would it be well if our preaching took a strong turn in the other direction so that the formal truths of Scripture were relegated more and more into the background, and only those parts of Scripture which had to do with walk and conduct, with conversation and action be spoken on in the church? Is it the place of the pulpit to deal with problems of politics and our economy, problems of society and society's relationships? Must ministers deal with problems international and national, problems of the state and local government? Must the rising crime and divorce rate, the foreign policy of our country and the spread of communism form themes for sermons in our churches?

It is perhaps well that we look into this problem for a little while and come to a clearer understanding of these very important matters which affect the life of the church and the preaching of the Word. This I intend to do, D.V.

H. Hanko
GOD IS GOD!

To say less than this is to deny the simple but comprehensive revelation of this otherwise inexpressible truth. To say more than this is to philosophically impose our own foolish limitations upon the Infinite One and thereby destroy the truth. Let us, therefore, leave our confession in this simple form, the very utterance of which must needs impress us with the truth that our finite minds are incapable of comprehending and our sinful lips unable to express the incomparable greatness and absolute sovereignty of Him Who is alone GOD!

HE IS GOD!

This we believe with all our heart. Within us is the irrepressible desire of faith to say more about Him. Conscious of our own inability to do so, we turn in humble reverence to His own Word in order that we may repeat after Him what He first reveals as the truth concerning Himself. In the light of His Word we boldly confess, "Our God is Triune."

This, we saw in the preceding issue, means that there are three distinct persons in the one Divine Essence; the Father, the Son and the Holy Spirit. Proof of this may be found in the Holy Scripture in both the Old and New Testaments. Rather than elaborating upon this now, we refer you to the 9th Article of our Confession which supplies this proof. At present we are interested in seeing that this truth, so clearly revealed in the Word, is also reflected in the works of the Triune One.

Our eyes look upward to behold the heavens which He hath made and, lo, we see the sun, the moon and the stars, and hundreds and thousands of them. These three are the bearers of light that remind us of the truth that, "God is light and in Him there is no darkness at all." (1 John 1:5). In Him is all light and apart from Him is darkness and desolation.

Again our eyes turn downward to look upon the world of vegetation with its threefold classification of "grass, the herb yielding seed, and the fruit tree" (Gen. 1:11) and in each of these we discern a three-parted creature with roots, plant and fruit. In its threefoldness lies its completeness and if any third is taken away, the creature is essentially destroyed.

Thus we are carried further to consider man, God's covenant creature whom He made in His own image and likeness to manifest His praise in all the earth. Concerning man, God said, "It is not good that man should be alone; I will make him an help meet for him" (Gen. 2:18). In the creation of this help meet for man, God created potentially the family and instituted the home wherein the beauty of His triune-ness is reflected in the highest sense. The family is one but in that oneness there is also a threeness consisting of father, mother and children. In the home God is revealed as the Covenant God Who establishes and maintains His covenant in the generations of His people. In the Christian home, therefore, the covenant life of God comes to manifestation in the relationships of parents and children and the more we live in the home from the consciousness of that covenant life, the more we will realize the significance of the truth of the Trinity.

The reason for this lies in the fact that the doctrine of the Trinity and that of the Covenant are inseparably connected. Were
it true, as Unitarians claim, that God is One in Person and Essence, or, as Polytheists aver, that there are many gods, there could never be a revelation of the covenant. The covenant is essentially the relationship of friendship and fellowship between two or more persons that is based on personal likeness. Now if God is one in Person, He can have no fellowship. He can exercise no more friendship than a Robinson Crusoe on a desolate island. On the other hand, if He is many gods, the basis of covenant fellowship is lost in that there is no personal likeness and, consequently, there may be friction among the gods resulting in the very opposite of covenant friendship. But the truth is that the covenant has its highest and perfect realization within God in Whom the three Persons think, speak and act in one essence in eternal unity and live together the perfect Divine life in infinite glory. That covenant life God reflects in Jesus Christ, His Son, and through His people whom He calls unto Himself and separates them from the fellowship of the world, delivering them from the power and dominion of sin and fills them with His own life, the life of holy consecration and devotion.

Sin has corrupted the home of man. No longer does it reflect the blessings of covenant life. The contrary is true and the modern home of our day attests unmistakably to this fact. There is no unity but divorce. Friendship is supplanted by rebellion, usurpation of authority and the broken home. The home that is built on the foundation of man’s self-interests is destined to destruction and even in the process of its erection can only emit misery to all that are a part of it and to many others who are affected by it.

