This is the first of three articles Rev. Harbach will write on this subject.

What we believe Revelation 20 teaches depends on how we interpret the Book of Revelation and the highly figurative language of Scripture. "...It is a sound principle of interpretation not to use a passage of Scripture that is hard to understand to overthrow other passages that are perfectly clear" (S. S. Times, July 29, 1944). "It is a basic principle of exegesis that no plain passage of the Word is to be neutralized by one whose meaning appears to be doubtful or ambiguous, that no explicit promise is to be set aside by a parable the significance of which is not readily determined, that no doctrinal declaration is to be nullified by the arbitrary interpretation of a figure or type. That which is uncertain must yield to what is simple and obvious; that which is open to argument must be subordinated to what is beyond any debate" (A. W. Pink, "Studies in the Scriptures," Nov. 1943). The historical books of the N. T. (Gospels) are interpreted by the epistolary books. And the typical or figurative material (Leviticus, Song of Songs, Revelation, et al.) are illuminated and further explained by the interpretative. We for this reason do not view the interpretative passages in the light of the figurative. We believe that the Revelation, the last book of the Bible, must be interpreted in the light of all the rest of Scripture, and not all the rest of Scripture in the light of the Revelation. This means that we interpret Revelation 20 in the light of such passages as Matt. 24, Rom. 8, I Cor. 15, I Thess. 4, etc., and not all these many, and more, in the light of Revelation 20.

With this in mind we point out that Scripture distinguishes only two ages including the one in which we are now living, when it, for example, mentions that the unpardonable sin is never forgiven, "neither in this world, neither in the world to come" (Matt. 12:32). There is no intervening age. There is the period we call "in this time," and the future, "in the world to come" (Mk. 10:30); or "this world," and "that world" which comes with the resurrection of the dead (Lk. 20:35). The view of the future that the Gospels present is that of "this age" and "that age" with no mention of a millennial age coming between this one and the
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the thousand years (v. 8) the dead which live not are cast into the lake of fire, and just previous to that Satan is released "for a little season" to finally and fatally deceive the nations. This means that at the end of this age both he and they, together with death and hades, are cast into that fiery lake. Thus ends the war that really ends all war!

Space does not permit, nor is it our purpose, to treat all the elements of this chapter. For further detail read, "The Millennium Period," a tract by Rev. H. Hoeksema. Suffice it to say that the millennium is this gospel age in which the saints, living and dead, reign with Christ in the heavens (Eph. 2:6). During this period, Satan is prevented from deceiving the nations into making a last concerted effort to prevail against the Church. But at the end of "this world" and after Satan does attempt his last deception, then the general resurrection, and not the resurrection of the wicked only, consummates the age (vv. 11-15). This is evident from the fact that "the books were opened, and another Book was opened, which is the Book of Life!"

R. Harbach

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eternal age. As long as this age endures no other can supervene. The epistles have the same thought: Christ is on the throne of universal dominion and reigns “not only in this world, but also in that which is to come” (Eph. 1:21). What is to take place at the end of this age is “Christ’s coming,” and after that, “then the end” (1 Cor. 15:23, 24).

The binding of Satan mentioned in Revelation 20 is the decree of God to put the devil under a certain restraint. In Matt. 12:24-29 we have the account of Christ executing that decree when He by the Cross bound the strong man, Satan. This “binding” then is the preventing of Satan from deceiving the nations so as to gather them for battle against the Church. How long Satan is so limited and restricted in his machinations is said to be a thousand years. This period is no more to be understood in the “literal” sense than are the “chain,” or the “dragon,” or the “bottomless pit,” or beheaded souls, or “four quarters of the earth.” Certain numbers in Scripture are given a symbolical significance. This is true of the numbers 1, 3, 4, 6, 7, 10, 12, 1260, 1000 and 144,000. The meaning they are intended to convey is the realities with respect to the fulfilment and various aspects of God’s covenant. The number 1,000 signifies a period, to man, of indeterminate length, but fully determined by the decree of God, and which applies to that period of time extending from Christ’s binding the strong man to the glorious appearing of our great God and Saviour Jesus Christ.

