BEACON LIGHTS

FOR PROTESTANT REFORMED YOUTH

October 1958

Be Sure To Read:

"STRAIGHT UP AND OUT"

A timely paper by Mr. Al Heemstra on the relation of the Church and recent developments in space travel.

"CONFESSING OUR FAITH"

"When should I make Confession of Faith?" Read this thought provoking article by Mr. Jay Kortering.

"THE MORNING STAR OF THE REFORMATION"

Mr. Jim Jonker provides a wealth of background regarding the Reformation.

BEACON LIGHTS TO FEATURE CHURCH NEWS

To help the various congregations feel closer to each other — see Editorial.

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BEACON LIGHTS

For Protestant Reformed Youth

VOL. 18 OCTOBER – 1958 NO. 7

Straight Up and Out . . .

by A. HEEMSTRA

A paper presented before the Senior Mr. and Mrs. Society of First Church.

Less than a year ago the vast majority of the peoples of the earth would have scorned any suggestion that possibly someday man might reach the moon or be able to travel more or less freely in space. Some people, perhaps, still do; it's a fascinating subject.

Indeed, almost eighteen centuries ago the first book about a voyage to the moon was written. This was in the time of the Roman Empire; the author a Greek named Lukian; the book "Vera Historia." Little did this chap realize his radical dream would someday (1800 years later) be seriously discussed or that space travel would be possible.

Today scientists know everything they need to know for the planning of a trip to the moon. Knowledge amassed during the past two hundred years, but especially during the past twenty, contains all the answers to all the questions. Nothing remains now but the engineering problems which take time and money – a great deal of both – and it certainly appears these problems will in the end be solved.

How High Did You Say . . .

Today we know the distance from the earth to the moon is not fixed, since the moon does not keep a rigid distance on its movement around the earth. But even though it is sometimes closer and sometimes farther away, astronomers are able to tell the precise distance for any day in advance.

The average distance is about 238,500 miles. This is the distance from the center of the earth to the center of the moon. This is not a long distance. It's just a little less than ten times around the equator – but this distance leads nearly all the way through practically complete emptiness. Since most of the way there is nothing – that is most of the way to the moon the space ship would travel through a vacuum – its propulsion mechanism must be a kind that does its work in a vacuum. There is only one such mechanism known to science – a *rocket.*

However, in a trip to the moon, the space ship's rocket motors would not need to run all the 230,000 odd miles to the moon. All the space ship's motor has to do is get the vessel through the atmosphere (air resistance slows it down) and get its motion up to a certain *velocity.*

Feel That Breeze . . . .

We say a certain speed. What we are talking about is "escape velocity." In figures this is 7 miles per second. An object that has that velocity (perhaps slightly more for a safety margin) will not fall back to earth. Its velocity as it travels is just a little bit higher than the earth's pull on it. Gravity is powerless in the case of so fast a vessel.

A space ship leaving the earth for the moon will, when fired, rise slowly from the ground and go straight, gradually gaining speed. The rocket will stay slow until it is at least ten miles high since air resistance must be considered in this part of the trip. In its second stage it can gain speed as fast as the engine permits. This speed will build up at the rate of about 100 feet per second for every second elapsed. At this rate a rocket needs only some few hundred seconds until it has reached the "velocity of escape." It is estimated today that between 6 and 8 minutes will be required to get the sufficient increase in speed and then the rocket will be fast enough to break the grip of the earth's gravitational pull. It will need no more additional speed. The problem of the designer is to see to it that the earth's gravitational power (which does not have a limit or a zone where it disappears) weakens faster than the rocket is losing speed.

The end of the initial rocket to the moon will, of course, be disastrous. But the point is we are told how it is possible to get there. Soon, I believe, scientists will tell us also it will be possible not only to get there but return, safely!

Easy Now . . . .

Earlier we mentioned rockets as the only means of propulsion in a vacuum. A rocket defined is a self-propelled projectile carrying a fuel of sufficient oxygen content to require no outside air for its combustion. The rocket is an example of jet propulsion in its purest form, yet, it is generally considered in a category by itself.

The engine which produces rocket power does not conform to the popular conception of an engine. They are power units which do not depend on rotation of parts as do steam and internal combustion engines. Most, in fact, have no moving parts. The rocket engine utilizes *thrust.* It is classified as a *reaction* motor.

Sir Isaac Newton's third law of motion, which explains the principles of jet propulsion, states in effect: for every action there is a reaction equal in force and opposite in direction. It is this reaction which becomes the propelling force of the rocket.

How Does It Work?

A rocket motor is really a very simple thing to understand. It consists of a combustion chamber with a hole in the rear wall. In this chamber the fuel is burned with oxygen which may be carried separately or as an integral part of the fuel. As combustion takes place the rapidly expanding gases exert an equal pressure on every square inch of the chamber walls. Finding an opening in the rear, they escape in that direction. The tendency then is toward equalizing the pressure, and this can be done only if the forward wall of the combustion chamber is moving forward as rapidly as the gases are moving toward the rear. The net result is a forward acceleration of the chamber. And thus a rocket can operate in a vacuum. It is not a question of the gases pushing against outside air which pushes the rocket forward. The rearward action of the burned gases gets its like reaction in the forward motion of the rocket.

Who Started All This?

The first recorded use of rockets took place in A.D. 1232 when the third son of Ghengis Khan began his attack on the capital city of Honan Province in China. (The ancient Chinese fuel was fashioned from a formula which made it much slower burning than the later black powder. While black powder contains 75 percent Saltpeter, 15 percent charcoal and 10 percent sulphur, in the original Chinese mixture the ratio of charcoal and sulphur was much higher.)

Roger Bacon (1214 - 1294), a Franciscan monk, who experimented with gunpowder, suggested a formula in the middle of the thirteenth century which proved so successful that it opened up for the first time the large-scale use of rockets. During the next 500 years they were used time and again in military campaigns. In the early 1800's Sir William Congreve developed fragmentation and incendiary rockets to the point where they were used with marked effect on the American troops defending Washington, D.C., during the War of 1812. Recall also the rocket's red glare written about by Francis Scott Key. (Fort Mc Henry.)

In the early 1800's use also was made of rockets for things other than destruction. The British and French used them in devices to carry life-saving lines to ships in distress.

Modern Times

The Smithsonian Institute, which figures prominently in the news today concerning the present satellite, began its interest in the rocket in 1916 when it backed the work of Dr. Robert H. Goddard of Massachusetts who proved that the speed, altitude and endurance of a rocket could not be developed any further through the use of the ancient Chinese principle of dry-fuels.