Covenant young people, you are called of God to manifest the beauties of His holy covenant. This is especially important to remember when you set forth to establish your own home, to marry, to bear children, etc. Father, mother and children form an earthly tri-unity, called into being to reflect in all their living together the glories of the heavenly Trinity. How is it then possible when there is from the very beginning disunity between father and mother and especially if this disunity is of a spiritual nature, a disunity of faith? Before the children are brought into the picture the covenant relation is marred and broken. It may not be so. The Triune God commands it otherwise and you do well to wisely heed that Word in your courtship plans and marriage contemplations.

Remember that the success in building a home is not measured by God by ascertaining the amount of material resources to be found in the mortgage free house in which you live. Life doesn’t consist in the abundance of things one possesses. Neither is success to be gauged by the fact that in the eyes of men you have obtained a really good looking spouse or that outwardly at least the relations in your home are judged by others (who really do not know) to be peaceful.

Rather, establishing a home involves spiritual values and these are basic because the chief requisite of a true home is that it reflects the covenant life of the Triune God. It demands of husband and wife that they walk with the children God gives them in the way of the truth in humble submission to His will revealed in His Word. It requires diligent effort and, from the viewpoint of the flesh, much sacrifice to instruct and bring up the children in the fear of the Lord. Marriage and the institution of the home are not existent for the pleasure and convenience of man but must be subservient to the service of the living, covenant, triune God Who, in His Word, instructs us in this incontrovertible truth:

“The curse of the Lord is in the house of the wicked . . . but He blesseth the habitation of the just” (Proverbs 3:33).

Rev. G. Vanden Berg
ANTIOCH

(Note: It is several months ago that the last Bible outline appeared in "Beacon Lights." Hence, it may not be amiss to remind you that we already began our treatment of this section, and treated the text through vs. 21 under, "I. The Beginning of the Work at Antioch." We continue from that point).

II. Progress at Antioch: vs. 22-26.
A. The Arrival and Labor of Barnabas:
   1. What was the occasion of the sending of Barnabas by the church at Jerusalem? vs. 22.
      a. Does the text indicate anything concerning the attitude of the Jerusalem church in regard to the things taking place at Antioch?
      b. Can you explain why the church accepted the events at Antioch so calmly?
      c. Why did they send someone to Antioch?

   2. Barnabas:
      a. What do the Scriptures tell us elsewhere concerning Barnabas?
      b. Mention some reasons why they should send especially Barnabas.
      c. What does it mean that Barnabas "had seen the grace of God"? Why was Barnabas glad because of this? vs. 23.
      d. What did Barnabas do at Antioch? Why did he exhort them in this fashion? vs. 23.
      e. Verse 24 begins with "for," assigning a reason for the preceding. Explain the connection.
         1) What is meant that Barnabas was a "good man"?
         2) What is meant by "full of the Holy Ghost"? Of whom else was this expression used earlier? Are not all the saints "full of the Holy Ghost"?
         3) Why is Barnabas' faith mentioned?
      f. Was there fruit upon the labors of Barnabas?
         1) Did the church at Antioch grow rapidly?
         2) "Much people was added" is passive. By whom was much people added to the Lord?

B. The Arrival of Saul, and the Joint Labors of Saul and Barnabas:
   1. Barnabas seeks Saul:
      a. Why did Barnabas seek help? What is the significance of the word "then" in vs. 25?)

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1. Mass Meeting
2. Rev. H. Hoeksema — speaker
3. Registration
4. Just Relaxing
5. Business Meeting
6. Outing — volley ball
7 and 8. Outing — soft ball
9. Pancake Breakfast
10. Girls' Trio
11. 2nd Speech — conference grounds
12. Bible guessing game
13. Line-up for photograph
14. Rev. R. Veldman — banquet
15. Banqueters
Our Calling To Obedience

Delivered by Rev. H. Hoeksema
Reported by Mary Englesma

On the night of the Mass Meeting at the P.B.Y.P. Convention, Rev. H. Hoeksema lectured on the topic, “Our Calling to Obedience.”

He introduced the subject by explaining that obedience is a covenant part. Obedience is our part; however our part cannot be abstracted from God’s part. Obedience can only be conceived of as the fruit of God’s covenant.

The covenant is not a contract between God and man, but is a living fellowship between them. God alone establishes his covenant with us.

