"He giveth to the beast his food." Ps. 147:9
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Here a little, there a little!

Thanksgiving Day, dear reader, is a day which should by no means be taken lightly. We know that it is a day which is celebrated widely; likewise we know that it is a day celebrated loosely. Yet by reason of it being celebrated we so quickly conclude that on this day it appears as if much thanks ascends to God from far and wide.

However, such is not the nature of the case. What seems to be is not always factual and Scriptural but usually is merely an imagination of man’s mind. These, as well as other sickening philosophies, are quite prevalent nowadays. We have only to look back a few years in the history of our churches and we feel anew the effects of the common grace nonsense and conditionality which we sight here as examples of imagination. Of these imaginations we must beware for they not only tend to but do bring out of Hell the old pelagian errors. Of all imaginations we must rid ourselves on this occasion. Speak therefore of what is and not of what seems to be. Because Thanksgiving is a Spiritual aspiration and not a carnal imagination.

Moreover, speaking of Thanksgiving as Spiritual, it stands to reason that the attitude receives the emphasis and not the day itself. The truth is that the day has no significance at all apart from the attitude, much less it is reduced to absurdity in such a case. Nevertheless it must be remembered by those who truly celebrate Thanksgiving that it is a day set aside by the church in order that thanks might be given to God by His own for all the blessings of Salvation. On these blessings and these alone should our minds and hearts be set and centered mutually. Having the same mind and the same love for this is spiritual harmony. No carnality enters then—not in true Thanksgiving.

To give thanks, as has been said, is a spiritual aspiration but this must be explained further. Truthfully a spiritual aspiration is a positive response: A response that always says yes. A response that breathes, Lord I experience thy favor and I can do nothing but give Thee thanks. In the light of this latter term—positive response—we can more easily understand Thanksgiving. Likewise in the light of this term we can label that
which is not thanks as a negative response. Oh yes, a response can be negative! It always breathes, no Lord we are content with what we have here on earth; let us alone, we need Thee not. Further, this explanation brings into light the antithesis which is the true Scriptural picture in and around Thanksgiving. Rom. 1:21 in speaking of those without excuse says: "Because that when they knew God, they glorified Him not as God, neither were thankful." And verse 32 of the same chapter when speaking of the same who know the judgments of God concerning those who commit such things says: "not only do the same but have pleasure in them that do them." But of God's own people we read in Ps. 79:13, "So we thy people and sheep of thy pasture will give Thee thanks forever: We will show forth thy praise to all generations." The same antithetical line of thought is taught us in Cannons 3 and 4, Art. 15 in regard to thanks. This article in speaking of those made subjects of Grace and those not made, says respectively, that "He therefore who becomes the subject of this grace, owes eternal gratitude to God and gives Him thanks forever." And "whoever is not made partaker thereof, is either altogether regardless of these spiritual gifts and satisfied with his own condition; or is in no apprehension of danger, and vainly boast the possession of that which he has not." Therefore remember, dear readers, that even on Thanksgiving election and reprobation are not left out of the picture.

But we cannot write of this negative response now. Thanksgiving is only positive. Thus we comment yet that the spiritual response can only arise out of a spiritual root. Surely according to our nature we say, "Lord, we know not for what we ought to give thee thanks" but when the root is made holy then we have the principle of Thanksgiving infused in our hearts. Yea, then we live in light. The holy root of which we here speak, of course, is the heart as it is possessed by the elect alone. Hence, the heart is the seat of the response.

Finally, lest we deprive the elect of that solid comfort, let us note that this Thankful attitude which arises out of the spiritual heart in the subjects of Grace is eternal. We do not deny that a Thankful attitude is owed; neither do we deny that man cannot give it and therefore we too express with the Fathers that it is eternal. This essentially means that what we cannot give to God neither want to give to Him spontaneously arises in our hearts because of its eternal nature. This is God's way and work. It is not man's prerequisite or condition.

Speak therefore, as you gaze about yourselves amidst the depths of carnality, that of a truth little thanks is given to God in this most Thankful season amidst an unthankful corruption. Surely rather than much thanks abounding from afar we know by Grace that the fact is here a little, there a little. But this little is much for it alone is spiritual.

The remanant according to Grace give thanks.

A. MULDER

JUST LIVING

Five-year-old Maurice was so quiet his mother became suspicious of his whereabouts. She found him sitting on the floor perfectly quiet, just doing nothing. When asked what he was doing, he replied: "I'm just living."

There are many professed Christians in our churches of whom the same might be said. Some, we fear, are not even born yet.

—From Prophecy Monthly
YOUR PASTOR AND MINE

If he is young he lacks experience; if his hair is gray he is too old.

If he has five or six children he has too many; if he has none he is setting a bad example.

If he speaks from notes he has canned sermons and is dry; if he is extemporaneous he is not deep.

If he is attentive to the poor he is playing to the grandstand; if to the wealthy he is trying to be an aristocrat.

If he uses too many illustrations he neglects the Bible; if not enough he is not clear.

If he condemns wrong he’s cranky; if he does not he is a compromiser.

If he preaches an hour he is windy; if less he is lazy.

If he preaches the truth he is offensive; if not he is a hypocrite.

If he fails to please everybody he is hurting the church; if he does please everybody he has no convictions.

If he preaches to tithe he is a money-grabber; if he does not he is failing to develop his people.

If he receives a large salary he is mercenary; if a small salary it proves he is not worth much.

If he preaches all the time the people get tired of hearing one man; if he invites guest preachers he is shirking responsibility.

Yet they say the preacher has an easy time.

—Author Unknown

When I think of all the loved ones
Who have passed beyond my sight,—
How their going made the daybreak
Seem more dark to me than night,—
Then I thank my heavenly Father
He hath made me understand
That the place where they are sleeping
Is the hollow of His hand.
Hail and Farewell

With this brief note I would say farewell to the readers of Beacon Lights and to the wonderful young people who form the staff of our magazine. Farewell, that is, as Editor-in-Chief. The Reverend James A. McCollam, pastor of the First Protestant Reformed Church of Holland, Michigan, has graciously consented to take up the work at this time of guiding the affairs of Beacon Lights.

And thus another milestone. It has been a joy to again work with our young people these past months in reorganizing Beacon Lights. Our major effort as staff, as we labored together, was to keep Beacon Lights in operation and to keep alive this symbol of unity among Protestant Reformed young people and to continue the propagation, through this means, of the distinctive truths which mark our heritage. As a service to you, our readers, we have wrestled the many problems which confronted us. But of nobler obligation — and the while a blessed privilege — we have sought to please the Lord God who gave us the challenge and the duty to keep our magazine in continued circulation in our Protestant Reformed homes.

Today Beacon Lights is solvent. The need for funds was urgent and, of course, was of great concern to us as we began our work of reorganizing following the denominational break last year. But our needs were met by our people in a most gratifying way. And today, while the continued existence of Beacon Lights is still contingent on the unwavering support of our Protestant Reformed people, the staff of Beacon Lights can look forward to a year of publication with considerable less concern as regards the problem of paying bills. A venture in faith it was to go forward in the work. And our covenant God, Who guides the hands of those who write and those who work on the staff, has sustained us all.

Today Beacon Lights needs also the continued support of our people in their prayers. Our magazine reaches into all our homes with a message of truth for all ages. It can be and is of real service to the societies who primarily publish it through the Federation. We know all the departments are cared for by consecrated people who seek only the spiritual welfare of our readers both in our churches and everywhere else our magazine is sent. Beacon Lights is published for you, dear reader. As it continues to serve you we urge that you also continue your support for it.

And so the energetic, capable James McCollam, our guest editorial writer on several occasions this past season and who has worked with us for sometime as Associate Editor, will be busy with this department and the general supervision of the work of publishing Beacon Lights. We wish him well as he assumes this responsibility before the Lord and our Protestant Reformed people. Knowing you as we do, sir, we know you will give your very best to the work.

And to the publishing staff, who devotedly give more time and effort to the work than could possibly be realized by those not in the work, and to the Federation Board which also is a part of the Publication Committee we say fare-
BEACON LIGHTS FOR PROTESTANT REFORMED YOUTH

well. May God bless you all as you carry on this wonderful kingdom endeavor.

AL HEEMSTRA

A Word from the Beacon Lights Staff

As you undoubtedly notice, the Masthead of this November issue of Beacon Lights has some slight variations. Possibly the most noticeable change is that the name which previously appeared at the head of the list does not appear this month. Mr. Al Heemstra has found it necessary to resign from his position as Acting Editor-in-Chief. Needless to say, we as staff and we are sure our many readers are sorry to see him leave us. It is hardly necessary for us to say that this tenure in this position has been a very successful one. When we stop to think that our entire staff had to be reorganized, positions had to be filled, finances had to be set, and our "green staff" had to be versed in the ways of publishing a paper like Beacon Lights we stand amazed that we have a paper at all. For those who have never served on the Staff before, it is hardly possible to appreciate the work that goes into the planning and preparing of just one issue of Beacon Lights.