The first flight of a liquid-fueled rocket took place in 1926. Up to today all large high altitude rockets have been powered by a liquid-fuel. Dry powder rockets, however, are still the most efficient method for the majority of military rockets, whether it be the familiar Bazooka of World War II fame or the projectiles fired air-to-air by our modern military fighter planes. Today scientists speak of the use of a solid fuel, which harks back to the principles of dry-fuel but goes on beyond even the limits of modern liquid fuels. And here secrecy shrouds the picture.

But we do know the essential differences in today's rocket fuels lie in the wonderful strides made in the discovery of new hydraulic compression processes, new formula-

(*Continued on page 8*)

BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

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EDITORIALS

Our New Department

Next month **Beacon Lights** plans to introduce the "Church News Page" for the dissemination of news from around the denomination. The need for this feature has been felt for some time; in fact, outlying churches report a kind of loneliness due to the present lack of news about other congregations.

To get this feature started with a minimum of delay, we are using this means to ask the minister of each congregation to either send us, or appoint someone within the congregation to send us a copy of the church bulletin EACH WEEK with or without further elaboration and comment. The staff of **Beacon Lights** will review each bulletin for news and from this material make up the Church News page.

In addition to the church bulletins, we would appreciate receiving news from our schools, societies, leagues, or any member who might wish to send in material or suggestions for news stories.

Obviously we will not be able to print all the information thus gained, but we will try to print that which will be of interest to the greatest number of people.

We sincerely hope that this new feature of **Beacon Lights** will help to draw our congregations closer together and at the same time give us a greater appreciation for the common bond we have in Christ that binds us to each other and to Him. Ed.

FEDERATION NEWS

We have had one meeting since the last Convention.

The first item of business was to replace the offices which were left vacant. The following were appointed to these positions:

Business Managers: Dave Engelsma, Lam Lubbers.

Clerk: Marcia Newhof, Karlene Oomkes, Ass't.

Public Relations Staff: Jim Jonker, chairman; Mary Pastoor, Marian Kunz, Harry Langerack.

Subscription Manager: Christine Faber.

Regional Staff Writer: Roger King.

We wish to thank all that resigned fo their co-operation and work done in connection with *Beacon Lights.*

The Board decided to have societies in Michigan area visit again, the schedule of which was to be made up and sent as soon as possible.

Another important item which was taken up was the skipping of Business Meetings by delegates. Since there was such a large amount of delegates missing from the Business Meeting, the Board decided to propose to the next Delegate Board that:

> "ANY DELEGATE NOT PRESENT AT ALL BUSINESS MEETINGS SHALL BE INELIGIBLE FOR RECEIVING TRAVELING EXPENSES."

We would like for you to discuss this in your societies and any comments that your society wishes to make will be gratefully received.

So from now until the next time,

Yours in Christ,
Federation Board
Karlene Oomkes, Sec'y

CHRISTIAN LIVING

COURTSHIP AND MARRIAGE

Since it was quite some time ago that a *Beacon Lights* appeared, it might be well briefly to recall to mind the things we were discussing. We had spent some time talking about the true and spiritual idea of marriage, and we were about to apply this to the problems of dating. If you recall, I said in the last article that usually a distinction was made between dating and courtship. Dating refers to the custom of spending some time with a member of the opposite sex but with no intention of continuing to go with such a "date" all the time. It has nothing to do with courtship, for those who date only do so, as they say, 'for the fun of it," without any thoughts of becoming serious or without giving marriage the least consideration. Usually dating begins when a young person is around fifteen or sixteen years old and continues till they are in their late teens. It is at this point that a rather subtle and unspoken change begins to take place in the relations of young men and young women. From that point on dating assumes a more serious character, and one is generally using his or her time to find for themselves a partner whom eventually they hope to marry. Then dating has changed into courtship and assumed the more serious aspects of such a relation.

Now I know that this is the custom of the day, and it is extremely difficult to say the least to combat the customs of the times in which we live. And yet it seems to me that this is not only an altogether false distinction which cannot and should not be maintained, but it is also a practice which easily has more serious consequences and may be partly an answer to much of the loose morals and juvenile delinquency of the world which so troubles the sociologists and youth leaders of our day.

What I am trying to say is that when young people start to go together, their purpose in going together ought to be the purpose of finding for themselves a life partner. I understand full well that the matter is not so very simple. We live in a day of complexity and serious responsibility for any married pepole. There was a time, also in the history of the church when young people became married very young. But it would seem that the complexities of life and the weight of grave responsibilities in our world would be against marrying at an early age. There is school to finish, a job to find, the draft to contend with, and the grave responsibilities of establishing a home and raising a family today. And all of these things indicate that it is the part of wisdom for young people to be emotionally and mentally mature before they take the serious step of speaking the vows of marriage. But there is an attraction between young men and young women, created by God, which leads them to seek each other's company at a much earlier age. This is certainly part of the problem.

But certainly the problem demands our earnest consideration. When the Lord created Eve, He did not merely create her in order to have some variety in the human race and a certain amount of difference between men. He created her definitely in order that she could be a help meet to man. The differences in the men and women who were born from Adam and Eve, and this can hardly be denied, were differences wrought by God in creation in order to serve the purpose of marriage. But that means that the interest of a young man in

a young woman and the interest of a young woman in a young man is particularly in order to establish the family and the home. If a boy dates a girl, his primary purpose, if not his only purpose, ought to be therefore to find for himself a wife. And if a girl consents to go with a boy, her purpose ought to be above all else to find for herself a husband.

I am not saying that dating has to become mechanical and coldly intellectual as if a boy and a girl ought, on their first date, immediately to discuss in an intellectual and prudish way the possibilities of marrying. They need not sit down together to discuss the possibilities of marrying from the point of view of their personalities, their likes and dislikes, in order to come to an immediate conclusion as to whether or not it would be desirable to marry. The pros and cons of a lasting union between you and your partner for the evening need not be discussed objectively and matter-of-factly on your first date. This is impossible and certainly not normal.

But I am saying that the Lord, in His providence, has determined exactly who shall marry whom. Your life partner in marriage is known to Him and has been known to Him from all eternity. But the Lord reveals this to you, not by any sudden or special revelation, but by leading you to the one whom He has determined that you marry. He may bring you together first with many girls or many boys, and in the course of your contacts with them he may indelibly impress upon your mind that this is not the one which He intended for you. This may become clear through many different ways: there never may be a growing attachment between you; there never may be the ability to "get along" together; or the many other reasons why boys and girls go together for a little while and then quit.