While Satan is bound, there are certain who sit on thrones and reign with Christ during that same period. They are “the souls of them that were beheaded for the witness of Jesus” (20:4). These would then be the saints in heaven before the resurrection of the body, of whom it is said that they “reign in life thru the One, even Jesus Christ” (Rom. 5:17), for they have been delivered out of the power of darkness and translated into the kingdom of His dear Son (Col. 1:13). Dispensationalists, to be sure, deny that these souls are only souls in the disembodied state. They have a theory to maintain, and that theory demands that where they usually interpret “literally,” now they must do so “figuratively.” But if John wished to indicate saints in glorified bodies, then why did he use a word which rarely ever means body? Verse 5 further bears out our interpretation which speaks of “the rest of the dead,” so that these “souls” are contemplated in the category of the dead, but as absent from the body, and present with the Lord, reigning in heaven with Him. This is the first resurrection. For the plainly evident antecedent of “this” is the reigning of these souls with Christ (v. 4). Nowhere in this chapter do we read of Christ reigning on this earth, nor is there mention of the saints reigning on earth after the resurrection; nor is there a hint of 1,000 years intervening between the bodily resurrection of the righteous and the wicked.

The first resurrection is, therefore, not of the body, as is plain from a comparison of John 5:25 and Eph. 5:14. The contrast which the passage makes is not between the first resurrection and the second resurrection, but between the first resurrection and the second death. The second death is not of the body, but is a spiritual death of both body and soul in the lake of fire forever. It is true enough that “the rest of the dead” are the wicked dead; but it is never said in Scripture that they live. In fact, here the very opposite is said, — they “lived not,” for they are raised only to be cast into “the second death” (v. 15). As to the word “again,” it is not in the original language of the text; and the word “until” does not necessarily indicate that something different is to follow. Cf. I Cor. 15:25. “Until” does not mean that they shall live after the thousand years; for they shall “by no means come out hence until they have paid the uttermost farthing” (Matt. 5:26), which can never be paid! At the expiration o'
A PROTESTANT REFORMED WORLD AND LIFE VIEW

What is and ought to be the position of the believer in relation to the world about him? What is and ought to be his attitude over against the scientific and cultural achievements of the world of sin? How does the truth which we as Protestant Reformed Churches have learned to love affect the problems of life in the times in which we live and touch upon the many relationships in which we stand in the world today? These are the fundamental questions which arise in our mind when we speak of a "Protestant Reformed World And Life View". And it is these questions which demand an answer from us.

I am not particularly fond of the expression "world and life view"; in fact a better phrase could undoubtedly be found to describe our answers to the questions mentioned above. But the phrase is rather well known to us and is indeed on the lips of many people today in the reformed church world. And therefore, for the sake of clarity in these articles I intend to use this same expression as a general theme to discuss these problems. Everybody in our day speaks of the world and life view to which they are addicted; and their own theological commitments have given their own answers to the questions of the relation in which the child of God stands to the world about him and life that ebbs and flows on every side. It is said that this whole question took on added impetus with the Calvinistic reformation, and that therefore Calvinism is the only theological position which can give an accurate statement as to what is the Christian's view of world and life. This is undoubtedly true. But the trouble is that Calvin himself would be deeply shocked and profoundly saddened if he could witness today what goes for the truth under his name. Calvinism has been corrupted. And the result is that views of the world and of life have been corrupted along with it. It becomes essential therefore, that we, who claim to stand in the pure tradition of Calvin and in the truth of the Word of God as it has come down to us through the ages of the history of the church give our answer to all these questions — an answer which will be consequently the answer of Scripture itself.

We have certainly always maintained that the truth of the Word of God directs the life of the believer along the path in which he ought to walk while he pursues his pilgrimage in this present world. We have always insisted that all the principles of the practical life of the believer while he fights the good fight of faith are laid down for us in God's revelation — the weapons which we must use are given to us so that we may wield them faithfully amidst the vexing problems of the day. The Word of God is eternal and is therefore of lasting significance throughout the ages of time. The relation in which the elect and saved people of God live to the world about them knows no principal change from the days of Adam to the days of the Antichrist. Adam's problems and Enoch's problems were essentially the same as the problems we face today although times have changed so drastically. Throughout all the ages of the history of the church, saints have sung with David, "Thy Word is a lamp unto my feet, and a light unto my path". Ps. 119:105. It is exactly the practical implications of the believer's life as he is called upon to live his life as a covenant friend of God in the midst of a world pervaded by sin and under
Today much emphasis is placed on the external beauty of the woman. The modern woman knows it and seems to be enjoying it to the utmost. Consider the thriving businesses which are connected in any way with the beauty of women: reducing clinics, beauty parlors, manicure and pedicure shops are only a very few. How the woman on the street wants to look enticing and seductive even as the “glorified” glamor girls. What’s it all about? Is this beauty? We would sincerely caution our young men and women against this wrong emphasis as it is prominent today. We do not condemn the use of beauty aids or patronage of a beauty shop. The use of such is not wrong in itself when moderation is exercised in regard to it. We must be very careful that we do not willingly become guilty of worshipping the creature rather than the creator. Physical beauty has its God-given place and neatness and tidiness is demanded by God. We must care for our bodies as a creation of God and glorify Him for the wonder of it.