Now how does Mr. Heemstra fit into all of this? Because of his past experience on the staff, Mr. Heemstra was very well equipped to take over the reigns of editorship, reigns which he had formerly held, and he did a wonderful job of leading us through this period of crisis. Therefore we as staff wish to thank you, "Al," for all that you have done to aid in the production and publication of Beacon Lights.

We are very happy to announce, that we have a new Editor-in-Chief, who we feel can very capably carry on where "Al" has left off. Rev. James McCollam, newly ordained minister in our Holland Church, who really needs no introduction has consented to take over the Editorial reigns of Beacon Light. He is not foreign to this task, having served as Associate Editor before. He has written before for us and the work he has produced speaks loudly enough concerning his capabilities. Therefore all new correspondence relative material to be published in Beacon Lights should be addressed to Rev. McCollam. We welcome you, Rev. McCollam, as our new Editor-in-Chief.

Rev. McCollam will be capably assisted by Fred Hanks as Associate Editor. He also is not foreign to the activities of the staff, having served on the staff for several years. We also extend a hearty welcome to him in his new position.

We are especially grateful to our Covenant God for giving us talents so that we may work in His vineyard and our prayer is that we may use these talents in His fear, working while it is day ere the night comes in which no man can work.

Agatha Lubbers

CASUAL THOUGHTS

... The lady was listening to a broadcast in which a "quiz" was held. The man answering questions did quite well, until this question was placed before him: a queen came from a distant country to visit King Solomon. What was her name? He did not know. He should have known, because he was a student at a southern seminary. This is a sample of Bible knowledge today in our United States.

In another broadcast a couple was asked: In Biblical times two cities were destroyed. The name of the one was Sodom; what was the name of the other? Came the answer: Babel!

While churches throughout the land want to send missionaries to countries far away, we should be Bibleizing our own country.
Living Out Of Good Works

We have reached the point in our discussion where we must say a few words about the relation between the law and the gospel. This relationship has come again to a certain measure of importance in the controversy that has so recently been in our churches. The accusation has been leveled against those who have gone backwards in their theology (I use the term loosely) to conditions that they have also gone back to the law. And the question is whether this accusation is warranted. Those men are charged with putting on Calvary the law instead of the cross. It might be well if we discuss this in the following article. And it fits in very closely to our subject of "Living out of Good Works." For the question that particularly concerns us is whether we too must go along with these men to the law and find in that law the principle of our Christian living.

It might be well first of all to point out in what respect the accusation is correct, namely that conditions and conditional theology certainly do place the law between the Christian and the cross. And that is plain from the following brief though conclusive argument. The spiritual ethical principle of the moral law of God is the "must" of that law. "Do this and thou shalt live." But upon all those who do not keep all the words of the law rests the curse. In the second place the real principle of all conditions is also the "must." "Faith is a condition to salvation" can very readily be paraphrased to "You must of your own power believe if you are going to be saved." And since the principle is the same, the two are necessarily the same. It is true therefore that conditions necessarily go back to the law.

But what is the true significance of the law, and the meaning of the law especially in its relation to the cross of Christ and our good works?

We must first of all understand that Israel, as they stood at the foot of Mount Sinai where very really commanded to keep the law of God. God demanded of Israel that it keep the law. And if Israel did not keep the law, its curse was upon them. And the curse of the law was death. And that does not hold true for Israel alone, but for all mankind. Every man is placed under the obligation of the law and must love the Lord God with all his heart and mind and soul and strength. But Israel did not and could not keep the law. They could not in fact begin to keep that law. And therefore the curse of the law was upon them. They lived in the midst of death. And so believing Israel, who groaned under the burden of that law and confessed every day again that they could not keep the law, could only look ahead to Christ. For Christ was the fulfillment of the law.

And that is the second point that we must note. Christ fulfilled the law. That means in the first place that Christ kept the law perfectly. There was not one commandment of all the law of God that He ever broke. That means in the second place that Christ took the curse of the law upon Himself. He took all the curse of death which rested upon those who could not keep the law upon
Himself. And in taking the curse of the law upon Himself, the curse which is death, He died the accursed death of the cross. Thus by His work on the cross the curse is removed from the law and the law is fulfilled. That in essence is also the gospel.

The third point is that the curse of the law is taken from all the elect for whom Christ died. And that is important too. And it is here that we touch upon the subject of conditions.

The law remains. The must of the law remains in a sense. And the must of the law is upon all men. Do this and thou shalt live. And if you do not obey all the works of the law, the curse of the law is upon you. You shall die. And the response of the believer can only be that he cannot keep that law of God. And if all there is is the law then he shall surely die everlastingly in hell. But because Christ took the curse of the law upon Him and suffered its penalty, and therefore fulfilled the law, we are free from that curse. That means that the curse of the law no more is upon us.

And that can only mean that the must of the law is fulfilled also. The must is there yet, but it is fulfilled. The must becomes the can and the will and the do. In Christ we can keep the law; in Christ we will to keep the law; and in Christ we do keep the law. And that is possible because that life which Christ received as a reward for His finished work is bestowed upon the hearts of the elect by the Spirit of Christ. The child who is now pressed to the earth by reason of the great burden of the law finds true Christian liberty at His foot of the cross of Christ. It is true that that law is only kept in principle yet, but the principle is there nevertheless. The must vanishes into the do by the work of Christ.

There is an important reason why we must hold to this. I sometimes feel sorry for those who hold to conditions. Their ministers shout from the pulpits, You must do this and you must fulfill the condition of the law if you are ever going to be saved. And the more conditions are emphasized, the more the cross of Christ fades into the background. And the more they shout, “You must . . .”, the more the people can only answer, “I can’t . . .” And the people say “I can’t . . .”, the more the terrors of the curse of the law fill their soul. There is no comfort any more. Conditions take the place of the cross. De Wolf et al. travel the weary road back from the cross to Mount Sinai. And the horrible art of it is that they take the people with them. And at the foot of Mount Sinai is only the curse.

But at the cross of Christ we find the fulfillment of the law which is written upon our hearts and which therefore in principle we do. And we see that salvation can never come through the law, for we cannot keep it, but salvation is by grace. “God forbid that I should glory, save in the cross of our Lord Jesus Christ . . .”

H. Hanko

WONDERFUL

It’s wonderful to meditate
 Upon God’s love and truth
 To feel His presence in our lives
 When earthly friends forget.

It’s wonderful to see His grace
 In things around about us
 When we have duties to fulfill
 To which the Lord has placed us.

It’s wonderful to feel the strength
 His Holy Spirit gives us;
 When by the sorrows, in this life
 Our hearts are glad within us.

It’s wonderful to be God’s child.
 To put our trust in Him;
 Because He never will forsake us
 When we have faith in Him.

—Mrs. R. Brouwer
Missions

In regard to the missionary mandate or calling of the church, there is evidence of an abundance of both, theoretic and practical, error found, not only in circles where one expects to find nothing but error but, sadly enough, even in nominally Reformed circles. Perhaps some of us reading these lines have been unknowingly addicted to these errors and our comments on the subject may stimulate you to recast your thinking and alter your attitude toward this significant matter. It is imperative that we always walk humbly in the truth with respect to our missionary calling. That mission endeavor that is in accord with truth, however small, weak, and insignificant before men it may be, is alone blessed and through it the Son of God builds His church and realizes His good purposes unto the glory of His own Name. This is never the case with that which is in error even though to our deceitful eyes it may sometimes appear that way. Appearances are often deceiving. God is a God of Truth! In the truth He delights, never in error.

Error, we wrote, is in evidence. We would mention some of these without entering into a refutation of the same at this time as our primary purpose is not polemical but rather to set forth the principles of the truth by which we must be guided in our thinking and living. There are those who fail in this respect to make the proper and necessary distinction between "missionary" labor and "personal witnessing." When this is not done the conclusion is easily warranted that every Christian can and should be a missionary and anyone who receives an emotional urge can ipso facto pose as an official ambassador. Men, women and even children are given the appellation of "missionary."

Directly opposite from this is the error of those who conclude that the matter of missions does not concern them. It is only a matter for the church and its execution is relegated to the clergy or to a committee appointed for that purpose and I, as an individual Christian, have nothing to do with the matter except contribute a few dollars annually so that the work may be carried out and perhaps occasional mention be made in our prayers of the missionary and his labors.

But there are still other errors. Some seem to think that the main objective of mission work is to stimulate religious revivals and to gain souls for Christ or to express it in a coined phrase of our day "to win the world for Jesus." Reformed people generally know better but even they frequently draw the erroneous conclusion that unless converts are won, churches are established and much visible fruit evidenced there is no true mission labor being performed.

Then there is the common error that conceives of mission work as something which takes place as far away as possible. Those that hold to this conception can readily agree with the necessity of sending missionaries to far off China and Africa but look disdainfully upon the proposal to send one among the apostates and heathen of America. And there are those who will even agree to the necessity of the church engaging in limited mission endeavor within her own community provided such labor meets with
general reception and approval but if it turns a few people in the community against their church and causes the reproach of Christ to be acutely felt, they are opposed. This is not desirable. Those kind desire to divide the two-edged sword of the Word and cut with only the one edge which is spiritually a serious error and practically a dire impossibility, of course!

