WINTER'S QUIET

The scene before me uttereth no spoken word.
Yet through its silent beauty rings a voice.
That echoing within my soul doth say:
This is My work, therein be glad, rejoice.

The barren trees transformed, the flowing brook,
The snow spread as a blanket o'er the sod,
Reveal anew their great Creator's hand,
Unspoiled by man, the handiwork of God.
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Do We Hear God Speak?

BY REV. J. BLANKESPOOR — Orange City, Iowa

Do we hear it, my dear friends? No, it is not necessary to turn our head and bend our ear. God's speech is not a faint voice, nor a barely audible sound. He speaks loudly. In our day He thunders from the heavens and it echoes unto the ends of the earth.

The reader has possibly surmised that I have in mind the judgments of God in our day, war, famine, and distress. These in our day are commonly called and viewed as the judgments of God. And rightly so, I think. And because this is a most terrible war, its severity hardly imaginable, God has come with terrible judgments. Now I realize that we hear much about these judgments. They are a very common subject on the pulpit, and find a very prominent place in our Christian literature. But I'm convinced that due to the magnitude of these judgments, another article will not be superfluous. We are living in very significant times, something I'm sure, very few of us see and realize enough. It is then not our intention to discuss the prevalent conception of the purpose of these judgments. For this I will refer you to the Jan. 1 issue of the Standard Bearer. But I will try to show that God through these judgments speaks to us, and that we must hear.

That God speaks through judgments is very evident from Scripture. Through them He speaks to Pharaoh, the Israelites time and again, and to the Jews of the New Testament. And whereas in those days they were accompanied by the direct Word of God they now are accompanied by the revealed, written Word of God. So God speaks through many things, thru adversity, sickness, distress, a heavy cross, and many other things found on our life's pathway.

But the question is: what speech does God utter through this war that makes it of special significance? Many things to be sure.
One of these is that He shows the wages of sin is death. He brings war and desolation upon the workers of iniquity. This is true of all wars throughout history. Prov. 15:31: Ps. 9:16. But the catastrophes of our day also speak of something else. In them God shows us the signs of the times, that the end, the end of all things is near. In our day there are many things that coincide with the signs of the end given us in Scripture, such as wars themselves, rumors of wars, famine, pestilence, judgments among the nations, apostacy of the church and the coming of Antichrist. The signs of the latter too, according to my mind are becoming ever more evident and the once faint lines ever more visible. This is especially so when we hear and read of the plans men have for the world after the war. Reading some of these it becomes quite plain that attempts will be made to amalgamate the world into one whole. The Reader’s Digest of January, for one, contains two such articles: The American Plan for a Reorganized World, and A Democratic Manifesto. There will be an international organization of all nations with international interests, and an international law which will be enforced if necessary. Nationalism will be abolished. Thus the world will be one, ruled by one central power. This central power will have the say so. Are these not very visible signs of the Antichristian power? or are they the very foundation and beginning of the world of Antichrist? I, of course, will not venture to vouchsafe this, but it isn’t impossible, is it? Signs of the end they certainly are.

And through them God speaks unto us of that end. And the church of Christ must act, do and live accordingly. She must realize the times in which she lives. But the requisite for that is that we first of all hear God’s speech in and through them. We must hear HIM. Imagine a school teacher explaining to her pupil how he must work a certain arithmetic problem. But if the pupil fails to listen he will undoubtedly be unable to do accordingly and give the solution of the problem. So we must hear God’s speech.