Our emphasis in beauty must not be placed on the physical. It is temporary and vanishes away. If we as young people are going to consider a beautiful woman to be one who has an attractive figure and is attractively attired, we are sure to be disappointed for she will not be beautiful for long. There are many young and elderly women who are far more beautiful than all the “glamor” of this world including the Sodom of this age, Hollywood.

Would that young men would realize that beauty is more than eye appeal. Beauty is a matter of the heart. That is of greatest importance. They must seek first of all a woman with a beautiful heart, one who professes in word and deed to be of the household of faith. She has true beauty.

What then is a truly beautiful woman? Timothy speaks concerning her. In 1 Timothy 2 we find three characteristics of a beautiful woman. She is modest, verse 9. “In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broided hair, or gold, or pearls, or costly array”; She is adorned with good works and is of a humble and quiet spirit, verses 10 and 11. “But (which becometh women professing godliness) with good works. Let the woman learn in silence with all subjection.”

This is truly God-given beauty for it radiates the beauty of heaven and is a blessing in all relationships, for a relationship which is based on the beauty of God can never fail, and never will pass away.

JK

NEW CONTRIBUTING EDITORS
This month two new editors have contributed material to Beacon Lights. They are Miss A. Reitsma editing the “news column” and Mr. J. Buiter assisting in the “Nature Study” rubric. Incidentally, both teach at Hope Protestant Reformed School. We welcome these new editors to our staff of writers.
This time we will conclude our comments on the radio sermon, "Make Up Your Mind", by showing how the mixture of truth and error abrogates truth and glorifies the lie.

The above mentioned sermon contains many sentences and paragraphs that verify the contention that the sermon as a whole is premised upon the modernistic supposition that the salvation of man is a "chance-thing", depending upon the choice or will of man himself; a sort of take or leave affair with God on His part willing to do His share and urging man to cooperate in order that the whole process may be successful. The urgency of man's acting is stressed by the emphasis upon "It may be forever too late". This is not particularly strange since the author is addicted to the Arminian lie that "there is a certain favor or grace of God which He shows to His creatures in general which is evident from the Scriptural passages, etc. which deal with the general offer of the Gospel" (Point 1, 1924).

But let us note, in addition to what has already been quoted from this sermon, the following statements taken at random from this sermon:

"You may think there are other things that are more important and more pressing than your salvation. God can wait. Or He can come back some other time. You have heard the call of His gospel again and again, and so you probably think it will continue to come. At any rate, you can't 'take a chance on it.'" (Pg. 5)

"Here was an opportunist who lost his greatest opportunity. He not only postponed the salvation of his soul until it was too late, but he even tried to make his postponement profitable. As a matter of fact, he never did say No to the gospel. He didn't ever turn his back on it. He was interested in it. He was impressed by it. He summoned Paul again and again, so they could talk about it. But it was never convenient for him to believe it. It was never convenient for him to be 'saved!' It was never convenient for him to answer the urgent call of God! It was never convenient for him to put his trust in the crucified and risen Lord! It was never convenient for him to make sure that he would go to heaven instead of to hell." (Pg. 7)

"There are many people who come so close to salvation, and then turn back. They cannot make up their minds, and so they begin to drift farther and farther away from God." (Pg. 8)

"Who are you to keep God waiting, to expect Him to come back again and again with His offer of salvation? What makes you think that He should wait for you to make up your mind about Him?" (Pg. 9)

"Yes, it does happen that way (eleventh hour conversions), but don't count on it. These are the exceptions that prove the rule. There are many more who kept God waiting too long. Either He didn't come back to call them again, or they didn't live long enough to get another chance." (Pg. 5, 6)

There is more but this is sufficient for the reader to feel the pulse of this and of a great deal of so-called Reformed preaching in our day. The underlying false notion is that God wants to save all; that man has it in his own power to improve himself by accepting God's salvation! Quit procrastinating and come to God's assistance for your own good. Rev. Eldersveld says, (Continued on Page 14)
the heavy hand of the curse that makes this subject have such burning relevance to us in the times in which we live. It is vitally important that our truth also be applied to these days in which all things are speeding toward the coming of the day of our Lord, times in which the exhortation of Christ takes on added significance — "Watch therefore: for ye know not what hour your Lord doth come". Mt. 24:42.