From this stems still another very general error. This is that men seek to change and corrupt the gospel so as to make it palatable to men. The missionary must not preach the gospel that is an "offense and stumbling block" but he must preach only "good-tidings unto all" and bring an "offer of salvation" to everyone. Only then, it is claimed, is missionary labor possible.

To these still other errors might be added but this will suffice. Against these, and similar errors, we must safeguard ourselves by considering the truth of the matter which we may gather from the infallible source, the Word of God.

It is, no doubt, common knowledge that the terms "mission" and "missionary" are not Scriptural terms. They are not found in the Bible. We do read of "apostles, prophets, evangelists, pastors and teachers," but not of "missionaries." This does not mean, however, that the words are unacceptable but rather necessitates that we are cautious in the use of them before we understand just what is meant by them. This is especially important in our day when the terms are used loosely and are made to denote a variety of things, much of which is not worthy to be classified under such headings. In fact, the word is strictly speaking not limited to ecclesiastical usage but is employed in other circles as well. This is quite possible because its derivation is from the Latin "missio" and simply means "a sending forth." Hence, it can refer to various kinds of sendings. Ecclesiastically, however, it denotes "the sending forth of one to authoritatively preach the holy gospel."

Concerning this we do read in Scripture in many passages. Not only are men sent forth but the church is directly commissioned to send them. These passages we will have to consider in later articles as our space is virtually filled for this issue. However, we must note yet that it is in the light of these passages that we must arrive at a true conception of the missionary calling of the church. Scripture informs us not only of who is authorized of God to send forth but also who is to be sent, what the one sent is to preach, and to whom he is to bring his message. When these prescriptions are followed we engage in missionary labor according to the truth. Upon that labor we may expect a blessing. D.V. we will continue with this then the next time.

Rev. G. Vanden Berg

ATHEIST INSULTED

Freethinkers' organization, headed by Jos. Lewis—30,000 of them, he claims—have had their feelings hurt by Pres. Eisenhower's inauguration prayer. Lewis has released a statement protesting that prayer was wholly uncalled for in such a speech and was a reflection on those "who do not believe in the efficacy of prayer." If people want to pray, they should do it at home and not make a vulgar display of their pietas in public, Lewis argues.

Sorry, Joe, but millions through the ages have borne testimony to the efficacy of prayer. Too late to stop it now. An atheist president would have been the last straw.
QUESTION BOX

Question: Who were the "sons of Korah", mentioned as authors of several Psalms?

Answer: Psalms 45-49, 85 and 88 bear superscriptions that contain the statement, "A Psalm for the sons of Korah," let us take notice for and not by. It indicates that the sons of Korah were not the authors of these psalms. The author of these Psalms was David. He composed them for these sons, that is, to be sung by these sons on the meetings for public worship in the temple. So at II Chron. 20:19, "and of the children of the Korhites (by Korhites is to be understood the descendents of Korah) stood up to praise the Lord God of Israel with a loud voice on high."

As a temple choir these sons of Korah owed their origin to David, as appears from I Chron. 15:16, "And David spake to the chief of the Levites the Korhites were Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding aloud and lifting up the voice with joy."

Now Korah, the father of this clan, was a descendent of Levi by the latter's second born son, Kohath (Ex. 6:16-21).

This Korah was the man who along with his associates was swallowed up by the opening earth, when they rebelled against the authority of Moses and Aaron in the wilderness. Nu. 16. The company of malcontents included, besides Korah, Dathan, Abiram and On of the tribe of Reuben and 250 princes of the assembly "famous in the congregation, men of renown" (vs. 2). Statements occur from which it is plain that Korah was the leading spirit of the rebellion (vss. 8, 16, 26:9, 27:3). They came to Moses and Aaron in a body and said to them, "Ye take too much upon you, seeing that all the congregation are holy, every one of them, and the Lord is among them; wherefore then lift ye up yourselves above the congregation of the Lord?" (vs. 3) So their position was that all the Israelites were holy, every one of them without exception,—holy, acceptable to God, apart from Aaron, Christ, and that, accordingly, Aaron was not a gift of God unto His people to make a covering for their sins by the blood of his sacrifice, but an imposition of Moses. Such was really their contention.

Korah's trouble was that his heart was lifted up with pride. Being a Levite, he and his fellow tribesmen were called of God to do the service of the tabernacle. But this did not satisfy Korah. He sought also the priesthood for himself and his brethren, as insisting that he had as much right to it as Aaron (vss. 9, 10).

Moses would put the matter to a test. So he arranged that Korah and his company along with Aaron take their places at the door of the tabernacle with their censors, fire and incense, so that the Lord might make known His will in the matter. Korah was unafraid and defiant. He seemed to have all the people back of him, so that he was able to gather the whole congregation against Moses and Aaron at the door of the tabernacle.

Dathan, Abiram and On were likewise wicked men. They reviled Moses and refused to submit to his authority. This is plain from what they said to him in reply to his summons that they, too, take
their places at the door of the tabernacle, so that the Lord might judge between them and him. They said, "It is a small thing that thou hast brought us up out of a land that floweth with milk and honey (Egypt) to kill us in the wilderness. Except thou make thyself altogether a prince over us: Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou now put out the eyes of these men? We will not come (vss. 13, 14).

The point that they put is plain. By fair promises of his own invention, none of which he had intended to keep, Moses had lured them into the wilderness to bring them under his yoke, and to inflict upon them the severest punishment, such as putting out their eyes, should they refuse to submit to his rule. They were now letting him know that, as far as they were concerned, they had done with him. Threaten as he might, they would not come. He was but an imposter. God had not called and sent him.

The Lord now appeared in His glory. That He might consume them, the whole people, in a moment, he bade Moses and Aaron to separate themselves from the congregation, a large portion of which had followed Korah and his company to the tabernacle. But Moses again interceded for the people, and the Lord forborne. Would the Lord be wroth with the whole congregation, when one man sinned? Such was Moses' petition. His reference was to Korah. It shows that the rebellion had been inaugurated under his name.

But there was more. As instructed by the Lord, Moses, followed by the elders, went to the tents of Korah, Dathan and Abiram, and warned every person to leave that vicinity, while taking heed to themselves to touch nothing of those wicked men, lest they be consumed. Doubtless, to see if the people allowed themselves to be frightened, Dathan and Abiram, their wives and sons with their small children came out and stood in the door of their tents. Had they taken after their fleeing neighbors, they might have been saved. But they continued defiant, as imagining, it must be, that no harm would befall them. Doubtless there were several of the people who were inclined to agree, and who therefore were in no hurry to leave.

And so Moses, who was "very wroth" said, "Hereby shall ye know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that pertaineth to them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord."

According to the context, the Lord had previously revealed that this was to be the terrible calamity that He would cause the rebels to meet in defence of His servant.

Scarcely had these words been spoken, when the earth parted and swallowed up the men along with their houses and goods. With a great cry they went down into the pit. And the ground closed up over them. All the people that were around them fled in terror. Perhaps at the same time the fire of the Lord leaped forth and consumed the two hundred and fifty men that offered incense.

But there is a question here. If all the children of Korah had been swallowed up by the opening earth and had thus perished, how at that later date could descendants of Korah be singers in the temple? The only explanation is that not all of Korah's children had met that (Continued on page 22)
torted, some by the slumping of the loose soil under their foundations, and some by the shock itself. Substantial buildings were practically unharmed. By the time that the people had gained the open air, puffs of smoke began mingling with the cloud of dust which was rising from the city. Before mid-afternoon, the people realized that the real destroyer, fire, was still to come. Water mains were disrupted so that the fire was uncontrollable. Sanitation became impossible in the confusion and disease developed soon.

However, the importance of this earthquake does not lie in the fact that there was much violent destruction because there has been much worse. Down the coast, the quake was much more severe, other quakes have caused worse fires, and much more loss of life have resulted on occasions. It is important because of the striking nature of clues to its cause which were left and also the scientific investigation and reports which were possible in this case.

Along about 1800, all was peaceful and at rest along the northern part of the San Andreas Rift, which is the name of the 'glob' of rock in California which moved and settled to cause the earthquake of 1906. But slowly, urged by internal forces which are constantly at work, the bordering land was shoved and twisted. By 1875, the region along the fault was considerably warped. The shoving and bending continued until, on the morning of April 18, 1906, the rocks were strained to the limit of their strength. At 5:12 a.m., they broke along a 200 mile section of the fault and snapped back into a nearly unstrained position. The resulting displacements were as great as 21 feet in places. The vibrations set up by the violent adjustment traveled outward in all directions. You know of the damage at San Francisco, and it was ten miles from the nearest part of the fault. The course of the shock traveled through and around the earth and gradually died out. Yet, it had enough energy to leave records on seismographs, which are instruments designed to record such disturbances, on the other side of the world.