But your purpose is or ought to be always to find the one whom the Lord has already picked. This you must do in the way of prayer that God may graciously lead to you the one whom He has chosen for you. And this must above all else be the purpose of your contacts and acquaintances with the opposite sex. When you begin going with other young men or young women, you do so in order to establish a home and family. And that purpose ought always to be uppermost in your mind. If your contacts are natural and normal, the answer will soon enough come to your question in a natural and normal way without a lot of speculation and superficial discussion. It will soon enough become evident that this is or is not the boy or the girl with whom you would choose to spend the rest of your life.

To seek to know the will of the Lord! This lies at the heart of the whole matter. And prayerfully and in the consciousness of the need of God's guidance you begin the serious matter of courtship.

I am quite convinced that if this were the case, many of the problems which our young people face would be adequately solved. There is always the problem of the relations between parents and their children concerning when they should go out, how old they should be to date, and how late they may stay out. And yet if our young people are aware of these things which I have discussed, and actually face the matters of dating in this way, these problems will dissipate, and more often than not they will see the wisdom of their parents' advice, and the laws maintained in the home.

Also in this respect, it is our calling to be a separate people and not a people who are always ready and eager to adopt the customs and practices of the world in which we live. The battle of faith is long enough and hard enough without adopting the methods and strategy of the enemy and making their pattern of life our own. We are the people of God. And as such we ought to live even in this important part of our early youth, our manhood and womanhood. In this we shall retain the distinctive appelation of people delivered from sin and from the world about us.

H. HANK

TRUTH VS. ERROR

MAKE UP YOUR MIND!

"Men who are admittedly Reformed but who have a tendency toward one-sidedness" are cast out of the fellowship of the church because they refuse to mix the Reformed Truth with the poisons of Messrs. Pelagius and Arminius and company! They insist upon the unadulterated truth!

On the other hand men who, to quote the Canons, "bring again out of hell the Pelagian error," preach it unchallenged under the *"Reformed"*(?) banner, are raised up with honor to the lofty position of "radio minister of the Christian Reformed Church."

Strange happenings!

Such is the tragic but, nevertheless, truthful reality today!

In the last issue of *Beacon Lights* we have shown how Rev. P. Eldersveld in a radio sermon on the Back To God Hour, preaching under the caption *"Make Up Your Mind,"* literally denied the truth of the Canons and taught the lie of the Pelagians concerning the free-will of man. We wrote then that we had more to say about this and we asserted further that the sermon referred to is in essence a denial of every fundamental principle of the *Reformed Truth!*

This can easily be shown and although we would like to quote the sermon in its entirety and let the readers judge for themselves, space does not permit this. Instead we will limit ourselves to some of the more important points in question.

On page 8 the preacher comes to a virtual denial of the truth of sovereign election and reprobation. Bear in mind that he is speaking, as we showed last time, about God's readiness and willingness to save man and man's ability *(free-will)* to reject or to accept *"His gracious offer of salvation."* To bring out the difference between those who accept and those who reject Him, the preacher is quoted as saying:

"Here is a significant paragraph from the pen of Dr. Clarence E. Macartney: 'At Noyon (France) there was born in a family two brothers, John and Charles. John from his earliest days was studious, thoughtful, reverent. At the early age of twenty-seven he wrote one of the world's greatest books, The Institutes of the Christian Religion. When he died at Geneva in 1564 he bequeathed to the world the great principles of democracy and religious freedom. The other brother, Charles, pursued a course of profligacy and dissipation and lived a life as worthless and infamous as his brother's life was noble and glorious. How do you explain the difference between those two men (John Calvin and his brother Charles)? Not in heredity and not in environment, not in education, for they had the same heredity, the same environment, the same home, the same early influence. The difference is to be explained in c h o i c e.'"

The difference is in choice? It is to be explained or found in man? The fact that one *"willed"* and the other *"willed not"* tells the story? But let us see what the author of Holy Writ says about this by way of comparison. Here follows another version of a similar story:

"In the land of Canaan there was born in a family two brothers, Jacob and Esau. Jacob, from his earliest days, was desirous of obtaining the patriarchal blessing. Although his methods were not always commendable, he had a zeal after God. Esau, the other brother, was a fornicator, a profane person, who for a morsel of bread sold his birthright. (Hebrews 12:16) How do

you explain this difference? Not in heredity for they both had the same heredity; not in environment for they had the same environment; not in education for they had the same home and the same early influence. Not in 'choice' for Jacob was no better than Esau. The difference is to be explained in the light of the words of Romans 9:11-13, 'For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.' "

That is the answer of God!

That is unadulterated truth!

It does not make mention of a God who offers salvation and patiently waits to see what man will do and when, after repeated procrastination and rejection, *"finally gives up on him altogether."* It does not mention a Jesus who, *"softly and tenderly calls . . . waiting and watching on the portals . . . pleading for you and for me . . ."*

Oh no!

And neither do our Reformed Confessions speak that way!

On the contrary, Scripture and the Confessions make mention of *"the purpose of Divine election"* which is sovereignly realized through the efficacious, irresistible calling of God to repentance. They speak of the sovereign hardening process of reprobation. The difference, according to them, does not lie in the choice or will of man (which is always corrupt) but in the sovereign will and good pleasure of God.

But there is still more to which we must direct attention another time.

In conclusion now I want to point out by way of warning that when truth becomes mixed with error the inevitable result in the process of time is that the truth becomes more and more obscure and error becomes more and more prominent until the former can scarcely be found. In the sermon we are discussing, Rev. Eldersveld makes this statement:

"Astronomers tell us that there are certain heavenly bodies whose orbits draw them so near to each other that they almost seem to touch. But then they begin to turn away, and every hour, every day, every year, every century finds them farther and farther apart."

He then applies this to people who once stand very close to the Savior. They can almost touch Him. In time they are separated till in the end, to quote his words, *"they are as far removed from Him as hell is removed from heaven."*

In this there is indeed truth! In my own young life I have even witnessed it. People, who once stood close to the truth and could talk about it and even instruct others in it, depart from the truth to follow the lie and . . . the result? Today they are ignorant, unable to converse about the truth, openly express more concern for the things of the present world than for the matters of faith. Meanwhile, they have reared a generation that is spiritually illiterate and wholly indifferent to the issues of the truth!

The way of apostasy!

Mixing truth and error!

Take heed that you are not deceived!

Hold fast and stand firm in the truth!