And God speaks loudly! Do we hear? O, let us not refuse to hearken, pull away the shoulder, and stop our ears that we hear not. Is it quite apparent in our lives that we hear God? No, not in many things. Many of God’s children fail to give according to God’s
words even today. And again we say: He speaks loudly! He speaks of the end, behold the end of ALL things is near. And yet we see many following the paths of the old man seeking the things below, working and striving for the earthly things as an end in themselves. God speaks daily, but daily they are still busy building their own little Babel. In Luke 21:28 Jesus very comfortingly says: "And when these things begin to come to pass then look up, and lift up your heads; for your redemption draweth nigh." But in the face of these signs we often see God's people concerned about the earthly things and not their redemption, clinging to the earthy, the pleasures of this life, living not as pilgrims but as citizens of this country. The war with all its terribleness, afflictions, sorrow and almost unbelievable suffering makes an indelible impression upon every mind and heart. But through them God has something to say to us. He wants His people to take note, listen and do according to His speech. But what is usually our attitude and reaction? That this war come to an end as soon as possible! That most often is our first concern. What could be more pleasing to us?

The first reason for this is that we fail to hear God's speech. We don't hear Him. To be sure there are some, yea many, that do hear, but stop their ears and continue to live in sin. They don't want to hear. And who will deny that this is found even among the christians, who still live in the body of this death? But in general I'm sure we often fail to hear. To be sure we hear the news over the radio, read it in the daily, follow the development of things in our day. But the spiritual, God's speech, we fail to hear. That of course, is due to sin too. Not only does sin still darken our minds, obstruct our spiritual sight, but also stops our ears. But God through His judgments accompanied by His Word, speaks to us. calls us to listen. Let us hear, have our ears pricked up, and live according to the times in which we live.

Learn we must. The pupil must know how. And how often we must learn it the hard way, all because we fail to hear! "But the end of all things is at hand, be ye therefore sober and watch unto prayer". I Pet. 4:7. . . .And pray. Watch and pray that we enter not into temptation.

COVER

The poem on the cover is by Miss Janet Wassink, Bussy, Iowa. The picture is a scene taken from the Wassink farm.

* * * *

We take this opportunity to express our appreciation and thanks to the Rev. Geo. Lubbers for his splendid work in preparing and gathering the material for this issue.

Ed.
PROBLEMS

By REV. M. GRITTERS — Sioux Center, Iowa

If I was good at drawing cartoons I would draw a picture of an airplane floundering about on billow’s of night’s darkness, looking for beacon lights that failed to appear. On that airplane I would stamp the words: “Some of our Western Societies” and where that beacon light was suposed to blink its light I would put the words, “Beacon Lights, Dec. Issue.” Now I would not mean to leave the impression that we are so dependent here in Iowa that we flounder if the Beacon Lights does not arrive, but I would only want to cartoonize the fact that when some abnormality in the mails withholds our society paper, we notice it and miss it. What we mean is, we rather enjoy the Beacon Lights and find it a good paper. We just hope we won’t have to draw such a cartoon for the January Issue.

The above paragraph was only intended to be a spring-board from which to jump to the subject I was going to touch on briefly.

A Sample Problem

From items on the National U. S. A. labor program for 1943 we notice that it is to be an exceedingly busy year, in which each one of us is called upon to exert himself all-out in the war effort. I know it will be that way on the farms. For what with so many of our boys gone to serve the colors? More production is required but in the meantime there are less hands to bring it about. Very frequently one will have to do what formerly two did. I presume it is somewhat the same in the urban life.

And that is just one sample from among the many problems which we will have to meet and solve. The problem is not only to get that work done. Our problem dissolves if we simply say, let’s drop everything else and plunge into the war effort. But our problem is: how to keep our Christian balance amid it all. On the one hand, so to do this work that we shall seek the Kingdom of heaven and its righteousness, and on the other hand while doing this work to maintain and nurture the spiritual side of our lives. To keep that proper relation of balance. . . . seek first the Kingdom of God. I presume that is a duty to which we will in the year to come ever have to re-dedicate ourselves. I do not intend to solve this problem for you or even now to help you to solve it, I merely want to remind you that these days call for careful and prayerful thought with reflection and much meditation. We have
problems. You can't refer to a dictionary of past days, and, ergo! find the solution. . . . it shall have to be solved by the diligent maintenance of the spiritual principles.