The faithful walk of saints in Jesus Christ becomes more and more difficult as time progresses, more and more burdened with the problems of a life in the world steeped in sin, more and more sharply defined as this same world is brought very close to us by means of the discoveries of science which seems capable of conquering every obstacle in the path of progress and of achieving a utopia such as this world has never seen.

To these questions there are many answers. Views of the world and of life are many. The evolutionist has his own battle cry: "Every day we are getting better and better". And, with a firm hold on most of science today and with alarming inroads on reformed churches under the well known flag of the period theory, these men give their own answers to the questions which we have asked. Closely allied with this, and yet with a faint coloring of Scripture, there are those who are post millennial in their thinking and also clamor to cause their answer to be heard. "Common Grace" has its solution to the problem, a solution which comes dangerously close to being also post millennial. And it is this answer in particular which touches upon our own history as Protestant Reformed Churches. How important then that we, who believe with an unwavering conviction that we have the truth of the Word of God given us by God in His grace, should insist that we alone have the answers to these questions and are in a position to define clearly and definitely the battle lines between the church and the world. And this is certainly not a matter of false pride or vain boasting, but an obligation which is set before us with the heritage of the truth as our dearest treasure which alone can give the solution to the problems that vex us and cry aloud to be answered.

But let it be emphasized from the outset that there is only one place to find the answers which we seek. We must not look at the world about us with our own eyes and try to find the answers there. We must not make our own evaluation of the world and seek to solve our problems on the basis of that evaluation. We must not ask what is agreeable to us and pleasing to us in the problems which we face. We will come to answers — but they will be terribly wrong. Our position is, What has God said about the world? And, What does God say about our life? How does He define it? What does He say about our walk as His covenant people? What does He demand of us? What are the principles which He gives which form the road maps of the course we pursue in our life? In God's Word we find the answers. And then it is incumbent upon us that we do not try to impose our ideas upon God's revelation, but that in humility and with an earnest desire to listen we bow before our God and seek to know His will. We will find the answers then; there is no doubt about that!

These questions have been discussed at other times in our church papers. And you can find a tremendous amount of material in the Standard Bearer concerning them. Besides, there is a pamphlet published by the Sunday School of our First Church which contains a lecture of Rev. H. Hoeksema on this very subject. This pamphlet you may probably find in the bulletin racks of your church. The subject of it is, "The Christian and Culture". I advise you to pick one up and read it.

H. HANKs
in this area? Were there so many turned away from idolatry that the business of these silversmiths was substantially cut?

3. The Riot, 19:28-34.
   a. Its beginning:
      1) How was this demonstration started?
      2) What was the effect upon the populace of the city of the silversmiths' shouting?
      3) Where did they go? What was this theater? How large?
      4) On whom did they lay hands on their way to the theater and drag along? Who were these two men? Why did they take them?
   b. What did Paul want to do? Why?
      1) Who prevented Paul from facing this riotous assembly?
      2) Was it proper for the disciples to do this?
      3) Who else urged Paul to stay away from the theater? Were these men disciples too? What was the position of these men? What is meant by "which were his friends"?
   c. What went on in the theater?
      1) What characterized the multitude?
      2) Whom did they draw out of the multitude? Why?
      3) Why did the Jews put him forward? What was Alexander going to do?
      4) What was the effect of Alexander's attempt to speak?
   d. The town-clerk's action, 19:35-41.
      a. Who was this man? What was his position? Why was he so concerned about this riot?
      b. How did he succeed in quieting the fears about Diana's future? Was he correct in his estimation as recorded in vss. 35 and 36? Was Diana's worship in real danger or not?
      c. What is his attitude toward the men dragged to the theater by the mob? Was this true? Was there a kind of religious liberty at Ephesus?
      d. What was his advice to Demetrius and the craftsmen? Which two courses of action were open to them legally?
      e. What danger threatened, according to the town-clerk?
      f. Did he succeed in ending the riot?
   
C. The Visit to Macedonia and Greece, 20:1-6. Cf. II Cor. 2:13, 7:5, 6, 8:18, Rom. 15:19, 23.
   1. Where did Paul first go from Ephesus?
      a. Whom did he expect to meet there?
      b. What was the effect when Paul did not meet Titus? Why?
   2. Where did he go from Troas?
      a. What report did Titus bring him in Macedonia?
      b. Which letter was written from Macedonia, and by whom was it delivered?
      c. Where did Paul labor in the meantime? How far did his labors extend at this time?
   3. How long a time did Paul spend at Corinth? What did he do there?
   4. What other important work did Paul accomplish on this visit to Macedonia and Achaia on behalf of the church at Jerusalem?
   5. Which epistle did Paul write from Corinth at this time?
   6. By what route did Paul start back for Jerusalem?
      a. What was his original intention? Why did he change his route?
      b. Who accompanied Paul on his journey to Asia? Why did these men go along? Why is no mention made of men from Corinth? Who very likely represented Corinth? Why is Titus not mentioned in this narrative in Acts while he played so large a part in it?
      c. When did they leave Philippi?
         1) Did Paul and other Christians still observe the days of unleavened bread?
         2) Can the time of Paul's departure from Philippi be dated from this feast?
         3) How long did it take to reach Troas by ship?