Dispite the ability of scientist's to determine the cause and to know the why of the effects of earthquakes, one warning is in order; never predict an earthquake. Japan had received some serious shocks before their great quake in 1922 and a noted professor concluded that the principal shock had taken place and announced that Tokyo should have no fears about a serious earthquake for a century or more. Less than five months later, the crust under Sagami Bay snapped and caused much damage in Yokahama which was 50 miles away and almost as much damage to Tokyo which was 70 miles away. Curiously enough, parts of Tokyo were more seriously shaken than Yokahama or even certain places within ten miles of the center of the disturbance.

It seems that many of us have misconceptions of earthquakes. A few include such things as the earth yawning open, fire caused, great noises, and association of storms, hurricanes, etc. There has been no record of the earth actually opening up enough to bury animals, men and houses. This is simply a carry-over idea which was bred by an imaginative mind. Fire often follows an earthquake, but is not caused by it. However, a gas main may be broken, and fire result. Add to this that perhaps the water supply has been disrupted, and you have an ideal situation for a major conflagration. The noise of an earthquake is usually a muffled roar, but the crashing of buildings, etc., add to it tremendously. There is no relationship between hurricanes, volcanoes, etc. They all simply follow their own

(Continued on page 24)
wards the river open. Suffocating fumes and horrible fires threatened the unhappy people, sparks falling over them in showers. All at once the people heard some unearthly sound approaching them, the heavens darkened, and they were terror-stricken to find that a furious tornado was sweeping towards them, lifting or setting in flames everything before it. When it had passed over the ground, the charred remains of 35,000 human beings were left behind!

Inhabitants of Tokyo believed that they were the only ones affected by this quake, and were surprised to learn that Yokahama and Yokasuka were damaged badly too. The whole Tokyo Bay and Sagami Bay areas were not only victim to the quake, but also to 30 foot tidal waves which followed in the wake of the quake. In the entire area, there were about 100,000 people killed, 50,000 missing, and 600,000 homes destroyed. The shock of this quake was felt all around the world and the after-shocks were still very strong as late as 1925.

A diagram would help to make plain the physical causes of earthquakes. In the case of the 1923 Japanese quake, we can learn that a rocking and settling of large 'globs' or rock, bordered by the Komura and Yamada faults was responsible for the quake. We could picture it very simply as a wooden toy block in an imaginary block house. Suppose that all the blocks are secure and that this one block of ours is loose. Now, if we would exert a little pressure on a corner of it, we would induce rocking and maybe some settling. It is conceivable that such a disturbance would also shake our whole block house to a degree. This is exactly what happens in most cases of earthquakes although it is difficult to determine just what force tips off the motion at the onset.

Ancient peoples invented all sorts of weird stories which were supposed to explain earthquakes. The Algonquin Indians supposed that the earth was supported by a hog and that when the hog scratched itself, the earth quaked. Mongolians maintained that the supporter was a frog, and that when he moved one of his feet, an earthquake took place in the quadrant of the earth directly above the foot moved. Seneca and Thales maintained that the earth was a floating island and found support for their theory in the fact that water gushed from the ground during major earthquakes. Almost all of the nations had similar tales which amounted to folklore and mythology. Aristotle collected many of these old theories and criticized them in order to form his own. He maintained that the earth was spherical and that gasses were imprisoned in the center. The force of these escaping gasses was enough to cause quakes, he said. He also linked all the abnormal forces of destruction together in a cause and effect chain. Much of this superstition still persists in the minds of many people today. It is not easy to determine all of the factors which enter into every earthquake and it is dangerous to oversimplify it or make broad generalizations about it. But, especially, do not be prejudiced by ancient myths which were occasioned by superstition. We know that ultimately all these 'natural' things are from God, but we also know that God works through natural, ordained means. These we want to find.

Early on an April morning in 1906, San Francisco was shaken by a severe earthquake. A sharp tremor was followed by a jerky roll. The roar of the quake was mingled with that of man-made structures: within a minute all was quiet and the disturbance ceased. A number of buildings were shaken into various stages of collapse. The new City Hall was virtually destroyed. Many frame buildings were wrenched and dis-
At this very moment new storm warnings are being issued on the Atlantic seaboard and the people are bracing themselves for the worst 'blow' in years. And this has been the case for the last month or so; many storms called by different names, plaguing the citizenry of our eastern coast. It seems that one of the most striking ways in which we are made aware of what goes on around us in the realm of nature is through such violence. We notice the sunshine and rain, snow and green grass, mountains and lakes, people and animals; but we accept them as matter-of-factly as we do our food and clothes. Have you ever been awakened by mighty crashes of thunder and been awed by the flashes of lightning -- and then seen things which you never noticed before?

Much more striking then, are such phenomena as earthquakes, volcanoes, tidal waves, and hurricanes. Most of us are very limited as far as our experience of these things go, but we have been fascinated by accounts of such catastrophes. These aberrations of nature have wreaked havoc in many parts of the world and have caused untold destruction. Quite recently we have read of earthquakes throughout the world and these seem to be simply forewarnings of a series which may break loose very soon. Less than two years ago many hurricanes struck our mid-western states and they occurred with singular rapidity. You have all read about the Hurricane 'Edna' which kept our eastern states on the alert just a few weeks ago and there seems to be a whole series building up there. It seems that these destructive events occur in cycles.

Earthquakes occur most frequently in certain well defined localities. The chief centers for their activity are in mountainous regions throughout the world. The chain of islands which extend from the tip of Alaska in the Alutations, and throughout Japan to the southwestern tip of Australia are affected most often. A second center of activity is the northern shore of the Mediterranean Sea. The third tumultuous spot is along the western range of mountains in the Americas.

It will be noted then, that earthquakes occur in mountainous areas or in localities where there is much rock. It has been discovered that at the site of frequent quakes, there is much displaced rock on a mammoth scale. These loose 'globs' or rock are separated from their more stable neighbors by crevices or faults. The faults may not be visible on the surface, but there is usually evidence of them when close observations are made. For instance, scientists tell us that they have observed a change in the surface of the ground on our western coast since the great earthquake in San Francisco in 1906.

A Japanese professor described some of the destruction which took place in Tokyo in 1923 thus: The most unhappy catastrophe which happened during the great quake, took place on the army field in Hanjo. This is a piece of quite open ground which has an area of about 250 acres. People assembled here from all quarters to save their lives and property. According to witnesses, the whole space was so thickly packed with people, that they found themselves unable to move. At four o'clock, fire approached from three sides and left the side to-
Lesson V

THE SHOW-DOWN IN JERUSALEM
BETWEEN FALSE BRETHREN AND
THE TRUTH OF THE GOSPEL

Galatians 2:1-10

1. It should be clearly borne in mind, that, in this portion of Chapter 2, Paul is still defending his record and reputation as an Apostle of Jesus Christ.

a. He is an apostle, second to none. His office stands in its authentic character, and his Gospel received from Christ by revelation, is wholly approved of by the other apostles, Peter, James and John. James is not an apostle in the strict sense, although by implication is called an “apostle” by Peter. Compare Gal. 1:19 Paul cites these incidents of his contacts with the apostles in Jerusalem to shut the mouth of liars, who whispered that their “gospels” was authentic, and that Paul was an imposter, who preached a spurious, a would-be gospel. Hence, the matter at stake is not one of human opinions, matters of “indifference,” but it is a question of the truth of the Gospel itself! The question is: will salvation in Christ be preached or will it not be preached. To be or not to; that is the question.

b. Hence, Paul lets the facts of history speak. He cites the historical events at Jerusalem, which events give the lie to two matters:

1. The whispered lie in the sinful campaign against Paul, that Paul was dependent for his Apostleship on the other apostles, on those, who were apostles prior to Paul’s calling.

2. That Paul’s message did not square with the preaching and instruction of the other Apostles, and that it did not meet with their approval.

c. Positively these facts of history show that:

1. Paul was appointed by Christ Himself, directly from out of heaven, without the intervention of man.

2. That Paul was recognized by the Apostles as the special Apostle to the Gentiles, even as Peter was to those of the circumcision.