Another Problem

Another of our problems is that we do not sufficiently realize that we have problems. Socrates brought upon himself the anger of the people by telling them that only he was wise who knew that he didn't know much. We are not very wise if we do not realize that our generation is confronted with problems which require much wrestling on our part. And our problems are the more profound since our Protestant Reformed conception is so profound. Our problems run vertical, horizontal and also diagonal. As a cross-word puzzle works out only when we put the right letters in the right place, so we do justice to our high calling only when we solve today's problems after the pattern of the Protestant Reformed principles as found in God's Word. And since it is three-directional it is evident how great an error an apparently minor slip will have to produce. Not to realize thisbetrays our carelessness and ignorance.

Wrestling With These Problems

We are thankful to God for the wonderful truth He has in the way of struggle and combat (also from 1924 on) preserved for and delivered unto us. For the broad outlines of a God-centered and heaven-directed truth. And now that same God confronts us with the calling to apply this same truth to our problems.

Young Alexander one time complained to his conquest-rich father that there were no more countries to conquer. Our young people will not need to make such a complaint. Your fathers have done valiantly, they have faced the problems of their days and by the grace of God have left us a rich heritage of sound principles. But that in turn at the same time brings us our problems. Upon us have come the "ends of the world" and with it the quintessence of all problems. We have not conquered. We have only begun to wrestle. There is much left to be done. Amazingly much.

And our spiritual efforts in this direction are more complicated because the world of unbelief mocks with our solutions. To them it is madness and folly, and perhaps not even very patriotic at times (?). For unbelief does not understand us and "the world knoweth us not."

We must be sure and determined, men and women of faith.

There is much left to be done. Faith is the victory. May we wrestle valiantly for and in the truth.
Voices From Iowa...

BY REV. GEO. LUBBERS

Pella, Iowa

Those who have never visited the Hawkeye state “where the tall corn grows” have many a misconception of it. Not that Indians with tomahawks and bow and arrow are still imagined running ripe in these parts, but the impression that many have is that the only thing to be seen in Iowa is “tall corn.” That all Iowa is one monotonous plain concerning which the popular song of today speaks of as “through the prairie.” This is erroneous.

Equally beside the truth is it that all Iowa is just simply Iowa as far as the life of the Prot. Ref. Young Peoples’ Societies is concerned. A very small percent of the Oskaloosa-Pella young folks have seen the northwest, and so also few of the Western League have visited the aforenamed vicinity. There is a vast expanse of 300 miles separating these two communities. Picture the distance from Grand Rapids, Mich. to Rock Island, Illinois and you have the distance from Oskaloosa, Ia. to Edgerton, Minn.

These “voices” therefore come from widely scattered parts of a great state.

Possibly the matter of interest, which is of interest to all the societies of the Western League is what we would call the “Voice of Iowa.”

The Western League of societies is very happy to be able to report that their voice in the most literal sense of the word is heard in nearly half of Iowa, South Dakota, and Minnesota. It thrills our hearts to hear the announcer of Radio Station KSOO Sioux Falls, So. Dak. say: “The following religious program is sponsored by the Western League of the Prot. Ref. Young People of Northwestern Iowa and Minnesota.”

Our voice has a joyful, clear and distinctive sound. That is why we went on the air. We therefore felt that as such it should be known and spoken of, and that to that end we gave it the distinctive name of “The Sovereign Grace hour.” Each member was re-
quested to submit his suggestion for a fit name, and the one whose suggestion was selected by the committee appointed for this purpose was given a prize. Indeed we deem the name selected a propc choice.

Our radio broadcast is on the air each Sunday afternoon from 4:30 to 5 o'clock. It is introduced by the announcer of KSOO after which our recorded theme-song is heard sung by a chorus of 60 voices. Our song is No. 49 from the Psalter. “The ends of the earth shall hear . . .” Other numbers have also been recorded which are heard from time to time.