(Continued on Page 11)
BIBLE OUTLINE

Helps for Bible Study
THE BOOK OF ACTS
PAUL'S THIRD MISSIONARY JOURNEY
Acts 18:22 to 23:30
(continued)

   A. Paul plans to leave Ephesus, 19:21, 22.
      1. What is meant by “purposed in the spirit”?
      2. Where did Paul purpose to go from Ephesus?
         a. Why did he want to go to Macedonia and Achaia?
            1) Which congregation especially did Paul want to visit?
            2) Why did this church have need of a visit from Paul?
         b. Which men did Paul send ahead?
            1) Who is Timothy?
            2) Is anything known of Erastus? Is this the Erastus of Romans 16:23?
            3) What was the purpose of sending these co-workers ahead?
            4) Which of Paul's epistles was written from Ephesus about this time?
      3. Why did Paul want to go to Jerusalem before going to Rome? Cf. also I Cor. 16:1 ff., II Cor. 8:1, ff., Rom. 15:25, ff., and Acts 24:17.
      4. Where did Paul want to go after visiting Jerusalem?
         a. Did he purpose to do mission work at Rome?
         b. Would this have been in harmony with his policy?
            1) Was there already a church at Rome?
            2) Did Paul ever labor where others had already labored and organized congregations?
            3) What then was his purpose? Was Rome his final goal, or did he plan to go farther? Rom. 15:24, 28.
            4) What is the goal of Paul's labors as far as Luke's history is concerned? Acts 28.
      c. Did Paul know at this time how he would finally reach Rome?
      1. When did this riot take place? Did it have any effect upon the time of Paul's departure from Ephesus? 19:23, 20:1.
         a. What is meant by “that way”?
         b. Was the stir about “that way” or about “Diana”?
      2. The speech of Demetrius, 19:24-27.
         a. Who was the “Diana” mentioned here?
            1) What can you say as to the nature of her worship, her supposed origin, her temple at Ephesus?
            2) When was her special festival? Is it possible that this riot broke out at the time of, or shortly before, this festival?
         b. Who was Demetrius? Why were the silversmiths concerned with the worship of Diana?
         c. What was the motivation used by Demetrius in his speech?
            1) Which of these two motives, the religious devotion and the economic interest, do you suppose was the chief?
            2) Is there any relation between covetousness and idolatry?
         d. Whom does Demetrius blame for the slump in the image sales?
            1) Why does he attribute this to Paul? vs. 26
            2) Does this give any dependable indication of the progress of the gosp
to overcome the force of gravity that keeps us securely on the ground. The wonder is that we are able to do these things with assurance that we will meet with success, we board an airplane with the least fear that perhaps it will not rise into the air at the end of the airfield, or that sometime during our trip the plane will suddenly fall or fail to operate for some strange reason.

How wonderful that this machine can be used for our convenience and comfort. The wonder of course is that the laws that we know are sure, we are ordained of God. We know that the plane will not fall because the laws or aerodynamics are not laws that man has made but are the law that God has given to this our planet and are as unchangeable as He. We could name many other things we notice about us everyday and must marvel at their operation. The precise operation of our solar system, the sun always rising in the east, traveling its course from day to day, the moon operating in its unchanging cycle, the unchangeableness of the tides. Or the operation of our automobiles, how we are able to pour a liquid in a tank and it enables us to move this bulk of steel along at terrific speeds with a dependency we often fail to notice. These wonders can be seen where ever we look in our daily lives.

These are some of the things we would like to study in this series of nature studies, seeing in all the everyday working of our world the hand of God, how He upholds the creation so that we may make use of His world. Above all how we can serve Him in the use of this His world.

When we see these things we can say as the Psalmist of old:

The spacious heavens declare the glory of our God,
The firmament displays His handiwork abroad;
Day unto day proclaims His might,
And night His wisdom tells to night.
Aloud they do not speak, they utter forth no word,
Nor into language break, their voice is never heard;
Yet through the world the truth they bear
And their creator's power declare.