The second part of the covenant is the fruit of the establishment or new obedience. Hence God establishes His covenant and He adopts us as heirs through Jesus Christ. This is the only possible way to walk in obedience.

The meaning of obedience is that we trust in God and love Him by forsaking the world and walking in a new light.

Authority pre-supposes obedience. The one in authority has the right to lay down the law and see that there is conformity to the law. He also has the right to bring about punishment in case of disobedience.

Obedience is a conscious knowledge of him that is in authority over us. The rational moral creature not only knows Him that is in authority, but also wills the will of him in authority.

The object of our obedience is Christ who as the Son of God has the right to demand obedience. We obey God as revealed in Christ and obey men for Christ’s sake.

The calling to obedience means that those in authority have the calling to exercise that authority before God and Christ.

Also the calling means that we know and will the will of God. For that reason our obedience is limited to the revelation of the will of God expressed by those in authority over us.

Obedience in the World

Rev. Hanko introduced his topic by stressing that the world is an ever-changing thing. He developed this idea by speaking of three relationships which we all experience:

1. To the church.
2. In the field of labor.
3. To our civil government.

He related what our relationship to these spheres would have been a number of years ago, and balanced it by showing the relationship there is today. Almost every situation has been reversed. Ministers and other officebearers were at one time very much apart from the people, but today are nearly on the same level. The worker used to be very downtrodden, but are now on top. Many governments used to be monarchies, but today are democracies.

But in spite of all these changes in the world, the eternal God never changes. In all three of these spheres, God is still God. His commandment “Honor thy father and thy mother” is as real today as it ever was. The commandment does not say love, for that might be no more than natural in
stinct. It says honor. That means that we should show due honor, respect, and fear for those whom God has placed in authority. And we do this out of love for God.

Rev. Hanko then went on to cite some of the many passages of scripture which deal with obedience and explained their meaning as he went. I Peter 5:5 “... ye younger, submit yourselves unto the elder . . . and be clothed with humility . . .” Eph. 6:5, “Servants, be obedient to them that are your masters . . . with fear and trembling.” Rom. 13:1, “Let every soul be subject unto the higher powers.” Prov. 8:15, “By me kings reign, and princes decree justice.”

Then Rev. Hanko continued by applying these principles to the three spheres of relationship. We don’t look up to our minister and the officebearers because of their gifts, but because God placed them there. We don’t come to church to hear the minister, but to hear Christ. At work, we don’t try to see how long we can make our coffee breaks. Neither can we possibly join a labor union. In government we should go to the polls, but not blindly. And when we drive we should not keep one eye on the mirror, but obey the law because we obey God that way. In conclusion, he pointed out that there is only one case when we may not obey. That is when we are asked to do something contrary to God’s law.

OBEDIENCE IN THE HOME

Rev. Veldman first of all pointed out that he was not speaking to our brothers or sisters, nor our parents, who are not perfect and are far from being spiritual and as heavenly minded as they ought to be, but to us, covenant young people with whom God has established His Church, washed in His blood and Spirit and renewed our lives so we may cleave to Father, Son, and Holy Ghost, love and trust Him with heart, soul, mind, and strength, forsake the world, crucify our old nature and walk in a new and holy life.

Obedience is always response to the Word of God. God speaks and I respond, yet not I, but Christ in me. I live, yet not I, but Christ in me. I will, yet not I, but Christ in me. I obey, yet not I, but Christ in me. It is a very timely subject, there is always much room for admonition to obedience in the home. Disrespect, infidelity, juvenile adolescent pride, back talk, contempt for parental authority, harmonious emancipation are not only in the world today, but also in the Church and school. The subject is extremely up to date.

The fifth commandment reads, “Honor thy father and thy mother.” The command comes to all of us but especially to the child in the home. Disobedience is a terrible sin. Proverbs 1:8 says, “My son, hear the instruction of thy father, and forsake not the law of thy mother.” And in Ephesians 6:1 we read, “Children, obey your parents in the Lord: for this is right.”

“Honor thy father and thy mother,” is the first commandment with promise. This authority is given to parents to rule over us, to forbid us to do and not to do. They have the right to discipline. Obedience implies that we submit to that rule, honor and execute command, to heed and submit not contingent to our opinion, but do it in love to God and for his sake.

Authority is God’s and from God. It is never grounded in the creature like unto us, but in God. That means that the authority of our parents is God’s authority.