All our ministers from northwest Iowa and Minnesota speak on our program. Some have their messages transcribed, others speak directly from the studio in Sioux Falls. So. Dak. Thus we have a to be desired variety. Due to distance the ministers from Oska-loosa-Pella do not speak.

Of course radio-broadcasting requires money. With united efforts much can be done. Systematically our shoulder was put to the wheel. Each member of the various societies of the western league pays the sum of $2.00 toward the radio fund; also other gifts were received and herewith gratefully acknowledged. And we are thankful to be able to report that the needed amount for the planned broadcast of the 1942-1943 season has been pledged for and to a great extent, paid.

We do not wish to place an extra burden upon the shoulders of others who are also sponsoring broadcasts in their own vicinities, but if there are those who feel that they would like to support our broadcasts, and have a little surplus money in their treasury, we welcome them to follow the example of others who have sent us their contributions. The Rev. Peter Vis, of Rock Valley, Iowa, is our treasurer.

* * * * *

OTHER “VOICES” . . .

Edgerton, Minnesota reports that their society numbers 19 members. They enjoy the presence of visitors which swells the actual number present at the meetings to approximately 30 persons. The “Voice” of the Edgerton Young People is heard also on the radio-broadcast separately from the Iowa youth. This is apparently due to the driving distance of sixty miles from Hull, Iowa to Edgerton. But even at that their voices blend well with those of the others both in content and in intent, and that is as it should be.

From Doon, Iowa we also have a report. This Society is carrying
on bravely as best it can in the face of many odds. To begin with they are small in number. And at present they do not have their own pastor. The correspondent writes: “We are in hopes of getting a leader again soon.” Another hardship in Doon is, that from their already small number, two young men have been called away to the Armed Forces of our land. We expect more to go. Having only a small group to start with, this leaves our group still smaller.” Two young men to the services from a large society is not felt in the terms of a group nearly as keenly as when the group is not large. The percentage that leaves is so much larger. A truth that is always a present reality before the minds of our small churches.

But they do not give up courage. The correspondent further writes: “One thing we are doing. We are re-shingling our church and plan later to plaster and redecorate the interior. Our society is aiding with this financially.”

Sioux Center is a bee-hive of activity judging from the report. The report strikes a note of confidence born from an active and aggressive life. This society, now some five years old, has enjoyed numerical growth and has fared well. The report reads: “At the time of our organization, it was decided to meet every other Sunday evening, but due to the interest shown we found it wise as well as profitable to meet every Sunday evening.” Again, “Our society has doubled in number since it was organized and now numbers fifteen members. And the Lord willing, we will have a larger society by and by, whereas we have a large number of young recruits in our congregation.”

Sioux Center’s report also speaks of “empty chairs” of the men who have left for the Army. But even though this is no cause for rejoicing, it apparently has not abated their zeal for activity. Within the circumference of their ability and number, they engage a well-rounded out program of work. The report reads: “Within the last year and a half we have managed to get quite a collection of books on our shelves.” The books are censured and if they do not meet the standards of what a Christian considers a “good” book, they are promptly destroyed, or else returned to the donor. The report further speaks of debates held on actual and timely subjects, of papers that are read. It speaks of engagements in Literary Criticism, Conducting of Bible Quizzes, discussions of current events, of giving book reports, rendering musical selections, and keeping contact by correspondence with the boys in the Armed service.

Rock Valley, Iowa also reports! The report reads: “We are not a
very large group. At the present time we have seventeen members. However our members are quite loyal, often taking their friends with them. . . . Rev. P. Vis is our president, so consequently he conducts all our meetings. We have benefited much by our Bible discussions following the Bible Study in Beacon Lights. Our meetings are usually brought to a close by a short program consisting of a Bible Quiz, an oral report and a vocal number. So far our Bible Quizzes have met with favorable response and our oral reports and vocal numbers have provided us with beneficial entertainment.”