G. VANDEN BERG

STRAIGHT UP AND OUT

(*Continued from page 3*)

tions, newly discovered materials to use and even new basic concepts in the utilization of the principle of thrust.

These recent developments the Russians seem to have mastered before the United States. And it appears they have dramatically put their knowledge to use in launching their Sputniks.

Where Are We?

The United States is very much in the race to get to the moon — or at least outer

(*Continued on page 19*)

NATURE STUDY

MR. SHADETAIL

We often lose sight of one important fact in our day-to-day life, and this is the fact that this is our *Father's* world and it is He that upholds and governs all things by His almighty providence and according to His sovereign counsel. So often we take the happenings of life for granted; even the manner in which one season passes into the next. When we see summer change to winter then we should be reminded of the fact that God controls these things and that it is He that causes seed time and harvest, summer and winter, heat and cold.

Yes, fall is again here. The birds are beginning to wing their way south and the animals that shall stay through the cold winter are beginning to lay up their stores of food. One of these industrious little animals is the Squirrel. It is busily bustling about gathering acorns, nuts, fruit, and mushrooms to carry it through the cold of winter.

The squirrel is part of that large family which is known to biologists as *Sciuridae.* This is a large family because it includes the many different species of the tree squirrels, the flying squirrels, and animals which are not commonly thought of as squirrels. These animals live on the ground and are the woodchuck, the marmot, the chipmunk and the prairie dog.

We will concern ourselves with the tree squirrel in this article as this group is to be distinguished from the ground squirrels. The tree squirrels and so-called flying squirrels are mostly small and slender bodied creatures. They are about one foot in length and have beautiful bushy tails which are about equal to or surpass the length of the little animal. These squirrels live most of heir lives in the trees and these long appendages are necessary for this type of life. It is worth noting that the ground squirrels are generally bigger but have as a rule smaller tails. Squirrels are equally at home in the Old World and the New World. They can be found in the continents of Europe, Asia, Africa, North America and South America. There are no squirrels in Australia nor are there squirrels on the island of Madagascar which lies off the coast of Africa.

We have intimated that the tree squirrel belongs to the family *Sciuridae.* This family is part of the larger order *Rodentia.* The order *Rodentia* is the gnawing group of animals. These animals have long incisors in the front of their mouths while the canines are absent. The common tree squirrel's scientific name is *Sciurus* (the scientific name means shadetail and from it our common word squirrel comes). As most of us know it is one of the first animals to be shown in picture-books for the child.

We are all familiar with this little animal — its long bushy tail, its habit of hoarding nuts, its nervous movements, its rapid flight, its sudden appearances and disappearances. Especially associated with the tree squirrel is its long bushy tail. It is such a showy tail that it can be termed magnificent. The squirrel seems equally proud of its graceful appendage and keeps it well-groomed. This appendage is not intended only for beauty nor is it solely decorative but it is also vitally necessary. Very briefly its purpose is to maintain and correct the balance of the animal in its daring leaps from branch to branch.

This little mammal is an incredible jumper. It is unerringly accurate in its leaps from one swaying bough to another, in fact,

it is nothing short of amazing and miraculous. Anyone can have the pleasure of observing this acrobat in his own backyard as he scampers and leaps from one tree to the next. The squirrel fixes his direction and the distance to be covered; it then hurls itself with feet extended forward, body flattened, tail held out behind like a rudder. It lands head up ready to scamper away. It is a rare occasion for this little acrobat to miss its aim. I have never seen it. I have seen a squirrel make a leap to a rotten branch and both come crashing to the ground. What a humiliating and disgusting experience for this little expert. It gives a sound scolding to everything and everyone and then proceeds on its merry way.

The squirrel is also a careful and industrious hoarder. I do not intend to be profane when I say this but Solomon could rightly have advised the sluggard to observe the ways of a squirrel as it labors from dawn till setting sun. These little hoarders are active from day till night hiding nuts, seeds, fruits, and vegetable food. They have a number of storage places where they keep their caches of food. These are holes in trees, underground, or next to logs or rocks. In order to conserve space in its little garner it usually shells the nuts and takes the seeds and corn from the husks. It does not want its edible mushrooms and toadstools to spoil so these are first sun-dried and cured in the fork of a tree before they are put into storage.

I have often wondered how this little animal knows where it hid this food? The answer seems to be that it finds its way back by memory and the fact that it has a keen sense of smell. Some of this food it undoubtedly never finds, especially the hundreds of acorns it places beneath the sod. It is unwittingly a great planter.

Each pair of squirrels seems to have their own section of woods. This section they know so well that they can elude any enemies that would prey upon them. Each pair has about 200 square yards of woods and this they defend with vigor from thieving and enterprising neighbors.

In the north temperate and cold regions some squirrels sleep but they do not truly hibernate. This they do during the severest parts of the winter and not through the entire winter as hibernating animals do.

These animals mate during the month of February and the young are born sometime during March or April. A typical nursery for the nursing young is a hollow tree or between the walls of some deserted cottage or garage. The young are at first furless, sightless, and helpless. It is five weeks before their eyes are open and they are fully clothed. When they gain their sight they are soon seen in the spring sunlight. They vacate the den when they are old enough to eat solid food. This is also necessary because squirrels are not the tidiest housekeepers as anyone knows who has had the misfortune of having them get into his attic or between the rafters in a garage or barn These squirrels vacate their early den and go to an airier, more sanitary home. This is a summer nest of dried leaves in the forked branch of some tree.

Of the group of North American squirrels the red squirrel is the best known to us. It is that noisy, rollicksome creature that we find in the northern forests and in the trees of most northern towns and cities. It is always ready to chatter and scold any stranger that passes along. It can utter a seething monologue of fury and rage, often sputtering, stamping its feet and jerking its tail in fury. When it is not disturbed, it has a long vibrating call which may be answered by another red squirrel in the distance. Because of its vocal accomplishments it has been tagged with such names as chickaree, boomer, and barking squirrel.

The chickaree replaces the red squirrel in the forests west of the Rockies. It is reddish brown instead of white underneath.

We leave you then until next time and more about our Father's world.

A. LUBBEI

BIBLE OUTLINE

THE BOOK OF ACTS

Paul's Third Missionary Journey

Acts 18:22 to 23:30

I. Ephesus by way of Galatia and Phrygia, 18:22 - 19:20.

A. Through Galatia and Phrygia, 18:22, 23.

1. What did Paul do at Antioch?
   a. Which Antioch is meant here?
   b. Does the text mean simply that Paul passed some time away?
   c. What was undoubtedly part of his purpose at Antioch?
2. What route did Paul follow from Antioch west?
   a. Which churches are included in Galatia and Phrygia?
   b. What is meant by "strengthening all the disciples," and how was this accomplished?
3. What city was Paul's main objective on this third journey? cf. 18:19-21.
   a. Locate Ephesus on the map.
   b. What kind of city was Ephesus? For what especially was it famous?