Parents, too, must be obedient in the home. They must rule in the name of God, in the love of God and according to His will, conducting themselves in such a way that children can respect them.

Even though we are past school age we
still are children in the home in relation to our parents, and still have the calling to honor and obey. We must not obey because of punishment, or what we think is right, nor because we love them. Love has nothing to do with obedience, although we must show love to our parents now, while they are yet with us. We must honor and obey for God's sake as long as they don't cause us to sin. If then we be punished, we must still submit willingly. We must listen respectfully and act without murmur, even when they are old and gray. We must not love our parents with natural love, but with the love of God in Jesus Christ. "He that loveth father and mother more than me is not worthy of me." When we are married, we should still seek their good advice. That is obedience.

Who can heed this admonition? Not natural man but it is only possible for those who are redeemed in the blood of Christ and live a new life of love for the commandments of God.

If you have transgressed in any striking way and walked therein don't let your parents go through life and death with grief in their hearts but confess and beg for forgiveness.

Covenant young people, in whom God has established His covenant, renewed in a new and holy life and have the principle of God's grace, strive to walk in that light and rejoice in the promise of God forever.

May it be a new resolve in our heart and may we leave here saying in our hearts, "Father in heaven, make me a better son." "Father in heaven, make me a better daughter." Jesus says, "If ye know these things, happy are ye to do them."

Margaret Hoekstra

P.R.Y.P. CONVENTION IMPRESSIONS:

Harry Langerak from Hope Church writes:
"I enjoyed this year's P.R.Y.P. convention very much. The theme was very appropriate and the speeches were edifying. The outing too was very good. I hope that everybody had as good a time as I did.

I am also looking forward to next year's convention where we can enjoy another time of Christian fellowship and enjoyment together."

Jean Zandstra from our South Holland Church writes:
"The impressions I received from attending my first convention are very good ones. One of my impressions is that there was fine Christian fellowship and a wonderful spirit of unity. The speeches given by Rev. H. Hoeksema, Rev. C. Hanko, and Rev. R. Veldman were very interesting and edifying. The convention was all I hoped it would be. Seeing old friends and making new ones.

The outing, the banquet, and all the other doings were very good and I enjoyed them to the utmost.

I am looking forward to the next convention and I hope I will have as much fun as I had this year."

Marvin Lubbers from Hudsonville Church writes:
"The convention was very interesting and well planned, particularly the programs. The speeches were very edifying and informative.

The cooks certainly deserve to be complimented on the meals, especially the pancake breakfast and the banquet."

An un-named "Conventioneer" from Holland writes:
"In my estimation a fine bond of Christian fellowship was experienced by all who attended. The speeches were very edifying and appropriate for our times."
In several articles we have discussed the lives of different insects. We have discussed the parts of the universe. We have discussed the life of Arachnida, the spider. The more we pursue our study the more we are fascinated. As we dip into the Divine Plan of God, we become more sure that,  

"Nothing useless is or low,  
Each thing in its place is best;  
And what seems but idle show,  
Strengthens and supports the rest."

Among our insect neighbors there are a number of cousins who may well be looked upon as an enemy race; for, while they are all not actually enemies of man they are enemies of certain of our animal friends who are not able to protect themselves, and hence they must be regarded with a baleful eye. One of the most malignant members of the clan is the mosquito but the next in line is the common house fly, and certain other fly cousins whose traits make them particularly obnoxious.

The Diptera is the name the clan has been given, meaning that it has two wings, and this is the most marked difference between it and its other insect relatives. No Dipteran ever has more than two wings but there is another feature which distinguishes it from the other insects. The distinguishing mark is the sort of proboscis for sucking up food. Also their bodies are made up of thin, leather-like plates, covered with hair. There is also instead of the hind pair of wings which most insects bear, the pair of knoblike rods which they use to balance in their flight very much as a tightrope walker uses a balance pole. Some scientists believe that these knobs are also the organs of hearing. One thing is sure they do not hear as we do. They are very sensitive to the motions of air and when anything approaches them they feel its approach by the concussion of the air.

Whether we like to admit it or not, it is a fact that the common house fly is one of the most beautiful members of the Diptera clan. Put one under a magnifying glass and you can but admire the exquisite coloring of its delicate wings: blue, green, red, iridescent, and along the transparent gauze runs a framework of fine black veins.