The report also speaks of four boys in the Army and three more to go soon. The society corresponds with them weekly. Our thoughts, fears and prayers are often with them and for them.

Orange City, Iowa, has the following news: Our president is the Rev. Blankespoor. We are now studying the Beacon Lights which we find very interesting. This Bible discussion and the singing of a few Psalter numbers fills our time before recess.

After recess, which is about five minutes, we continue with our question box and essays, in which every member cooperates.

Our society gathers every other week, and we hope we may continue in the future, and that it may be to the honor and glory of our heavenly Father.

The following is from Oskaloosa, Iowa. This is perhaps one of the least heard of societies, but not necessarily the least active. The report reads: We meet every Sunday evening. At present we have about sixteen members. Due to the gas rationing the society meetings are combined with the catechism. The report further says: Three of the members of the Oskaloosa society are in the army. They are. Elmer Rijken, Bob Kelderman and Dick Brink. There are others in the service from the congregation: Henry Van Weelden, Henry Vroeg and Ralph Kempenaar. Another item of interest is: At a recent meeting it was decided to purchase two dozen new Psalters for use in the church. We also have a committee appointed to buy an additional piano, as we desire to have one in the basement of the church too. All members of the society are required to write the boys in the service — which this correspondent hopes they are doing faithfully.

The society in Pella meets every Sunday evening. The activities in Pella follow the general pattern of activities as reported above. The Beacon Lights as a paper is enjoyed very much. A word of appreciation from this correspondent to the personnel in charge!
Current Events

BY REV. H. DE WOLF

Manhattan, Montana

Progress of the War

According to latest reports the war seems to be lining up in favor of the Allies on all fronts. The Russians are steadily pushing the Germans back, and the Allies are holding their ground in North Africa. The Japs also seem to be getting the worst of it in the Solomons at the present. Now and then we hear of activity in the Burma sector, but it is apparent that there is no major drive there as yet.

The element of surprise has played a major role in this war. And since both the Japs and Germans are adept at springing the unexpected, we must be ready for almost anything. Already we have been warned of impending submarine warfare on the part of the Germans on a greatly increased scale. Germany is producing many Subs for the purpose of attacking the Allies life-line to Africa; that seems to be her strongest and most effective weapon. Even at present many cargo ships are being sunk. The fact that we do not hear as much of Allied losses at present does not mean there are none, or that they have been decreased.

We should also understand that the clearing of all Russian and African territory of Axis troops, does not mean that the war will soon be over. It is undoubtedly a big step in that direction because it will allow the Allies to concentrate upon Germany proper as well as German held territory. It will bring the war much closer home as far as the Germans are concerned and it will probably also have quite a psychological effect on the German people since they have been made to understand that they have nothing to fear in the way of being bombed or invaded. They have been told that Berlin is inaccessible either by land or by air. By this time they know better, and therefore any threat of invasion will have a tremendous effect upon them in this war of nerves. However, we must not forget that Germany will not be idle and will also take all possible precautions against such an invasion. And, of course, after Germany is conquer-
ed there still remains the Jap to be taken care of and if what we have heard about the Jap is true, he will fight to the last ditch.

**Enlistment**

It isn't our purpose at this time to write about this subject. Since our department covers anything in the line of current events, we take the liberty to suggest the above-mentioned subject as a topic for debate in our open forum. The reason we make this suggestion is mainly due to the fact that we have noticed very little activity in that department, as was also stated in the last issue. On the other hand, we are of the opinion that the subject allows room for debate; at least we are all aware of the fact that there are some who condemn the practice, and again others who justify it. We were told in our Church News, some time ago, that a certain speaker had strongly condemned the practice but when we read his address, we found only a single statement to that effect.

Many of our boys have enlisted in the past, and there are undoubtedly some who are thinking about it (if enlisting is still permitted). Couldn't we get their point of view? And those who are contrary minded could express their opinion also.