B. Apollos, 18:24-28.

1. Who came to Ephesus during Paul's absence?
   a. Where was he from by birth? What was his nationality?
   b. What was characteristic of this man Apollos? vs. 24.
2. What did Apollos do at Ephesus?
   a. Is anything known as to his earlier instruction?
   b. What was wrong with his knowledge of "the way of the Lord"?
   c. What does this indicate as to his own earlier instruction?
   d. Would this be classified as heresy?
3. How did Apollos draw the attention of Priscilla and Aquila?
   a. What was their attitude toward him? Did they publicly criticize him? Why not?
   b. What did they do instead? What was included in this further instruction?
4. Where did Apollos labor after this?
   a. Where is Achaia?
   b. Which brethren wrote to those in Achaia, and what did they write? Why was this necessary?
   c. What did Apollos do in Achaia? How especially did he help the believers there? And why was he peculiarly equipped to do this?
   d. Why did Apollos not remain in Ephesus instead of going to Achaia? Did the Lord have some special purpose in this? For example, did the Lord not want Apollos and Paul in Ephesus at the same time?

C. Paul at Ephesus, 19:1-20.

1. With what group of disciples did Paul come into contact upon his arrival in Ephesus? 1-7.

a. When did this take place, before or after Apollos left for Corinth? vs. 1.
b. Were these 12 men Christians?
c. In what respect were they defective?
   1) How did Paul discover what was wrong with them?
   2) What is meant by receiving the Holy Ghost? Was it not through the operation of the Holy Ghost that they believed?
   3) What did these disciples mean by claiming not to have heard even whether there be any Holy Ghost?
   4) Why does Paul connect this whole matter with that of baptism?
   5) Which baptism had they been baptized into?
   6) What then was the defect in their faith?
d. But was there any difference between the baptism of John and that of Jesus?
e. Were these disciples at this time baptized the second time?
   1) Do the words of Paul end with vs. 4, and does vs. 5 thus mean that these disciples were rebaptized?
   2) Or do Paul's words extend through vs. 5, and imply that no second baptism was necessary, and that now that these disciples understood this whole matter, they could receive, the gift of the Holy Ghost simply through the laying on of hands?
   (Note: For help in the understanding of this passage we refer you to H. Hoeksema, "Baptized Into Christ," pp. 99 to 101.)
f. Does the text leave the impression that this group of disciples adhered to the synagogue at Ephesus? Why, or why not?

2. Two years of labor at Ephesus, 8-20.
   a. Where did Paul first labor for three months?
      1) What did he do during this period? What is meant by "disputing and persuading"?
      2) What was the subject of this disputation? Why is the "kingdom of God" mentioned in this connection?
      3) What does the term "disputing" indicate here as to the relation between Paul and those of the synagogue?
   b. What was the occasion of Paul's leaving the synagogue?
      1) What is meant by "hardened"?
      2) What is implied by the fact that the text does not say "hardened themselves" but "were hardened"?
      3) What was the manifestation of this hardening?
         a) What is meant by "spake evil"?
         b) What is meant by "that way"?
      4) Why did Paul cease teaching in the synagogue when these men began to speak evil before the multitude?
   c. Where did Paul now go to continue his teaching?
      1) Who went with him?
      2) What is meant by the school of Tyrannus?
         a) Is anything further known of this Tyrannus?
         b) Did Paul and Tyrannus teach at the same time in the same school?
      3) What did Paul do here? With whom did he dispute?
      4) Did Paul labor hard in Ephesus? Proof?
   d. What was the result of this prolonged labor, vs. 10?

(*Continued on page* 14)

PENCILS AND CHALK

ENJOYING GEOGRAPHY

Geography should be one of the most enjoyable subjects studied in school. For the pupil who, in the light of the Scriptures, can view God's creation and see His greatness and His glory in it, geography provides endless opportunities to praise his Maker. His heart overflows with joy and he says with the psalmist: "O Lord, how manifold are Thy works; in wisdom hast Thou made them all: the earth is full of Thy riches." To lead the pupil to experience that is the calling of the geography teacher. Although it is true that only the Holy Spirit can cause this response in the heart of God's child, the teacher presents the material and uses pedagogical methods to gain the interest of the pupil and hold his attention.

Many geographical concepts and principles must be mastered and understandings must be developed, and this demands hard work. Because children too are inclined to take the path of least resistance, it is incumbent on every teacher of geography to actuate them. The ease of learning as well as the efficiency increases in proportion to the extent to which the learner is engrossed in his task. Therefore interest is a condition precedent to good instruction and learning.

Enthusiasm and the ability to transfer this enthusiasm to others is required of a teacher in order to arouse interest. The attention of the children can be held if their imaginations are stimulated by the teacher's efforts to make scenes and peoples live. Through the use of vivid descriptions they are encouraged to experience various situations. Another way of making distant scenes real is through the use of films. Pictures, moving or still, are especially valuable in aiding children to form clear-cut ideas and correct mental images. They can also provide strong motivation when introducing a new unit.

Of all the geographic tools the textbook is the most important. Therefore it must have appeal for the children. Abundant and rich illustrative material is a necessary requirement, for all children enjoy studying the pictures. Clear and vivid illustrations give them an incentive to read the text. Children should also have the experience of using supplementary books, which will do much to enrich their study of geography.

The sense of hearing in any child is dulled quickly. If an appeal is made to the sense of sight at the same time, the attention span is lengthened perceptibly; and if the child can also express himself, the learning process is most effective. Every possible means of expression should be utilized. Lively class discussions guided by the teacher — who makes good use of the "blackboard" to stress important facts — is a common and worthwhile method. Visual aids are helpful as a supplement to teaching. An object pertinent to the geography lesson will often serve to focus wandering attentions, and a stimulating discussion can center around it. Exhibits and displays of articles brought by the children create a great deal of interest.

Correlating geography to other subjects is a good teaching device, and can be easily done because of the close relationship that exists between geography and other subjects. In Bible study, history, and current events geographic factors can be emphasized. Making reports, writing and reading stories and poems, as well as such art work

as making murals, peep-shows, scrapbooks, and maps provide the variety that is needed and develop interest.