JOHN BUITER

BIBLE OUTLINE

(Continued from Page 9)

III. The Journey to Jerusalem, 20:7 – 21:16.

A. At Troas: (20:7-12)

1. How long did Paul stay at Troas?
2. When did he leave Troas?
3. What happened at the gathering on the first day of the week?
   a. What does this mention of the first day of the week show us?
   b. Was there a special reason why Paul preached until midnight?
   c. Why did the church gather in the evening probably?
   d. What happened while Paul was preaching?
      1) Where was Eutychus sitting? Why?
      2) Why are the many lights mentioned? Do they have anything to do with Eutychus falling asleep?
      3) Was Paul also to blame for preaching too long?
   e. What miracle did Paul perform?
      1) Why did Paul "fall on him and embrace him"?
      2) What is the meaning of "his life is in him"?
   f. What did Paul and the Christians at Troas do afterwards? What does this show concerning the church here?
   g. Why is Eutychus' restoration mentioned once more in vs. 12? H. C. H.
You may have noticed that the name of the author for this rubric as listed in the table of contents is different than it has been in past articles. The explanation is that I am not taking over this department but rather that I will co-author it with Miss Lubbers on an alternating basis. Miss Lubbers will write every other month and I will fill the other issues.

Another change in these articles that I will be writing is that of the subject matter. The general theme of the articles will remain Nature Studies, or the study of our Father's world. The difference lies in what is to be studied of that world; in former articles the emphasis has been on the world of plants and animals, or the nature of living creation around us. Although this in the narrower sense is nature as we usually think of it and what the word nature has come to mean in our everyday use of the term, I choose rather to write on the working of this our world from the viewpoint of the operation of the physical universe about us. Although this in the narrower sense is nature as we usually think of it and what the word nature has come to mean in our everyday use of the term, I choose rather to write on the working of this our world from the viewpoint of the operation of the physical universe about us. This I choose because of my greater interest in this field of science or nature. And I hope it will prove of interest to the readers since in our present "scientific and space" age we are confronted daily with new conquests of the forces and nature and space around us. Because of this it is hoped that these studies will come to the interest of many of us.

To be more concrete in what will be studied in these articles, let's take a look at some of the subject material. In the last year since the age of the "Sputnik" is with us there is a new interest in the space about us, the possible exploration of it, and the ultimate goal of the scientist, the free travel in space. We shall examine the laws and forces God has given to govern his creation, how they affect the attempts of the space man to explore that space. By no means do I intend to devote all emphasis to the space age nature but also we shall study the physical world that is about us every day, and in which God has placed us. The world that greatly influences our daily work-a-day life. The forces that man must contend with in subjecting the creation to his use.

Many times in the study of these forces and laws of nature we tend to lose sight of their beauty in relation to the God that has called them into being, has given them laws to control the operation of this His world. Perhaps this is the result of the great strides of science in the field of subjecting creation to the use of man during the last half century. Science has become a field in which the world does not want to talk or think about the God that controls and directs all things, but likes to think that these new discoveries of scientific study push God out of the picture. Not that we believe in the teachings of the world in regard to God but as in the study of mathematics there is many times the tendency to be so busy in its wonders that we do not relate them to the God who has called them into being and sustains them by His all powerful Word.

Have you ever looked at an airplane flying overhead and marveled at the wonder? How that man is able to place together the elements he has taken from the earth, mold them into the form and structures he wants, place them all together in the right relationship and — he has a machine he calls an airplane. Then with the proper knowledge of how to operate it he can travel through the air as a bird; this heavy collection of metals, glass, wires, etc. is able
Thanksgiving in Spite of Prosperity

Stock markets rise, unemployment drops and again America rushes into the fall season with an air of expectancy as to the remunerations held in store for it.

In the midst of this, God’s people are also faced with bounty on every side of them. Prosperity, not only in terms of the silver and gold with which we do our exchanging, but also in that we have a gift of supreme worth in Christ Jesus, our Mediator.

In particular we, as a distinct Reformed body, have a gift of the truth as we see it by the grace of God.

This is only a very small beginning in the enumeration of all the blessings bestowed on us. Truly the manifold number presents us with the realization, that certainly there can be no “recession” in the Christian’s economics of living. Psalm 1:3 reassures us of this in the words, “And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.”

This blessed and constant prosperity demands unceasing thanksgiving from the Christian for the grace bestowed on him. This is not a case where God needs man’s praise and thanksgiving. But rather, it is a willful desire of the Christian to show his heartfelt thankfulness in all humility.