2. In the verses 1-3 we should observe the following:

a. That Paul here does not give an account of his visits to Jerusalem, but that he is narrating his personal contacts with the other Apostles, particularly with Peter, John and James the brother of the Lord. Paul had made more visits to Jerusalem. Paul is not giving a biography of his apostleship in complete details, but he is marshalling the facts that are needed to defend his apostleship in order that the truth of the Gospel may stand! Compare Acts 8:26-20; 11:27-30; 15:1-5. It may be questioned and strongly doubted whether Paul ever met any of the other of the twelve Apostles in person. Notice Paul’s historical point of departure in his defense of the Gospel, Gal. 1:13, and then the twofold “thereupon” verse 18 and 2:1.

b. That Paul had already been a preacher for many years when he met in Jerusalem with the Apostles and elders of the church. It was, in fact, fourteen years after his first visit with Peter and James, Gal. 1:18, 19. Even at that time he had been no novice preacher. For he had preached the Gospel in Damascus,
had gone into Arabia and returned after three years to Damascus. And when Paul met with the elders at Jerusalem 14 years later, he had preached the Gospel much and had already suffered much for the sake of Christ's Gospel. Had he preached error at that stage of his ministry of the Gospel, he would have layed a wrong foundation in many churches already. Read Acts 13, 14. But if he had preached the truth as it is in Jesus, then he would long have been a preacher of the glorious gospel, and layed the only foundation as a master-builder, besides which none other can be layed.

c. Paul "went to Jerusalem by revelation." It is true that he was sent by the church at Antioch. Acts 15:1, 2. Nevertheless, Paul does not go up without seeking God's will in prayer, and the Lord must have made known unto him by means of special revelation that He approved of the act of the congregation in their sending Paul and Barnabas. Remember that Paul does not go up to Jerusalem to learn whether he is preaching the Gospel of Christ. He went in the confidence that such a meeting with the Apostles and elders could only set at rest the disturbed hearts of the saints Paul obeyed God's direction both in the Church and directly. He had nothing to lose and everything to gain!

d. Two things of note Paul records here in Galatians concerning this visit:

1. The one was that Paul delivered the Gospel to the Apostles which he preaches (note the present tense). This Gospel Paul is still preaching at the time of the writing of this Epistle. He writes in this letter what he had preached prior to the meeting recorded in Acts 15. That he still preaches. He had not changed in his preaching. He hews to the line!

2. That Paul delivered this Gospel, which he preaches on a private meeting with the Apostles. Paul was not tried, examined on this meeting at Jerusalem, but he simply told the apostles on a private meeting what he taught. He simply informed Peter, John and James. And they, hearing what he preached, gave him the right hand of fellowship. They acknowledged him as an equal, as an Apostle and approved of his preaching. What a far cry from placing Paul trial because of the false accusations of these evil-speakers, those who were spying out the liberty of the saints in Christ Jesus. How discreet of the Apostles! What sweetness when there is no discrepancy in error!

3. The verses 4-6. It was in the public gathering that there was a show-down. This was not between Paul and the Apostles and elders, but between the truth of the Gospel and the false-brethren who insisted that a man is saved by works of law that we perform.

a. An incident. Paul and Barnabas had taken Titus with them. He was a Greek and had not received the sign of circumcision. The show-down came over his person.

b. The "false-brethren" that crept in insisted that Titus be circumcised; they insisted that the elders and the apostles decide in this matter. They forced the issue! But the gathering did not decide in favor of these Judaizers. The false-brethren were defeated. The church passed triumphantly through the great Crisis! The first of many Crises! The freedom of the Church stands in Christ Jesus. The positive decision of this gathering is recorded in Acts 15:20, 21. And that decision was made not to insist on a little legalism, but rather to avoid all offense. Read Rom. 14 on the matter of a "weak conscience."

4. Verses 7-10.

a. Paul is wholly acknowledged as being an equal by the Apostles. The latter added nothing to his stature, nor was there anything corrected in his preaching.

b. They recognized Paul's place in God's dispensation of salvation. They ask for
collections from the Gentile churches for the dire need of the saints in Jerusalem. Thus God’s unspeakable gift is manifested in both the Gentile and the Jewish Christians. Compare Gal. 2:10 and II Cor. 9:12-15.

Lesson VI
PAUL’S REPROOF OF PETER FOR THE GOSPEL’S SAKE
Galatians 2:10-18

1. The Crisis between the Juadizers and the truth of the Gospel also flamed up once more at all other occasion. This time it manifested itself in that congregation where the Gospel was first preached to the Gentiles. Acts 11:19-26. Here the Gospel was preached to the Greeks; here the hand of the Lord had been revealed. Confer Isaiah 53:1.

a. In Antioch too the Jewish element again insisted that the middle-wall of partition, contained in ordinances and commandments, must be maintained as sanctioned still by the Lord. The Cross of Christ would thus be made of none effect. Col. 2:13, 14.

b. Since this was a “show-down” once more in which the truth of the Gospel triumphed gloriously, Paul cites this incident as a proof to be marshalled in defense of the Gospel.

c. And this incident is a proof against a mortal blow to the lie that Paul is inferior as an Apostle to the other Apostles, even to the Apostle Peter. This is not an attack against Peter, whom Paul loves and who himself calls Paul “our beloved brother Paul.” (Compare II Peter 3:15, 16) but it is cited that from here on it shall forever be impossible to play out Peter, the Apostle of the Circumcision against Paul, the Apostle to the Gentiles. See verse 7.

2. The incident in which Peter was withstood by Paul. Vs. 11.

a. The charge with which Peter is blamed, and rightly so.

1. Peter had come down, in his itenerary of the churches, to Antioch in Syria. He must have been at Antioch some time before certain Jews arrived, who belonged to the Christian church at Jerusalem. Before these Jews arrived Peter conducted himself properly according to the truth of the Gospel, as this Gospel had been made known unto him in the vision at Joppa. Compare Acts 10:9-17. He did not account the Gentile christians common or unclean while at Antioch, but held them to be fellow-heirs of the grace of life, brethren and sisters in the Lord.

2. But Peter’s conduct changed. Note well: Peter did not preach error! He did not join these false-brethren in their teaching! But by his conduct he gave great offense to the Gentile brethren and gave great comfort to these false-brethren from James! He was not walking according to the “rule,” the canon that neither circumcision nor uncircumcision hath any power but a new creature! Hence, he stood accused and blame-worthy.

3. What was his offense? He separated himself from the Gentile brethren and went and ate with the Jews “from James!” Thus he allowed the wedge of Judaism to separate what Christ’s work on the Cross had made one “new man!” Compare John 10:14-18; 12:20-25; Ephesians 2:13-22. His conduct was very reprehensible and highly offensive in God’s sight.

b. The motive of Peter in thus separating himself from the Gentile christians: Verses 12, 13.

1. It was not the motive of hypocrisy. This motive of hypocrisy Paul ascribes to neither Paul nor to Barnabas. Paul says that Barnabas “was carried away” by the hypocrisy of these Jews, while of Peter he says that he “dissimulated.”

2. The reason? Peter does not act the hypocrite, but he acts the coward. He
shrank back in fear before the strong insistence of these Jews. Paul never did this; he never shrank back from preaching the full counsel of God. For the idea of dissimulation and shrinking back see Acts 20:27 and Heb. 10:38. Yet, Paul himself felt the need of being empowered from on high to boldly speak the word as he ought to speak. Read Eph. 6:20; Col. 4:4. The pressure was put on Peter at Antioch and he succumbs, his soul is timid and fearful and thus he shrinks back!

c. At this occasion Paul stands forth in the fullness of his apostolic stature. He speaks the Word with boldness as he ought to speak. It required great courage but Paul stands immovable and abounds in the work of the Lord! Paul’s defense is masterful. He only wishes to defend the gospel. Thus he saved himself and those who hear him, including Peter and Barnabas. Compare 1 Timothy 4:16. Peter was going back rather than pressing forward. It was a good word spoken in due time. How good it was. The reproof of a brother is better than the flattery of an enemy!

d. And this reproof was administered publicly, before all! Verse 14.

3. The Argument of Paul against Peter.

a. The argument is in part ad hominem, that is, against the person of Peter, against the incongruity of Peter’s confession and walk. Did Peter not confess how he himself could not possibly be saved by works of law that we perform. Compare Peter’s address in the meeting at Jerusalem. Acts 15:7-11. Notice Peter’s strong language on this point. Also remember Peter’s conduct at the gathering of the fish, both at the occasion of his first and second calling unto apostleship. Luke 5:8; John 13:10 and 21:15-19. Then too notice Peter’s defense of his conduct in preaching to the Gentiles as recorded in Acts 11:1-18. Paul has an abundance of proof that Peter’s conduct is not “upright, orthodox,” that is, walking in the straight paths of the Gospel as he himself had so strongly professed to believe it.

b. The argument is from the least sinner to the greater sinner. Verse 17.

1. Paul says: You, Peter, are not a great sinner like the Gentiles. Well and good. But even you confess that you cannot be justified by works of law that we perform. You, Peter, have learned the spiritual sense of Psalm 143:2, namely, that no flesh is justified before God out of works of law!! You too have cast your works of law aside as being so much loss and dung for the excellency of the knowledge of Christ your Lord!! Compare Phil. 3:8-11.

2. If we, you and I, Peter, as irreproachable Jews cannot be justified by our works of law which we perform, that is, by means of a law-righteousness, how then can be placed these “great sinners” under the law. If lesser sinners cannot be justified by works of law, how can greater sinners fare well under this same law! Compare Phil. 3:6 for Paul’s confession of what he thinks of the works of law, and Acts 10:14 of Peter being irreproachable by the standard of the law.

c. The argument, finally, is from the very nature of Christ’s work. Christ cannot subject us once more to the very bondage from which He delivered us. Christ is no minister of sin!

Questions: What is worse, heretical statements or the conduct of Peter? Did Peter resent this rebuke from Paul, or did he have the grace to confess the error? Did Peter put his personal pride before the liberty of the church in Jesus Christ?