**Wishful Thinking**

In reading various church periodicals one often comes across a statement that will express the wish as well as the possibility of a lasting peace after this present conflict is ended. We find something on this order in the Banner of Jan. 15, 1943. “The World Today.” The writer concludes his article on “Are We Fighting for This?” with the following words, “The men who are sent to the Peace Conference must be real Americans. And if at all possible, they ought to be real Christians, who will try to give the world a peace which is based upon the Word of God.”

We call that wishful thinking.

It is even worse than that because it is deceptive. It deceives the people of God and undermines their religion, while at the same time it indicates just how far the Christian Reformed Church has drifted away from the truth. We do not have the space to enlarge upon the fact but it seems to me that anyone can see that such a statement presents all kinds of impossibilities and contradictions. If the men who are sent to the Peace Conference are real Americans, it speaks for itself that they will not be real Christians. History and the Word of God both plainly teach that the real Christian has no voice in the affairs of this world, and, we may safely say, never will have. Still, the writer presents such a possibility. This
is entirely in harmony with the "Back to God" movement in that Church which has as its purpose the impossible task of bringing America back to God. Only when America has first been brought back to God can it be expected that the men who are sent to the Peace Conference will be real Christians.

We claim that such a thing is impossible and that the Church which attempts such a Scriptural impossibility is missing its calling. It has lost its distinctive character.

Even so, should that be possible (granted for the sake of argument), it is still a far cry from the other impossible wish that is expressed in "To give the world a peace which is based upon the Word of God."

Don't be deceived by such dangerous wishful thinking.

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**To our Boys in Service**

**BY REV. A. CAMMENGA**  Hull, Iowa

Dear Fellows:

I can imagine your surprise as you grapple through Beacon Light's mail pouch and finally pull out my letter. I can hear some of you say: "Of all people writing us, even a minister in Iowa!" and still others are saying: "Who is he anyway?" since many of you, especially those from our Eastern Churches, I am a total stranger. But don't think I wasn't surprised when my mail contained a letter from our editorial staff requesting me to write this month's letter to and boys in service. I've been wondering what happened to Rev. Hoeksema, he being your regular writer; but I figured that this time they want to shift from the city to a country parson, and thus I think the lot fell on me.

Out our way we often think of you fellows, too, since many of the boys of our Churches in this dis-
BEACON LIGHTS

strict have also left for the service. Their absence naturally reminds us of all the boys of our Churches now in arms. After all, you know we folks from the Protestant Reformed Churches feel like one big family no matter which State claims our nativity. I think the fact that we are small, compared to other denominations, makes us huddle together more than usual. On the other hand, we young "Protestants" have something which is distinctively ours and we like to talk about it.

Possibly if one of our buddies reads this they will say: "There you go again, that is just because you think your Church is it!" But that isn’t it, "fellas." It is not what we are, it’s what we have that counts. And we can assure each other that we have a doctrine which has not only proved to be a great comfort, but the only comfort. especially in times such as these.

Really, isn’t the thought of God’s Sovereignty a great comfort? My, how comforting to think as you go from place to place, and possibly from battle to battle, that it isn’t mere military strategy, but the guiding hand of God! To think that was all planned for you even before you were born is marvelous, but how much more wonderful to think that in His love and wisdom God planned it for you as the way to glory—heaven’s glory. You know, if a man keeps on thinking deeper and deeper into these things then you really haven’t been called to war by your country, but God called you. Then, as I keep meditating on these things. I must finally conclude: if then God called you, which He certainly did, then it would not even be good for you to be home with us now. Since it is God who has brought you from your home to camp. and who, as we know, does all things well, I can only say: "Boys, wherever you are, you’re in the best place because you’re in God’s place".

No doubt it is often difficult for you to look at it in this way, and (between you and me) I find it a struggle in my own life; but by grace we conquer and in faith we know it to be true. Then as I look out of my window tonight over the plains. wondering where you are, and I see the silvery moon and twinkling stars illuminating the entire plain. I know they also shine on you and it gives me peace; for so, too, the same God that watches over us at home watches o’er you somewhere . . . . over there.