Thankfulness is not an occasion for man to come before God in all his pride, wallowing in his ego and repeat before the Most High God that he is thankful for all his prosperity, while deep down within himself he confesses that he considers himself a “pretty good guy” and that God couldn’t have picked a better person to bless, for after all “I pulled myself up by my own bootstraps.” God hears it and rejects Cain’s offering.

Thanksgiving must be given in all reverence and sincerity.

The wicked can never give thanks because they never prosper, never did and never will. They hoard unto themselves large vasts of money and work for all the luxuries and goods for this earthly existence, but they can never prosper. Prosperity indicates favor and God will never find favor with the wicked. Their hopes are all in terms of time, whereas, the Christian finds his hopes in terms of eternity.

The Christian must always be aware of the fact that all this prosperity is only by grace from above and God is always near. It is so very easy to search out God when adversity besets us on every hand. Then, as soon as we regain our former status, we forget about God and lose ourselves in the hustle and bustle of the Twentieth Century.

God is a jealous God and demands thankfulness and tribute from His subjects — tribute both in prayerful thanksgiving and in the outward exercising of the giving of a portion of our material possessions each Sabbath. This means giving all that the Christian is able, not merely tithing when it is possible to give more. This means giving until it hurts — sacrificing. God demands tribute from every talent you have within you at all times. Hebrews 13:15 tells us, “By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name.”

Philippians 4:6 exhorts us: “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.” The Christian’s life task is found in giving thanks and praise unto his Creator. All thankfulness can only be given by the grace of God. For we are so inclined by nature to walk into God’s house and give thanks with the Pharisee, “God, I thank thee, that I am not as other men are: exor-
Despite the challenges from radio and television, reading is here to stay. Our society is a reading society. Besides being an essential tool in many vocations and a part of some hobbies, reading often occupies our leisure hours. As Protestant Reformed teachers we also know that reading will play a very important role in the life experience of a covenant child. He will desire to read the Word of God thoroughly. He may want to study the many explanations and discussions about the Bible and the doctrines developed from the truths found there. Reading is a very highly valued achievement.

No child should undertake reading at any age level without mental readiness, social-emotional readiness, and physical readiness. The child should be developed in his sensory, particularly his visual, apparatus. He should be mature in motor skills. He should have experiences and interests that will arouse the desire for reading. He should be able to memorize by rote. He should be able to follow directions. He should be able to recall the events of a story. Readiness is usually a complex product of constitutional and environmental factors. It is usually acquired by maturation and by being surrounded with rich language experiences.

Children should not begin reading before they have reached a mental age of at least six or six and one-half years and have demonstrated a readiness to master beginning skills in reading. To start a child before he is ready does not produce proper reading development. He may be forced to concentrate so hard on word recognition that he can not comprehend the ideas those words are supposed to convey. He may memorize sentences without noticing the smaller similarities and differences in the words that make up the sentences. He may not comprehend the idea that one or more letter symbols represent a sound. He may even become discouraged with lack of success and lose interest, cease trying, and escape involving himself in the efforts and tensions of striving for accomplishments he was not able to attain. The most effective way to help children cope with failure is to ensure that they meet with success in overcoming obstacles. Success breeds success.

When systematic instruction is started, a preprimer that presents a small and simple vocabulary with a great deal of repetition should be selected. The words of the preprimer should be introduced gradually in blackboard and chart reading. The rate at which the group advances should be determined by the progress of the group rather than by an arbitrary standard. At this stage the less mature child may reach a rather crucial point, and the teacher is very alert to notice if any child is simply repeating something he has heard instead of associating meaningful words with certain groups of printed symbols.

The rate of progress, by this time, usually to divide the children into smaller groups according to their need for extra practice or their ability to increase their rate of advance. The sight vocabulary should continually be carefully controlled, and these words should be analyzed systematically. In this way these words do not become independent entities, easily confused, but

(Continued on Page 16)
Pancake Supper! Paper Drive! Corn Pile! are all ways in which money is being raised for the cause of Christian education.

Adams Athletic Association sponsored their fall pancake supper October 25 at the school. The men, with George Yonker, Jr. in charge, did an excellent job of serving approximately 250 people.

Hope's ninth graders recently sponsored a paper drive. It was a very successful drive even though it had its oddities. The truck was called for a day earlier than expected, but with the aid of Mr. P. Lubbers' trailer, Louis Kamps' car, and the ambition of the 9th grade boys the emergency was met, the paper picked up and delivered to Joe Brown, and the returns deposited in the 9th grade treasury.

The Doon Christian School is having a "corn pile" for the reduction of debt on the school building. What is a corn pile? That's what I asked, too. And I was told by used-to-be-Westerners that it is a pile of corn donated by some and purchased by others with profits going to the school.