Lesson VII
THE SUBLIME CONFESSION
OF PAUL
Galatians 2:18-21

1. It is not wholly clear whether, in these verses, Paul is still telling the Galatians churches what he told Peter...
when he publicly withstood him to the face in Antioch, or whether Paul is here addressing the Galatians and reproving them for their backsliding. The truth of the matter probably is that since Paul is here addressing the Galatians, and cites this incident of publicly withstanding Peter to the face, that Paul here gives his own great confession. From the fulness of his heart his mouth overflows. Paul, the great preacher of the glories of the Cross, says elsewhere, “I believed, therefore have I spoken.” II Cor. 4:13 and Psalm 116:10. This personal faith, justifying faith in the heart of Paul is the secret of Paul’s courage and great endurance in the Ministry. He has received mercy from God. Therefore he faints not. See II Cor. 4:1-5; Eph. 3:13, 14.

2. In these verses Paul gives the motivation for his insistence that salvation is not by works of law which we perform. It is a spiritual-ethical impossibility for anyone who has deeply tasted of the mercies and glories of the Cross to boast in ought else. For the joy of it a man will see all that he has. Matt. 13:44-46. (Parable of the pearl of great price)

a. The first argument of Paul here is the logical-theological argument. The Word of the Cross places us in the “reasonable-logical” service of God. The Word of the Cross, with its implications, is the only consistent logic and ethics, conduct of life! The Word of God’s wisdom in the Cross is not “nay” and “yea” at the same time. The logic is: if it be of grace then it is no more of grace! Such if of works it is no more of grace! Such is the “logic-theological” argument of Rom. 11:5, 6. The law of works, the principle of works is never out of faith! Gal. 3:12.

More in detail this theological-logical argument is as follows:

1. That there are but two alternatives. Either Paul must build and continue to build by preaching justification without works of law, or he must discontinue teaching this Gospel and teach justification by works, placing men under law! It is either-or; it is never both-and!

2. He had “broken down” all the false teaching of salvation by works, with all that it implies, denial of God’s eternal election, atonement, efficacious calling, preservation in the faith! All this he had cast aside. Will he now again teach this horrible doctrine of salvation by works, denying the golden chain of God’s elective love? God forbid! Should he rebuild all this, even for an hour, he would therefor make Christ a minister of sin, placing men in the hopelessness of redeeming themselves from the curse of the law!

b. The second argument (verses 19, 20) is the argument of the confession of faith! Paul believes and he speaks of his personal salvation. Paul has died to the former state of being under law. He cannot ever return. Hallelujah! We notice here the following elements:

1. The “pin-pointed” truth of Paul’s steadfastness in the Gospel of grace as given in verse 19. “For I through law died unto law that I might live unto God!” As impossible as it is for a man, who is ingrafted into Christ by a true and living faith, to continue in sin that grace may abound, so impossible it is for the believing Paul to place the church under law, which law is the power of sin! Compare 1 Cor. 15:56 and Rom. 7:13 and 6:14.

2. The “law” to which Paul died was not the law as a guide to our walk of faith, repentance and thankfulness in Christ Jesus. For the law in the latter sense see Gal. 5:13-15. Here we have the law as it is simply fulfilled in “loving our neighbor as ourselves,” as it is written in our hearts, and as we “live unto God.” Compare Lord’s Days 32-52 of the Heidelberg Catechism! On the contrary Paul has in mind “law”
as it is the dispensation of the law of Sinai, Hagar, who is in bondage with her children, Gal. 4:21-31. Here the rule is: the man that doeth the same shall live thereby. And to this the law of Sinai adds: Cursed is everyone that does not remain in all that is written in the book of the law to perform it! Gal. 3:10.

3 Paul died to this law. Notice the following:

a. That the law did not die, cease to be.

b. But Paul died to the law. Every inclination in Paul to be justified by works of law died. He desires no more to keep the law to be saved. He no longer feels in his heart as a slave, who must perform certain works not to incur the wrath of his master. His anxious conscience finds peace with God apart from works of law! The fear of God’s wrath is gone, for he has been saved from wrath!

c. Paul died unto law through law! Under justifying grace and in the faith Paul was taught by the law that all attempts at justification by law is absolutely futile. There is absolutely no hope of salvation for us in our keeping of the law! Is not the law weak through our sins, and is it not the power of sin? Have you learned this by law, covenant youth?

d. Now Paul can live unto God. He lives unto the God of all grace in Jesus Christ. Only they who died unto law through law no longer live the life described in Romans 3:9-18, which see.

4. The entire mystery of this faith of Paul, this grand change from death to life, from despair to hope is:

a. It is all in the “Christ,” the Messiah, the appointed and qualified Servant of Jehovah, God’s anointed Son in Zion. He was crucified. He became a curse for us and removed the curse of the law from Paul. Legally Paul was represented in Christ’s crucifixion and thus Paul was crucified with Christ! In God’s statute book in heaven it is written: Paul of Tarsus, crucified with Christ, Anno 33 on Golgotha!! What a notation in God’s book of life!!

b. Christ so completely united Paul by faith with Himself as the glorified Head of the church, that Paul lives. Yet, always so that Paul must say: it is no more I but Christ dwells, lives in me! What I now live I live by the faith of the Son of God, Who loved me and gave Himself in my behalf!

c. And, therefore, Paul cannot preach salvation by works. God has revealed His son in Paul. (1:15,16). Grace will remain sovereignly free grace, and faith will be preached as God’s gift, and all of salvation will be of grace. For Christ did not die in vain on the Cross.

Questions: What is the “rule,” the “canon” in the law of works? Does preaching of the Gospel of free grace and justification by faith include the command to faith and repentance? Is there a distinction between the “doing of the law” and the “walking in faith whereby The law is established?” Is it necessary for a good christian life and walk to recognize this distinction? Do we need to be admonished unto this new obedience, living unto God? Is this not spontaneous in the christian? Does God work this spontaneity in us through the preaching of the Gospel. What does Canons III, IV, XVII say of this?

Lesson VIII

THE CRUCIAL QUESTION TO BEWITCHED GALATIANS

Galatians 3:1-6

1. In the light of Paul’s great confession of his legally partaking in Christ’s crucifixion and of his spiritual union with Christ, it is quite natural for Paul to now give a more positive exposition of the Gospel, which is justification without works of law that we have performed.
He will refute, with the Scriptures, once and for all the necessity of works of law to be justified. In so doing Paul strikes a vigorous blow at the lie of the false brethren. What a polemic!!

2. In verse 1 he asks the ironical question: “O foolish Galatians, who hath bewitched you, before whose eyes Jesus Christ hath been set forth crucified?” Notice the following:

a. That although Paul chides the Galatian brethren and sisters very severely, yet he speaks to them, under the circumstances, as kindly as possible. He does not make matters worse than what they are. For Paul calls the Galatians “foolish” only in the sense of “those without understanding” and not in the sense of fools, who say: there is no God! They fear God. But they lack the understanding, being as it were bewitched, to see that the leaven of work- and law-righteousness will make them debtors to keep the whole law. Gal. 4:9, 5:3. This leaven will bring them wholly under the curse of the law! What a lack of spiritual insight and understanding!!

b. How to explain?

1. It cannot be explained out of Paul’s preaching. He had preached Jesus Christ as the Crucified One. He had known nothing else. Christ has thus been set forth before their very eyes. Paul had magnified the Cross.

2. Hence, there is but one explanation left. These Galatians had been bewitched. As snakes are charmed by their charmers so these Galatians had been deceived by the false-teachers. What a spiritual ignorance and blind stupor!

3. To shake them awake out of this spiritual error Paul directs a very pointed right and wrong question to them. Incidentally, this is a very crucial question, which decides the entire matter as far as the Galatians is concerned, and is the convincing argument in all cases. The intent of this right and wrong question is to have the Galatians give the right answer when put before the two alternatives. Paul certainly forces the issue!

a. Concerning this crucial question we notice the following in general:

1. That this question can only be directed to the church in Christ in whose hearts the Holy Spirit has made His abode. John 14:15-19. Such is the point of departure for Paul; only those who understand spiritual things spiritually can be expected to give the proper reply!

2. That Paul pins all his hopes of bringing these “bewitched” Christians to their senses by the question: This only would I learn from you: did you receive the Spirit by the hearing of faith or by works of law? If this question does not break the spell of error nothing will!

3. Surely it cannot be true that once they were free men in the Spirit, and that now they will be really content to finish this in the flesh!? Is all vain? All their sufferings for the Gospel and Paul’s labors? What a travail in the spirit for Paul!!

b. The crucial question falls into two parts; it views two aspects of the same grand spiritual-psychological reality in the believing church.