I have a lot more I’d like to write but my paper is filled. And so, "fellas", until the next time, goodbye. and God be with you and may His blessings be upon you all.

Your Friend and Comrade in Christ,
Rev. A. Cammenga.
It was the morning after Christmas. All during the night the snow had fallen, so that a deep, warm blanket of white covered the earth. The roads were blocked and no traffic was noticeable on the highway running into the small town where the village minister dwelt in the comfortable manse beside the church. On this particular morning there was not the usual hustling of the children to be on time at school. There was the lull in the atmosphere which is present after the tension of busy activities.

Around the breakfast table, which had been covered with hot, steaming corn-muffins, sat the pastor with his family. The conversation turned toward the happenings of the evening before. Joyce, the eldest of the children had taken part in the "play", one of the numbers on the program. Arlene, who followed her in age, had sung in the trio, and Junior's part had been to carry a large letter "C" in the exercise.

"Well, daddy", inquired Joyce, "what did you think of our program? Wasn't it grand? Miss Jones, our teacher, said we all had performed our part so well." she continued.

Not wishing to disappoint the child, the pastor said: "I cannot answer all your questions at once and in the same manner. I can say in a general way that the program was worked out well, the music was fine and the singing fitted well with it. But I do have a question in mind as to the appropriateness of the "play" in which you took a part. Joyce. Was it appropriate for the occasion? You must know children, that when I was a child, we also had Christmas programs, but that there was no "plays" in them. Our programs were comprised of recitations of poems speaking of the birth of Christ, the reciting of Scripture passages, and singing of songs fit for the occasion. Not only did I find your play inappropriate, but I have a rather deep aversion to all "plays".

"It may be", volunteered Arlene, "that you are just old fashioned in your ideas, daddy. Isn't it true that we must live in our times. But then I couldn't exactly see either what the play 'Golden Gifts' had to do with Christmas. Joyce told us in the "play" about a certain legend connected with "Golden Gifts". Three gifts had to be given to the king each Christmas season. And the moral was, that
we should give gifts to those who are in need and then we give them to the King. If I understand correctly, she quoted a Scripture passage from the Bible found in Matt. 25:34-36. I’ll get my Bible and read this passage,” continued Arlene. She took the Bible from its place on the shelf and read as follows. “Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in. . . .” “Now this has nothing directly to do with the celebration at Christmas” said Arlene. “Is that your objection”? Before the minister could reply, Junior blurted out. “I liked that play! We kids all got a big kick out of it! Joyce sure can act her part! I know that a lot of people thought she did just fine! Some of those recitations are so “dry”! And what’s wrong with a “play” anyway? In Sunday School I learnt that it was wrong to swear, and that we may steal and be disobedient to our parents and teachers and the police-man on the street-corner, but it doesn’t say in the Bible that we aren’t allowed to have a “play”, does it? I didn’t hear Joyce say any bad words. She didn’t say ‘O, Gee’, or anything like that, did she?”

At this point the minister’s wife, who all the while had listened quietly, spoke and said: “But father, didn’t you sometime ago have a sermon, (I believe it was on Prayer-day) on I Timothy 4:4, 5 where we read: “Every creature of God is good and nothing to be refused if it be received with thanksgiving. For it is sanctified by the Word of God and prayer.” I don’t remember your whole sermon, but it seems to me that the point you stressed was that whatever God made, whatever is His handwork is “good”. That indeed the sinner does not sanctify these gifts in prayer, but that is all the more reason for us to use them in God’s service. That we must have a positive service of God, was also emphasized.