At a congregational meeting held October 13, our Loveland congregation extended a call to Rev. H. J. Kuiper of our Redlands Church.

Rev. G. M. Ophoff is at home at 1126 Eastern Ave., S. E. He is much improved and enjoys having visitors.

Congratulations to Rev. and Mrs. Harbach in Lynden, Washington, on their fifteenth wedding anniversary. The Lynden congregation gave its pastor a very generous gift in celebration of this occasion.

The Mr. and Mrs. Society of the Southeast Prot. Ref. Church, according to one of its members, is planning to start an organ fund for the new church building which will soon be erected in the Boston-Plymouth area. The parsonage is nearing completion.

Members of our Southwest Congregation are very happily established in their "new" church building on Meyer at Porter St. After meeting in a rented church on Sundays and in a store building for week-day meetings for more than four years, they feel richly blessed in again having their own place to worship God and fellowship with one another.

WE HAVE THIS TO TELL ABOUT OUR SERVICEMENT
Charles Engelsma is home "for good" after serving three years in the Marine Corps. He is a member of Southwest Church.

Dale Mensch of Hope Church has left the States and is heading for overseas duty.

Homer Teitsma, serviceman from Southeast Church, is stationed in California and has been able to attend services at our Redlands Church recently.

We welcome news from or about our Servicemen.
tioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.” Luke 18:11, 12.

The Christian’s thankfulness for prosperity also lies in eternity. It is thankfulness for a saving grace which assures us of eternal life. It reveals to us a far greater prosperity beyond this realm. Sorrow and sickness shall be strangers after we enter the pearly gates into the streets of gold.

Oh, what a prosperity to be thankful for! Is it no wonder we shall constantly be praising our Most High God in heaven?

Woe be unto the Christian if he can come to God only in adversity and becomes too involved in the materialism of prosperity to acknowledge God’s gifts to him in humility.

G. Windemuller

TRUTH vs. ERROR
(Continued from Page 7)

“And so when this great God turns to you from that cross and calls you to come and stand there with Him, not only to save your soul but to join Him in saving His world — when He calls you, earnestly and tenderly, but firmly and emphatically, how do you dare to make Him wait?” (Pg. 10).

All that he has said in this sermon denies that the God he preaches is a great God. He is not a great God who can be put off by mere man and is dependent upon that sinful piece of humanity to accomplish His purpose. That kind of God is what the Hollander rightly call “een afgod”.

But now let us feel another pulse; the pulse of truth; the heart-beat of our Reformed Confessions that proclaim salvation not as a chance-thing but as the positively certain work of the Almighty God!

We already quoted Canons III-IV, Art. 11 in a former article. Read it again! Study it! Compare it with the quotations from “Make Up Your Mind”. Place the two side by side before those who like to say, “There is no difference. We have the same confessions...” Bah!

But note also Canons II, Art. 8. (Italics are mine.) “For this was the sovereign counsel, and most gracious will and purpose of God the Father, that the quickening and saving efficacy of the most precious death of His Son should extend to all the elect, for bestowing upon them alone the gift of justifying faith, thereby to bring them infallibly to salvation; that is, it was the will of God, that Christ by the blood of the cross...should effectually redeem out of every people, tribe, nation, and language, all those, and those only, who from eternity were chosen to salvation and given to Him by the Father, that He should confer upon them faith, which together with all the other saving gifts of the Holy Spirit, He purchased for them by His death; should purge them from all sin, both original and actual, whether committed before or after believing; and having faithfully preserved them even to the end, should at last bring them free from every spot and blemish to the enjoyment of glory in His presence forever.”

No chance! No procrastination! No resistance of grace!

Sovereign, effectual, sure is the work of God!

And Article 9 of the same chapter immediately adds:

“This purpose...has from the beginning of the world to this day been powerfully accomplished, and will henceforward still continue to be accomplished...so that the elect in due time may be gathered together into one, and that there never may be wanting a church composed of believers...which may steadfastly love, and faithfully serve Him as their Savior...”

In the light of the Reformed Confessions I cannot understand the philosophy of the sermon “Make Up Your Mind” other than that it is a total abnegation of all truth.

This it is!

And it glorifies the lie!

Beware of apostasy, deception and seduction from the truth!

G. VANDEN BERG
a Testing Program, the Value of Poetry, the various phases of teaching reading, and the pro's and con's of a Fused Social peculiarity in the word. 3. By use of a picture clue. 4. By use of a context clue. 5. By recognition of a familiar part in a