1. The first question is: “did you receive the Spirit out of the works of the law or out of the hearing of faith?” We should notice:

a. That Paul in speaking of “receiving the Spirit” is speaking of the subjective, the spiritual-psychologically being filled with the fulness of joy, peace, hope, life. To receive the Spirit means more than simply being given a pledge that we will receive it; it is not simply the Spirit being given to the saints in a word-pledge, but it is the Spirit in the sense that the Testament promise of God is realized in our hearts, enlightening our mind and bending our will. Compare on this thought Acts 2:33 where Christ is said to have “received the promise of the
Spirit" and also Hebrews 9:15 where this notion is applied to the church.

b. All this is ours either out of works of law or out of the hearing of faith as a conscious spiritual-psychological reality. Which is it? A proper and correct answer, please! Examine yourself in the light of God's Word and your spiritual experience! It is the crucial question!

2. This same spiritual-psychological reality of grace is also viewed from the viewpoint of God's objectively supplying us with the Spirit, as He energizes us with power and might. This is the same crucial question. This time the same question is clinched. If God thus supplies out of faith, then certainly we received out of faith. Hence the question: He that supplieth you, . . . ?

a. God is the "One supplying." God supplies at His own expense, so to speak. He does it gratuitously. He gives a new supply of grace each moment. He energizes us with power, giving faith. Verse 4. Thus he did with Abraham. Compare Gen. 15:1-4.

b. Notice too, that He worketh this power, energizing Abraham with faith and new courage out of Abraham's hearing of faith! Out of this faith Abraham receives strength. He was empowered out of faith, waxed strong out of faith as a spiritual-psychological reality. In the critical times of his pilgrim journey this often became very evident. Then in a very clearly revealed and pronounced manner he was strengthened. Romans 4:20. See also II Cor. 12:10.

c. God gave this faith in Abraham by means of the preaching of the Gospel. Abraham has a definite need of reassurance of God's salvation in the Seed. He must see the day of Christ and rejoice. His fainting heart must be strengthened. So God takes Abraham under the stars of heaven and says: thus shall thy seed be, Abraham. And the poor sinner, that Abraham was, was comforted in the fore-giveness of sins. It was accounted to him for righteousness. He received this renewed insight by grace but then out of faith as the gift that God supplies in him. And so it must be with all the children of Abraham who walk in his foot-steps. Compare Romans 4:20.

Questions: Why does Paul bring up the incident of Genesis 15:4 when he wishes to prove that God supplies new strength out of the hearing of faith? Could the argument not be brought up that such was the manner in Abraham's case but that such is not the case with all believers? Is that which happens in Abraham's case normative? Why did God not say to Abraham: Thus shall thy seed be if you believe? Would that be the correct spiritual-psychological approach? Is that the Scriptural "pedagogical" approach? Why does God say: Thus shall thy seed be? And why does Abraham believe this? Does God work faith through the preaching? Also through admonitions?

QUESTION BOX

(Continued from page 11)

calamity. Fact is that according to Nu. 26:2 none of them had. The text here reads, "Notwithstanding the children of Korah died not." It may be that many of Korah's grown-up sons, taking to heart the warning of Moses, had with their neighbors left the vicinity of their father's tent and had thereby saved themselves. It would mean that they had wanted no part in their father's revolt. G.M.O.

SOCIETY SECRETARIES PLEASE NOTE!!

Will all newly elected society secretaries please send their name and address to:

THELMA PASTOOR
929 Watkins St., S. E.
Grand Rapids 7, Mich.
Dear Fellows:

This is the month in which we have a day of thanksgiving as a nation. Annually at this time of year the president of our country issues a Thanksgiving Day proclamation calling upon every one to give thanks unto the Lord for benefits and mercies received. We understand by this that all men have received blessings and mercies from the Lord and are able to give thanks unto Him from Whom is every good and perfect gift. Where do we read of this in scripture that all men have received gracious beneficence and therefore are called to give thanks?

Man is called to give thanks to his Lord. But what man must do, and what he can do, are two different things. The teaching that all men have received blessings and mercies of the Lord and are able to give thanks unto Jehovah is not a truth of Scripture. Only the people of God are able to give thanks and that they are able to give thanks unto God always. The only thing that can keep us and does keep us from giving thanks unto the Lord is the spiritual condition of our own heart and life and never anything outside of us.

As a former serviceman this is one day of the year that I found was observed in the service by a big meal prepared for the men in the service. The tables are overflowing with food, more than we can eat. Is this the way in which we have to give thanks? Does thanksgiving mean that when I have plenty, and do not have any misfortune, that then I can give thanks unto the Lord? When I have to suffer misfortune or someone in my family is very ill is it then that I am not expected to give thanks and observe this day of Thankgiving.

No, this cannot be the meaning of thanksgiving: Not to us who are the children of God; sorrow and worldly misfortune and the giving of thanks do not exclude each other. We can see what this means when we look at Habakkuk 3: 17-18. “Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.

What an amazing Word of God! With all the sorrowing mentioned in the text, the child of God can still rejoice in the Lord. He will rejoice. He does not say that he will bear the present affliction, nor does he say that he will not murmur or rebel when there are these things about him, but he will rejoice. He will not wait until the times are better and there is no affliction on any side but he will rejoice now. This is wonderful for the christian for he has the victory regardless of the difficulties that trouble him.

I will rejoice in the Lord, and leap for joy in the God of my salvation. This means that God will be my joy. My rejoicing will not be in the things of this earth. How then would the affected and troubled child of God ever be able to rejoice and give thanks. I will rejoice in the Lord Who is the God of my salvation. He has taken away my sins and
shed His love abroad in my heart, and so has filled my heart with unspeakable joy, in knowing that the present distress is only for a time, and they all work together to realize the glory which the Lord has laid away for me.

EVERETT BUITER
Box 120 Route 2,
Tinley Park, Ill.

NATURE STUDY
(Continued from page 14)

cycle and occasionally occur in the same year or even the same month. However, tidal waves often follow an earthquake if on the sea shore as was the case in Japan.

I think we all wonder why these catastrophies take place. We may use the answer of the scientist that they are the result of a build-up of natural energy which is released destructively. In the case of earthquakes, the rock can only take just a given amount of strain and then the pressure must be released. Now, we know that even these pressures and strains are not the initial causes, but that the Almighty causes these catastrophies to happen for His own good pleasure and for the realization of His council. However, we should not make the mistake of many religious mystics of the past and say that the Lord sends these things for the punishment of sin in a particular place.

However, we may take these signs as reminders of the fact that God works in mighty and mysterious ways. Violent weather reminds us that God is still near us, sends us all good things which we must be reminded of once in awhile. Catastrophies further bespeak the end of all things in the judgment. Particularly earthquakes are a definite sign of the approaching end of the world. Most of all, try to see God in all these things as He is the all-powerful one.

Dwight Monsma

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TO SEE MORE OF HEAVEN

John Calvin was a man of great faith but all his days he was a martyr to pain, yet without complaint. He had a complication of diseases and his face, even as a young man, bore the lines of suffering. Though he lived a long while, it seemed as if he was always going to die tomorrow. Often in the agony of spinal pains, he prayed that death nught come. One has said of him: "He reminds us that many have seen more of heaven through sickness than they could otherwise. There are some heaven notes that come to us when we are shut up in darkened chambers. Furnace work is necessary in order to make some of tremendous use in the world. And so it was with Calvin."

PLEASE NOTE !!

The name and address of the new editor-in-chief of Beacon Lights is:

REV. J. McCOLLAM
246 W. 33rd St.
Holland, Michigan

All material for Publication must be sent to him.
Lifting the Lid ...

The Seduction Of Youth

PART 1—THE ACTUAL OFFENDERS

Hear Lord the voice of my complaint,
Preserve my life from fear,
Hide me from plotting enemies
And evil crowding near.
The workers of iniquity
Their deadly shafts prepare;
They aim at me their treacherous words;
O save me from their snare.

The wicked in their base designs
Grow arrogant and bold;
Conspiring secretly they think
That God will not behold;
They search out more iniquity,
Their thoughts and plans are deep,
But God will smite, for He is near
His saints to guard and keep.

No doubt all of us have sung the words of this familiar Psalter number dozens of times. But did you ever stop to meditate on the weighty meaning of these words? In our discussion on Communism, I emphasized more than once that we are living in serious times. How true this is!