As the house fly is found the world over, there is scarcely anyone who has not wondered how it is that the smart little creatures can walk upside down or up the smooth surface of a water glass. Let us see about this: The legs are not very strong but each foot is armed with two claws separated by two membranous pads. These pads are covered with odd tubular hairs, which secrete a sticky fluid, and by this means the foot is able to cling with ease to any smooth surface. Where the footing is rough, the claws dig in and thus the fly is enabled to walk with ease wherever it desires to go.

The head of the fly is shaped like a hemisphere, and the brain is a tiny white spot which can be seen only with a microscope. The two big red eyes are so big that they seem to fill the whole head. Under a glass the eye is seen to be compound, made up of thousands of simple eyes. As if this were not enough, the little creature also has three simple stemmatic eyes or ocelli. Small wonder that the wary nuisance is so hard to swat.
The mouth parts of the fly furnish another remarkable example of the way in which the organs of all insects are adapted to their use. The lower lip is stretched to form a thin tube or proboscis, which is closed up much as we close a collapsing cup, and bent back under the body when not in use. Through this tube the fly sucks up its food. At the end of the tube is a little flat plate, and on either side of the plate are two sharp short hairs which serve as forks or chop sticks. With these the fly pricks and mashes its food, and then if the particle is too solid to be sucked up it is moistened with a secreted fluid which makes it adaptable.

The natural breeding place of the fly is in the manure of the horse stable but it is not so particular as to exclude the city garbage can from one of its chosen breeding places. One female is sufficient to produce a million progeny and the one hundred or more eggs deposited at indefinite intervals hatch in from six to twelve hours. The result of this hatching is white pointed larvae which for fourteen days feed upon the food chosen by the mother fly. They then prepare for their transformation like other insects but do not spin a cocoon. The skin of the maggots turns into a tough dry brownish pupa case. Within the pupa case the larva develops into the adult. Soon the pupa case becomes too small to contain the maturing fly and in about two weeks the mature fly breaks forth through the tough skin. It is very wet first but after a few moments in the warm sun and drying air it is ready for its habitat as a mature individual.

After laying their eggs the mother flies do not die as is the case with so many other females in the insect family. Most often one summer is their life span but the cold frosts of winter do not destroy all of the fly race. There are always some which manage to creep into a warm dry place and exist through the winter. Often in the autumn we will observe flies which appear with a grayish-white furry mold and seem sickly and weak. When they die on the window there is usually a ring of this same mold on the glass. This is a fungus disease which attacks the fly and kills it by absorbing its juices.

There is no doubt that flies do some good as scavengers but this is greatly counterbalanced by the amount of damage they do as disease carriers. They are always walking around in unclean places and are excellent carriers of pinkeye, ophthalmia, typhoid fever, and cholera. This has been greatly reduced because of the sanitation precautions taken today and work of insect poisons produced by chemical scientists.

Many people are under the impression that house flies bite. This is untrue because the proboscis of the house fly is entirely unfitted for biting. The biters are the ordinary stable flies and are a pretty good barometer of ill weather.

Another pest of the barnyard and roadside is a little Dipteron known as the bot fly. It is familiar to country boys and girls who have lived around horses because this little fly is especially obnoxious to the horses. When horses were still the primary means the farmer had for doing his work, he would hang a strip of red flannel under the chin of the horse during bot fly time. This was to scare away the bot fly who laid its eggs in the long hairs found growing under the chin of the horse during bot fly time. Once in the horse's stomach the eggs are incubated and hatch into little maggots which attach their powerful fangs into the walls of the stomach. The little parasites live through the winter on the juices secreted by the digestive glands of the stomach, sapping the poor animal of his energy. By spring the larvae are desirous to get out and work their way into the intestines an
can be found in leathery pupae cases in the manure of the barnyard. By June the first ones emerge looking like their mother, and are ready like her to start their summer campaign of riot and destruction.

When we think of the miracle of it all, do we not feel with the psalmist David, "Great and marvelous are thy works, O God; and thy wonders past finding out."

A. Lubbers

STEWARDS OF GOD'S RICH CREATION

(Continued from page 3)

place, so that His counsel might be realized. He can see how the history of each nation is divinely determined by its environment and the resources at its disposal. The ungodly may complain about inequality in the distribution of natural resources, but the child of God is directed to the eternal God who is all wise in His purposes.