A globe will furnish a good incentive to map work — although most children are eager enough to learn about maps. Maps are essential tools to develop geographical understanding, but skill in reading and interpreting maps is not easily mastered. It can be facilitated to some extent through map games.

These are merely some suggestions and examples, and a teacher of geography must be alert to the need for variety to keep interest high. The purpose of all activities must not be loss sight of. It is not to entertain the pupils, nor to indulge them by allowing them to put forth only a minimal effort, but its purpose is to make the subject matter and concepts studied more meaningful, and thus assure its retention for a much longer period. While the textbook is fundamental, it should not be the only teaching and learning tool. Some children learn through one approach while others find another approach more helpful. While it would be impossible to give all children an opportunity to take part in all activities, the teacher should provide some experience to which each child can make a definite reaction.

A pleasant introduction to geography can cause an attitude of enjoyment to be sustained through all the grades and can be productive of life-long results. Geography can carry over into adult life as an absorbing and rewarding interest. Regardless, for a Christian who is to be "thoroughly equipped" geography is a necessary part of his knowledge. For — is this not our Father's world?

W. KOOLE

BIBLE OUTLINE

(*Continued from page* 12)

e. How did the Lord support the preaching of Paul, vs. 11, 12?
   1) What is meant by "special miracles"?
   2) What was the reason for these special miracles?
   3) Why were **handkerchiefs and aprons** made to be the vehicle of healing in this instance?

f. The sons of Sceva, vss. 13-17:
   1) What did some of the Jews do at this time?
      a) How is it to be explained that Jews were exorcists?
      b) Why did they use the name of the Lord Jesus?
   2) Who was Sceva? Was he actually of the priestly line, or does the text mean something else?
   3) What did his sons do? Were they successful in casting out the evil spirit? Why not?
   4) For what purpose did the Lord use this incident? What was the effect? Why?

3. Fruit at Ephesus, 18-20:
   a. Does the text leave the impression that there was abundant fruit upon Paul's preaching and labors at Ephesus?
   b. What special instance is mentioned in this connection?
      1) What is meant by "shewed their deeds"?
      2) What is meant by those who "used curious arts"? What does the burning of these books indicate?
      3) Was Ephesus largely a Jewish or a Gentile congregation?
   c. Was this fruit due to Paul's preaching or to divine power? Proof?

H.C.I'

CONFESSING OUR FAITH

Often the question is asked, When should a young person make confession of faith? The question itself frequently presents problems especially in the mind of the one who is to confess his faith. Some of our churches have pre-confession classes which those who wish to make public confession may attend. Young people may feel left out if they don't attend and thus have a wrong goal in making confession. Young people who don't have the privilege of such a class may find it difficult to initiate this confession. Some young people may think it is something forced on them and thus have the wrong motivation. In light of this we would discuss at what age young people should make confession of faith. For those who have made confession of faith already, a review of why we did confess is always beneficial.

To confess one's faith means that the one who does so "speaks together with." That is the literal idea of confess. With whom? we ask. He speaks together with the church. He consciously takes upon his lips what his heart compels him to speak. That speech is harmonious with the speech of the church of all ages.

Let us consider this for a moment. In order for one to speak he must be compelled. That is true of all speech. Man is so constituted that speech demands deliberate effort. It is not an involuntary action, but one of definite choice. This idea is also present in confession of faith. The one confessing feels within his heart the desire, inner drive, to speak forth. In this connection we must remember that the Holy Spirit works such a desire to speak. Of ourselves, dead in sin, we never have such a desire to speak. Only God can work the desire. The Spirit having worked such a desire in us, causes us to speak. That which we speak is in harmony with the church. We speak with the church, and that which we speak with the church is principally God. The church is inseparably connected with God. God is her only foundation, her strength and eternal hope. God revealed is the speech of the church. God as the God of Scripture: Holy, Powerful, Sovereign, King of Kings, Jehovah. To make confession of faith means in brief that we speak with the church the language of faith, which language principally is God.

Speech requires intellect. Meaningful speech demands knowledge of that concerning which one speaks. This is no less true of confession of faith. We must know that which we speak. We must be acquainted with the language of the church in order to speak with her. This demands a knowledge of Scripture for God is revealed in Holy Writ. If we are going to speak God with the church we must understand that which God has revealed concerning Himself. That is the only way we can learn of God – through His own revelation. We must have a clear idea of the plan of redemption. That means that when we confess our faith we express our agreement with the Word of God. We express a knowledge of the work and power of God as revealed through Christ in Holy Writ. We are prepared for this for we have studied in school and catechism the doctrine of Holy Writ. We confess more. We confess that the work of God and power of God through Christ has meaning for *us*. Confession is a subjective as well as objective speech. We say in confession that *I* know *my* sins, *my* deliverance and that *I* am grateful. It is a personal speech which is in harmony with the whole church. It is confession of *faith*, faith both as the objective revelation of God in Christ and faith as the subjective experience of salvation. Both ideas of faith are really inseparable. To confess faith means that we know the revelation of God, know the works of God in such a way that we know God the Creator personally. Only when we have per-

sonal fellowship with God, experience the joy of relationship with *our* God, can we confess an understanding about God and concerning the revelation of God. In other words, we can confess faith objectively, i.e. speak about God only when we have first experienced the work of God in our own hearts. Without personal experience of salvation in our heart, speech about the wonderful works of God is only lip service. Thus it is important when we make confession of faith that we not only study the possible questions to be asked, study the doctrines we have been taught, but first look into our own heart and ask whether this God of whom we study has saved *me*, and whether I have a place in His kingdom and church. After such an inquiry, and by the grace of God we answer in the affirmative, we can study our doctrines and Scriptures with meaning. Then we can truly confess our faith. We then say with the whole church: God is my God, the God of my salvation — so let me learn more and more of the glory of His revelation.

In light of the above we also can understand why confession of faith is made before the consistory. They are the God-appointed guardians through the membership of the church. They are called to govern the flock and protect her from the wolves who seek to destroy her. The consistory is called to preserve the local church from reproach, and as ambassadors of Christ protect the table of the Lord from those who would profane it. One of their duties is to guard the church from all heresy. They are dedicated to the sacred trust of protecting the Word of God from false interpreters. It is before them that we make confession of faith. They are called of God to examine those who confess their faith to determine whether their walk agrees with their speech. Under the guidance of the Spirit they must hear the one confessing his faith and agree that that confession is the expression of the church with whom the confessor wishes to speak. It is for this purpose, after the consistory has determined the sincerity of one's confession and agrees that the particular individual has made a harmonious confession, that at public confession the question is asked, "Do you acknowledge the doctrine contained in the Old and New Testaments and in the Articles of the Christian faith and taught here in *this* Christian Church to be the true and complete doctrine of salvation?" The one making confession must speak a language of unity and harmony. He must agree with the interpretation and doctrine taught in the local, particular church. It is in this church that one expresses agreement. Thus to confess faith in the Protestant Reformed Church means that you believe that in that church alone God is glorified as He ought and you desire to speak with the expression of faith of that church. It means that you have agreed before God that only the Protestant Reformed Church champions *the* faith in all its glorious rays. This we have confessed and also will confess, for so it is.