The workers of iniquity (especially the secret controlling powers of Communism, the Devil and his “sacred cow,” Jew controlled Freemasonry) are constantly day and night right here in the United States secretly preparing their deadly arrows, which they shoot and will continue to shoot to a greater degree at the Lord and His Church. Their thoughts and plans are deep—they would like to dethrone God from the heavens if possible. Oh, they do not shoot their arrows at His Church openly as yet, by sending U. S. Christians to the torture chambers, the concentration camps, nor by burning them at the stake, putting them on the rack, or other forms of martyrdom. In fact they even render some lip service unto God. But they do shoot their arrows in secret by trying to erase God from the minds of Christians and especially from the impressionable minds of their offsprings. And infinite are the devices (yes, many which we Christians overlook and take for granted) which they direct with great pressure against our covenant children and youth in particular. I hope to call your attention to some of these in my future installments under this theme. I know already that some of you will object to my calling attention only by the irresistible grace of God to certain evils within the sphere of our own Reformed youth, which are promoted and high pressured by the enemies of our Lord. This is because we as Christians (myself included) have only a very small beginning of the new obedience and have daily to strive with the weakness of our own sinful flesh, the assaults of the Devil, and with wicked men in general. And the secret controlling powers of Communism make the sin of robbing God of His honor so alluring and attractive that even God's very elect are deceived in their weak moments and fall into this sin for a time. Indeed this ought to bring us down upon our knees and cry out with the prophet Jeremiah of old, “It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is thy faithfulness.”

beautiful theme song of our last Y. P. Sam. 3:22-23 It also reminds me of that Convention held at South Holland, Ill. (Psalter No. 353)

Just how do the secret controlling powers of Communism try to erase the Living God from the minds of the people
and youth in particular? Their principle 
weapon is their control of the wealth 
(humanly speaking, of course, via the 
rich Masonic Jews of Wall Street) by 
which exercise such influence in every 
phase of the nation's life that it may be 
described as a kind of international, super, 
invisible government. Do you know that 
manufacture, international commerce, 
transportation, communication, the Press, 
the international news agencies, the 
thater, the educational institutions, the 
book market, radio, and television are 
under their absolute control? In fact 
they almost decide what the ordinary 
people eat, wear, and read. It practically 
determines which particular industry is 
to succeed and what is to be crushed out. 
For by means of their control of credit, 
their control of gold they also employ 
the propagation of subversive and revolu-
tionary ideas, a false antichristian system 
of education, the propagation of unchrist-
ian and misleading social theories, the 
stirring up of class war, unrest, strikes, 
lock outs, revolutions, etc., the demoral-
ization of the youth by corrupt literature, 
thaters, international (also interschol-
astic) sports, gambling, drinking, sexual 
vice, etc. To prove that these facts are 
true, I will quote a couple of passages 
from the secret dark devilish documents 
written at the turn of this last century 
by the innermost secret Jewish Masonic 
rulers of the world at that time. It is 
only through the light of the Grace of God 
that shineth through the deepest 
darkness, that these documents have heen 
unveiled he men who wrc at no tune 
zealous, high degree Freemascus, svhea 
vhv the Grace of God saw the extreme 
wickedness of the lodge and seceded 
from the same, who at the risk of their 
lives stole and revealed these infamous 
and almost unknown documents. These 
are four of these, the Alta Vandita, Il-
uminati, the letter of Piccolo Tigre, and 
the Protocols of the Learned Elders of 
Vion. These documents reveal the di-
abolical, anti christian motives of the 
Jew rulers of the Masonic Lodge in a 
very astounding measure, which are being 
worked out to the very letter up to this 
very date as prescribed in these docu-
ments. I quote the following:

"Crush the enemy (Christians S. B.) 
whoever he may be; crush the powerful 
by means of lies and calumnies; but es-
pecially crush him in the egg. It is to 
the youth we must go. It is that which 
we must seduce.

"To what purpose does it serve to kill 
a man? To strike fear into the timid and 
to keep audacious hearts far from us.— 
It is not in the blood of an isolated man 
or even of a traitor, that it is necessary 
to exercise it; it is upon the masses. Let 
us not individualize crime. In order to 
grow great, even to the proportions of 
patriotism and of hatred for the Church 
it is necessary to generalize it. A strok-
of the dagger signifies nothing, produces 
nothing. What does the world care for 
a few unknown corpses cast upon the 
highway by the vengeance of secret so-
cieties? The world has not time to lend 
an ear to the last cries of the victim. 
It passes on and forgets. Christianity has 
no more fear of a well sharpened stiletto, 
than monarchies have, but these two 
bases of social order can fall by corrup-
tion. Let us then never cease to corrupt. 
Tertullian was right in saying that the 
blood of martyrs was the seed of Chris-
tians. Let us then, not make martyrs, 
but let us popularize vice amongst the 
multitudes. Let us cause them to draw 
it in by their five senses; to drink it in; 
to be saturated with it. Make vicious 
hearts and you will have no more Chris-
tians. (Bold mine, S.B.) Keep the preacher 
away from labor, from the altar, from 
virtue. Seek adroitly otherwise oc-
cupy his thoughts and his hours. Make
him lazy, a gourmand, and a patriot.

"It is the corruption en masse that we have undertaken; the corruption of the people by the clergy, and the corruption of the clergy by ourselves; the corruption which ought one day, to enable us to put the Church in her tomb."

No doubt after reading these lines, one can readily see the causes of much of the juvenile (?) or adult delinquency which has risen to such an appalling degree in our day. Oh yes, you hear much talk about combating juvenile delinquency these days. Many of our youth leaders, doctors, ministers (?), politicians, psychiatrists, government officials, etc. offer many solutions to the problem, such as social reform, better living conditions, a stronger police force, education, but dare not expose the real cause of the same for fear of their pocketbooks and even of their lives. Their efforts in combating juvenile delinquency can be compared to trying to rid a well of its pollution by washing the pump handle; or by pouring gasoline on a fire with a five gallon can and trying to put it out by pouring water on it with a teaspoon! I might as well try to lift the lid (manhole cover) off the sewer of juvenile delinquency with a crochet hook if I could not by the Grace of God take the Devil, its tool, Freemasonry, and the attempt of man to combat the same without God, (Rom. 1:28-32) into consideration. In fact I dislike the term, juvenile delinquency, because it is only partly true. Children and youth are seduced to do evil things by many so-called Christians, who connive at, support, and indulge in all manner of evil, such as Hollywood, the dance hall, beer taverns, comic books, lodges, unions, gambling, etc. Many parents set very bad examples for their children. And certainly a stream can rise not higher than its source. For God certainly visits the iniquity of fathers upon the children unto the third and fourth generation of them that hate Him.

Seymour Beiboer

**OUR ENEMY—UNFAITHFULNESS**

We often speak of the enemies of the church and country, and of course we refer to Communism, Secularism, and sometimes the Roman Catholic Hierarchy, but we do wonder if our greatest enemy is not so near that we do not see it. It is once more the beam that is in our own eye.

At a recent Stationers Convention, a widely known conference speaker said that the frightening fact of our day is the disloyalty that is sweeping our country. We have been hearing about disloyalty in government services, but this man spoke of this disease as sweeping almost every phase of our country’s life. He said that in a recent survey of employment records it was discovered that ninety-nine percent of those discharged, lost their jobs because of some phase of disloyalty, while the remaining one percent did not have the “know-how” for their job.

This is rather sobering when one looks at our churches, because there too, the very same thing is true. We are always asking about “attendance at the second or evening service,” about the attendance and attitudes of the children and young people in the Catechism classes, and about the attendance in our societies. Back of these questions lies the sad fact that this same sweeping charge of disloyalty must be laid at the door of Christians.

All of our material well-being has made us independent of the need of Christian fellowship and of God. We are living in an era when everything is measured by its value as entertainment, and we have forgotten that the Church as the Body of Christ exist for the purposes of service and for growth into the maturity and likeness of Christ.

— G. D. W.
CHINESE HYMN

(Tune: CWM RHONDDA)

Father, long before creation
Thou hadst chosen us in love;
And that love, so deep, so moving,
Draws us close to Christ above.
Still it keeps us,
Still it keeps us,
Firmly fixed in Christ above.

Though the world may change its fashion,
Yet our God is e'er the same:
His compassion and His covenant
Through all ages will remain.
God's own children,
God's own children,
Must forever praise His name.

God's compassion is my story,
Is my boasting all the day;
Mercy free and never failing
Moves my will, directs my way.
God so loved us,
God so loved us,
That His only Son He gave.

Loving Father, now before Thee
We will ever praise Thy love;
And our song will sound unceasing
Till we reach our home above,
Giving glory,
Giving glory,
To our God and to the Lamb.

WHAT I OWE MY MINISTER

I owe him respect as the ambassador of God, sent to teach me a better way of living than the selfish, sordid existence I might be guilty of, but for his guidance.

I owe him trust, that he may be free to serve the church unhampered by fault-finding and criticism.

I owe my minister prayer, that God may make his services a blessing to everyone with whom he comes in contact.

I owe my minister the protection of kindly silence by refraining from repeating in his presence the slander or unkind gossip that would worry him and prevent him from doing his best.

I owe him enough of my time to help him in his work whenever he may need me.

I owe him encouragement when vexations and annoyances make his work difficult.

I owe my minister consideration not to interrupt and hinder his work by financial worry.

I owe my minister my attention when I go to church, that he may not be annoyed by seeing my careless, inattentive actions indicating that I am not interested in what he is saying.

No one can afford not to give for Missions.
To lose sight of the missionaries is to lose our sight.

"Sin's smiles are more dangerous than her frowns."

Select...
ATTENTION EVERYONE!!!

Reserve **Sunday, November 21**, for the **THANKSGIVING DAY SINGSPIRATION**

It will be held at Fourth Prot. Reformed Church after the service.

Don't miss this inspiring evening of song and praise!

Plan to attend!! Bring your friends.