A knowledge of geography is required in practically every vocation, and the resources in God's creation are used in every occupation. But man believes they are here for his enjoyment, expends all his energy to gain the earth for his own honor and glory, and boasts of his conquests. Yet how clear it can be shown that all things are from God. It has been said that the most important single geographic fact in American agriculture is the 31" rainfall line. The farmer's existence, and the existence of everyone, is so dependent upon God's rain. Manufacturing also is impossible without power, whether it be water, steam, or even atomic power. Equally necessary are the metals and minerals found in the earth. Even a Christian is not always aware of his calling to be a faithful steward in his use of the things of God's rich creation.

These things the God-fearing teacher brings to the consciousness of the pupils in the study of geography when they discuss the earth, its abundant resources, and the use man has made of them. The pupil is reminded that God created all things... for his pleasure (Rev. 4:11), therefore the earth and its fulness belong to Him (Psalm 24:1), that God gives this earth to man (Psalm 115:16) to replenish it, subdue it, and have dominion over it (Gen. 1:28), that man is to use all the things of creation as means in God's service to the praise and glory of His Name. As a child of God he continually looks forward to the day when he will be a perfect steward in the new creation.

WINIFRED KOOLE

EDITORIAL

(Continued from page 4)

the means, he truly will lead us to the end. Indifference, no. Only in the way of prayer for the will of the Father to be done and using all the means we have to His glory can we have the assurance of final victory.

J.K.
BIBLE OUTLINE

(Continued from page 9)

b. How is it to be explained that he went to seek Saul?
   1) Why did he not send to Jerusalem for some help?
   2) Did Barnabas do this on his own, or was there a good reason why he
      decided to seek Saul?
   3) Had Barnabas had any earlier contact with Saul? Was he possibly
      aware that Saul was a chosen vessel unto the Lord, to bear His name

c. Where was Saul at this time? Why?
   1) Was Saul hard to find?
   2) How long after his conversion was this? What happened during this
      period? Was Saul idle?
   3) Why did Barnabas go personally to get Saul? Why not send him a
      message, inviting him to come?

2. Their labors:
   a. How long did they labor at Antioch?
   b. What did they do?
   c. Was this a sort of year-long revival campaign, such as is conducted today by
      some? Or was their labor of a different nature?
   d. Was their labor different here in this Gentile city than it would have been
      in a Jewish community? Why?

C. The Disciples called “Christians.”
   1. Where else in the Bible is this name found?
   2. Was this a name originated by the believers themselves, or was it originated
      by outsiders? Prove your position, if possible.
   3. Is there any reason why this name should originate in a place like Antioch,
      rather than in a Jewish community?
   4. Was this name adopted by the believers also? With what meaning? In what
      different ways can the question of the Heidelberg Catechism be asked: “Why
      art thou called a Christian?”

III. Proof of Unity with the Church at Jerusalem: vss. 27-30.

A. The prophets from Jerusalem:
   1. The coming of the prophets:
      a. When did they arrive?
      b. Where did they come from?
      c. Why did they come?
      d. What was their office?
         1) How were they distinguished from apostles, evangelists, etc.?
         2) Were they the same, for example, as the prophets of the Old Testament?
         3) Are there still such prophets in the church today? Reason?
   2. The prophecy of Agabus:
      a. How did he prophesy? Was it evident from his prophecy that it was “by
         the Spirit”?
      b. What did he foretell? Did this mean a world-wide famine?
      c. When did it take place? What does this indicate also as to the date of the
         founding of the Antioch church?
B. The Charity of the Antioch Christians:

1. What did the disciples decide to do?
   a. Was this individual or concerted action?
   b. What form did this relief take? Money? Food?
   c. Why did they do this? What does it indicate concerning the relationship between Jerusalem and Antioch?

2. The sending of their gifts:
   a. To whom was the relief sent? Why not to the apostles or to the deacons?
      Who were these elders?
   b. By whom was the gift sent? Why?
   c. Was this the visit to Jerusalem referred to by Paul in Galatians 2:1, ff.?
   d. Approximately what was the date of this visit?