It is in the confession of faith that we become partakers of the blessings of membership in the church. We do not become members of the church at confession. We are members at baptism. We are granted the right to exercise our membership after confession. The same is true of our natural citizenship. We are citizens of the United States by birth, but only when we register at 21 are we able to exercise our citizenship. So too with our membership in the church. When we confess our faith we are granted the freedom to live as members and exercise our rights. Males are granted the right to vote and have a voice in the government of the church. They are eligible for an office in the consistory. As of now the right of participation in the Lord's Supper is a privilege granted after confession. Today the idea of children participating in communion is being discussed. The sacraments are means of grace just as much as the preaching of the Word, so why deny children this means. Space does not permit a detailed discussion of this idea. We might say in passing that the idea as such is ap

pealing. To picture entire families gathered about the table of our Lord is truly a foretaste of the heavenly. Children have their place in the eternal communion of which the earthly is a type. There are, to be sure, many problems. The table must be guarded against all defilement. The consistory could hold a check through catechism and society attendance and base it on the attitude of the children as they reveal themselves there, but it is a question whether censure can be exercised for that reason when many adults, having confessed their faith, are guilty of the same and are not censured.

The idea of making a conscious, deliberate confession when coming to years of discretion is very appealing to me. We should never discard confession of faith. If we were to allow children at the Lord's table, we should change participation at the Lord's table from one of the privileges of exercising membership which is granted at confession to one of the privileges granted by baptism and determined by a godly walk.

We have yet to discuss at what age one should confess his faith. From the above it should be obvious that we cannot set a definite physical age. At baptism parents promise to instruct their children till "years of discretion." These years are the age at which a child becomes mentally and spiritually mature. He begins to determine for himself what he believes. No longer does he say yes to everything father and mother say just because they say it, but he appraises it to see if he agrees. This age varies in individuals. Parents will agree that one child may be more spiritual than another. One may take an interest in things of the church at an earlier age. He may understand more clearly the teaching of the church and also the responsibility of a Christian walk. Spiritual maturity does not run parallel to chronological age.

Naturally "bright" children are not necessarily spiritually mature at an earlier age. They may be slower. We might say that n average age of confession is after catechism classes have been completed and high school finished. Then the young person has been taught the doctrine of the church and at that time is very familiar with the teaching of Scripture. But the important thing is that a mental knowledge of Scripture does not determine spiritual maturity. Confession of faith demands a sincere desire to "speak with the church" both doctrinally and also in *walk*. When we confess our faith we must realize that we are taking a deliberate choice which is motivated by the grace of God. We choose God over against the world in relation to our walk as well as belief. When we realize that at confession we promise "to adhere to the doctrine and walk in a new and godly life," then we are spiritually mature and ready to speak with the church the glorious life of faith.

In conclusion let us who have confessed our faith and those who hope to do so in the future remind ourselves that confession is a great responsibility. It demands knowledge and walk. We must constantly know what we believe, and seek to walk as those who confess the Lord Jesus Christ. We must deny ourselves the pleasures of the world lest we blaspheme the church with whom we claim to confess. The world judges the confession of our church by the action of its members. Therefore the exhortation comes to us, walk as worthy members of the church of our Lord Jesus Christ.

J. K.

Will all the secretaries of the societies for the 1958-1959 season please send in the names and addresses of your leaders, secretaries, and treasurers as soon as possible to Karlene Oomkes, 1312 Rosewood, S. E., Grand Rapids 6, Mich.

THE MORNINGSTAR OF THE REFORMATION

Perhaps the most prominent forerunner of the Reformation, often called "the Morningstar of the Reformation," was the English reformer, John Wyclif. Appearing on the scene of history a century and a half before Luther, Wyclif clearly saw the abuses and heresies of the Roman Catholic Church and strongly attacked them.

He was born at an undetermined place in England about the year 1320; he died at his parish of Lutterworth in Leicestershire on the thirty-first of December, 1384. His earlier life, his education, and his later development are identified with Oxford, for there he studied, taught, and wrote. From there he was often drawn to London by public business or to stand trial for his attacks against the church. He was first brought to trial in 1377, after having aroused the wrath of the more masterful clergy. Wyclif, however, had much support, especially among the nobility, who resented the power and wealth of the pope and the church. The trial ended in riot and confusion. The heads of the University at Oxford, contrary to the pope's orders, would not proceed against its distinguished son, with whose opinion they were in sympathy. And when the trial re-opened in London, the regent, mother of young King Richard II, forbade Wyclif's condemnation. Wyclif was now an important person with the authorities and popular with the people. From this time to his death he continued his evangelical activities in earnest. He never suffered personal violence, although a generation after his death his bones were cast out from his tomb by order of the Council of Constance.

Wyclif's teachings were exceptionally sound. Quite early in his life he had attacked the wickedness of the clergy and declared that such wickedness annulled the church's right to its possessions. He denied that the pope had temporal or secular power and combatted the right of the pope to drain the country of its treasure. But the scandalous condition of the Great Schism changed Wyclif's attitude toward the papacy. Having hitherto in all spiritual matters acknowledged the papal authority, he began to hold it an encumbrance and detriment to the Church of God. He pointed out that Peter had no more power than the other apostles; he denied that the pope was infallible and said, "No man should follow either pope or bishop . . . but in as much as he followeth Christ." About 1380 he wrote a tract against the pope in which the term Antichrist is freely used.

> "And it seemeth . . . that the pope is antichrist here on earth. For he is against Christ both in life and in lore. Christ was most poor man from his birth to his death, and left worldly riches and begging, after the state of innocence; but antichrist, against this, from the time tha he be made pope till the time that he be dead here, coveteth to be worldly rich and casteth by many shrewd ways how that he may thus be rich. Christ was most meek man, and bade learn thus of him; but men say that the pope is most proud man of earth and maketh lords to kiss his feet where Christ washed his apostles' feet."

Wyclif continues through a series of telling contrasts between the ways of Christ and the ways of the popes.