CHAPTER 12

HEROD AND THE CHURCH

I. Herod's Persecution: vs. 1-19.

A. Of James:

1. About what time did this persecution take place? vs. 1.
2. Which Herod was this? What can you say of:
   a. His ancestry?
   b. His character?
   c. His relationships with the Jews?
   d. His position as king? When and over what territory did he rule? Can we determine at all from Herod's history the time of the events recorded in this chapter?
3. Whom did Herod make the object of his persecution? Does this indicate that there were others besides the two mentioned?
4. What probably motivated Herod in this persecution?
5. In what respect does his persecution differ from earlier persecutions?
6. Why did Herod choose to persecute the apostles? Why James?
7. Why did not the Lord deliver James? Here we have a case where the Lord delivers one and does not deliver another. Why? Was it perhaps that the church did not pray for James?

B. Of Peter:

1. Herod's plan:
   a. What encouraged Herod to lay hands on Peter?
   b. Why especially should Herod make Peter the next object of persecution?
   c. What was his plan in regard to Peter?
      1) Why did he keep Peter in prison till after the passover?
      2) Why did he intend to bring him forth to the people?
   d. How was Peter guarded? What is a quaternion of soldiers? Did they guard him by turn, or all four quaternions at once?
   e. Why was Peter so heavily guarded? Did Herod fear a prison break? Or was Herod already worried about divine intervention?
2. The attitude of Peter and of the church:
a. What was Peter's attitude, judging by the fact that, according to vs. 6, he was sleeping rather soundly?
b. What was the attitude of the church? vss. 5 and 12-17.
   1) Why did they pray?
   2) Is there any indication that they did, or did not, pray for Peter's deliverance? Did they expect it?
   3) Is it correct to say that Peter's deliverance was a result of the church's prayer for him?

3. The deliverance:
a. By whom? Is this in harmony with the function of angels?
b. Mention the various miraculous elements in this deliverance. Is there any ground at all not to believe this was a miracle?
c. What was Peter's own attitude? During the deliverance? After the angel left him?
d. To whose house did Peter go after his release? Why? How was he received?
e. What James is referred to in vs. 17? Who are the "brethren"?
f. Where did Peter go after this? Did he stay at Jerusalem? Apart from the record in chapter 15, are we told more of his activities after this? Why not?
g. What was Herod's reaction to Peter's deliverance? What indications are there in the text of his attitude? What should have been his reaction?
h. What is the significance of this wonderful deliverance?

II. Herod's Death: vss. 20-23.

A. The Occasion:
   1. Who came to visit Herod?
      a. Why did they come to Herod?
      b. What motivated them?
   2. What did Herod do?
      a. What was probably that "set day"?
      b. What was Herod attempting to do by means of his royal apparel and his oration?
      c. What was the reaction of the audience?
      d. What was Herod's attitude? What was his sin?
      e. Did this sin lie in the line of his opposition to the church also?

B. Herod's Death:
   1. How did Herod die?
      a. Who smote him?
      b. Is there any significance in the fact that an angel was at work in both Peter's deliverance and Herod's death?
   2. Significance:
      a. Why was Herod punished immediately?
      b. Is this the rule in regard to the wicked who persecute the church?
      c. Was this of significance for the church?
   3. Did the persecution have any hindering effect upon the growth of the church? Why not? What does it mean that the "Word of God" grew and multiplied? How did this take place?

(Note: vs. 25 will be treated with chapter 13.)
October 17-18

MASS MEETING — Thursday Evening — October 17
at Fourth Church

This meeting is for everyone interested in our School movement. It is planned to be of an inspirational and social nature.

Program: Musical Numbers
   Panel — "The Role of the P.T.A." with
   Rev. R. Veldman as Moderator
   Talk — "Working Together" — Rev. H. Hanko

Refreshments will be served after the meeting, so that you can continue to discuss the "panel" or rehearse the "talk" or just be sociable with old friends interested in a common cause.

TEACHERS' MEETINGS — Friday morning — October 18
at Adams School

Opening and Business — 8:45
Panel Discussion on "Teaching Art in our Schools"
Report on "Parent Teachers' Conferences"
Talk on "The Place of Kindergarten"

Friday afternoon — Hope School — 1:00
Talk on "Oral and Written Composition"
Panel Discussion on "Teaching Reading"
Election of officers and other business

Anyone interested in attending our Friday meetings is welcome to do so. However, we urge all teachers and prospective teachers to be present.
JOIN YOUR FRIENDS
IN CELEBRATING THE
440th Anniversary
OF PROTESTANTISM!

- P.R.Y.P. Annual Reformation Day Rally
- Hope Protestant Reformed Church
- Tuesday, October 29 at 8:00 P.M.
- Learn what 1517 means to you in 1957!