One great reforming measure was his translation of the Gospels from the Vulgate into English to render the Bible accessible to the people. He also trained and sent out men to preach the English Bible to the English people. Wyclif insisted upon the acceptance of Scripture as the sole authority in religion. He held to the principle that the Bible alone is the authoritative vehicle of God's truth; everything in the church going beyond it is useless and erroneous, while whatever contradicts it is damnably false. In studying it, he would follow th

light of reason and also the authority of the Church Fathers, although he realized that they were fallible. He taught that Scripture should be understood as a whole so that one part may explain another; and the Holy Spirit must guide our efforts. It was his habit, especially in his sermons, to give the literal sense of the English Scriptural text which he had quoted, and then to follow with its allegorical application in simple and temperate fashion.

Wyclif denounced private confession as an innovation of the devil and a device to subject men to the pope. To grant absolution belongs to God: "a priest should not say 'I absolve' when he know not whether God absolve." Indulgences he rejected: "thus sin might be bought for money as one buys an ox or a cow . . . we should believe that the grace of God is so great and plenteous that if a man sin, if he will ask God's mercy and be contrite for his sin, God will forgive him."

Wyclif denied the feigned miraculous power of priests and pope and refused to accept the doctrine of transubstantiation. No false teaching "was ever more cunningly brought in by hypocrites, or cheats the people in more ways." He maintained that the sacraments were signs. One of his arguments goes as follows.

> "Also Christ sayeth 'I am a very (true) vine.' Wherefore worship ye not the vine for God as ye do the bread? Wherein was Christ a very vine, or wherein was the bread Christ's body? In figurative speech, which is hid to the understanding of sinners. Then if Christ became not a material or an earthly vine, neither material vine became the body of Christ. So neither the material bread was changed from his substance to the flesh and body of Christ."

Wyclif was also opposed to gorgeous ceremonies, as placing the symbol above the meaning. He was against the worship of images, in which lay the poison of idolatry, drawing men to adore the image or sign in the place of what it signifies. He thought ill of the many saints' festivals and the worship of relics, as well as the practice of going on pilgrimages. He also drew away from the worship of the Virgin and from much of the church's teaching as to Purgatory.

Although Milton thought that Wyclif's preaching "was to his countrymen but a short blaze, soon damped and stifled," Wyclif's influence upon subsequent reformation and especially on the Puritan movement cannot be discounted. In his person and work we see the hand of God, preserving, guiding, and gathering His church.

JIM JONKER

STRAIGHT UP AND OUT

(*Continued from page 8*)

space. At the close of World War II the U.S. began devoting the greater part of its research to the development of guided missiles. This term applies to all types of bombs or other explosives which can be remotely or internally guided to the spot originally directed. In passing we could refer to such things as Buzz bombs and the Japanese Baka (means stupid) which was a winged bomb used by the Japs in suicidal assaults. But for now our emphasis is on pure rockets.

The German V-2, which first fell on Britain in September 1944, traveled at more than three times the speed of sound; the noise of its passage being heard after the explosion. This terrible weapon flew at altitudes of 60 miles and at speeds up to 3000 miles per hour. It was not as accurate as the earlier Buzz bombs but presented a real problem in that there was simply no defense against it.

Work on the V-2 guided missile was begun by the Germans in 1940. Its overall length was 46 feet, of which six feet housed the bursting war-head. Its maximum diameter was 5'5.3" and it weighed between 12 and 14 tons depending on the fuel carried and the load.

After being brought to America at the

close of the war it became known as the A-4 and continuing research in the missile business from then on occupied an important place in our own country, beginning at White Sands, N. Mexico. On May 10, 1946, the first successful U.S. firing of a V-2 (or A-4) took place. This rocket weighed 13 tons and rose vertically to a height of 72 miles and fell to the desert 37 miles away. On Dec. 17, 1946, the 17th rocket to be fired at White Sands carried small slugs, each to be shot into space at predetermined altitudes. The first group discharged at 70 seconds after take-off at approximately 30 miles; the second after 80 seconds at 39 miles and the last, after 90 seconds discharged at 42 miles. It is believed the last group of slugs did overcome the earth's gravitational pull sufficiently to fall into orbits circling the earth like miniature moons. However, the results of the experiment were never publicized. This 17th rocket soared straight up for 114 miles.

And Now . . .

Since then the U.S. scientists, in continuing their research and development, have made big strides. The culmination of our efforts to get a satellite into space is scheduled to come during the International Geophysical Year which began on July 1, 1957, and will close on Dec. 31, 1958. Particularly important is the Earth Satellite Project announced on July 29, 1955.

There are a number of separate projects under way now under sponsorship of various branches of the Armed Forces working with scientific groups of one kind or another. It is our intention with our first satellites to measure solar radiation, micrometeorites, dust in space, cosmic rays, earth's magnetic field, ionospheric charge densities, current rings surrounding the earth and cloud cover over the earth. In all likelihood our first satellites will measure only one or two of the things mentioned.

The development of three-stage rockets, each stage performing a specific and vital part of the job of launching a satellite is a wonderfully complicated concept completely workable as the various engineering problems are solved.

This brings us up to the moment and the very startling announcement made by Russia (Post Sputnik, in fact) that very soon they will launch a rocket designed to reach the *moon*. It will mark its arrival by spreading red powder on the moon's surface which will easily be seen by telescope. It follows that soon after will come trips around the moon and return and then a little later will come actual landings on the moon. Scientists tell us it could easily be done in the next ten years!

Personally, I think it will take much longer than that for manned spaceships to become a reality. Our atomic progress is, of course, the key factor here and no layman can intelligently evaluate our progress from now on without a complete and intimate knowledge of the program. But to even the most casual observer it appears the Russians have the lead in all aspects of the problem and before this paper is read they may demonstrate it to us again.

We Conclude . . .

A child of God living in this wonderful nuclear age of satellites and moontalk can see a growing revelation of God's marvelous power and awesome greatness even as he struggles to keep abreast of the times, which move almost too fast to grasp even the barest significance of them. Present developments in no way should cause us any anxious moments. Our Covenant God, the very God Who by His creative Word caused all the elements and the natural and scientific processes to be, is sustaining all things and causing all things to come to pass. His church will live through any and all of man's scientific reaching out into the universe which surrounds him. Our God is Universal and Almighty. All things are His. He rules eternal. — AL HEEMSTRA

RECENT CONTRIBUTIONS GRATEFULLY ACKNOWLEDGED

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at

Southwest Church, October 28

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