“Now is it not the logical thing” she continued. “also to ask whether “plays” belong to the “good creature” that God has made and must be sanctified? To be sure, I also remember the time that our programs were characterized by more simplicity: pageants, plays, drills
were unheard of on the Christmas programs. But does this say that it is wrong to have them now. There also was a time when congregational singing was not accompanied by an organ. The organ is used in the theater too, but that doesn’t prevent us from using it. And so there are many other things such as the radio and automobile. Evil is not in the things, but in the sinful heart of man. And so if “plays” can serve a good purpose in being used to bring home the great truths of life and of the Bible, should they not be used and do we not neglect to use some of the facilities of God in the propagation of the Word, by not employing them more than we do?”

“It seems”, said the minister, “that I’m standing all by myself in this question. And I notice that there are plenty of arguments that can be brought in support of the “play” in the programs.

“I notice that Joyce is not speaking much. She is wise for she is involved in the question. But I would like to say something in answer to the remarks of all the others.

“Arlene suggested that possibly my aversion to “plays” was due to my being old fashioned in my ideas and tastes. I would like to know what you mean with old fashioned. How would one determine which is “old” and which is “new”. And even if this is shown does that ans-
wer the question of the right and wrong of the matter? If people have different ideas today than they had years ago, how are we to determine which is right? What would you say, Arlene?

Without waiting for her to answer the minister continued, “Junior spoke of the programs as being dry without “plays”. Is this really true? It may be that there is not much humor and entertainment in the more simple programs, but is it therefore dry? Would all people agree with you Junior that this is the case, or do those who long for entertainment and fun speak after this manner? To have a good time is it necessary to have silly comedy?

“As to your second remark, Junior, that we don’t read in the Bible that we may not have “plays”, but that you do read that we may not swear and steal, as your Sunday School teacher taught you, I would say that you should always remember that there are many questions in life that cannot be answered by merely quoting the Bible. And thus it is also with this question.”

“Well, that is exactly my point” said the mother. “I therefore asked the question whether every creature of God is good, and is nothing to be refused when used with thanksgiving. Do plays also fall in the class of the “good creature”?

“To be perfectly frank, mother” the minister answered “I must con-
cede that you have a point in your argument which is worthy of serious consideration. But we should not jump at conclusions. The question you ask is quite a bit more involved than what is commonly supposed. This is also quite apparent from the discussion of this question in the various church papers. And I fear that if we would go into the question a great many difficult questions will arise, and this discussion may prove too involved for you children to understand. But for your sake, mother. I'll attempt to answer this question somewhat.

"First of all, we should remember there is a difference between the creature, such as food, marriage, musical instruments and those things which are the product of man's imagination — sometimes called "creative-thinking". The question is not as simple as we have in the following reasoning.

1. Every creature of God is good. 2. "Plays" are creature. 3. Hence: Plays are good. And that seems to be your reasoning, mother.

"Further, it should not be forgotten that the Truth of God is conveyed by the Word even in the play. At best a play can suggest to the mind and possibly illustrate a certain situation, but the Truth is spiritual and can only be conveyed by the symbols of the Word. Thought can be apprehended only by the spiritual mind. Imitation of the scene at Bethlehem is not the scene. And think of the very little that the Bible tells us of the actual persons present. It in no way describes their appearances. It merely tells us the news of what God has done, and describes the inner state of the joy and faith of recipients of this revelation. This scene can never again be reenacted. Time does not allow this. And every attempt must fail. It can never be more than imitation. In keeping with this deep truth and the simplicity of the Scripture narrative, our fathers have insisted on simplicity of form and accuracy of the spoken word in our Christmas programs.

"Granted in the abstract that the "play" is a means of conveying truth (which I doubt very much) it is an exceedingly difficult form of teaching to control. This is possibly the reason why "plays" have so very little to do with the actual birth of Christ, as was also the case with the play "Golden Gifts" in which you took a part, Joyce. I may not have answered every question in your mind, but at least I've given you the reason for my aversion to plays on the Christmas Program."

After having read the record in Luke 2 of the birth of Christ and giving thanks to God for the great Gift of His Son, each left the table for their favorite pursuits of the day.

— 19 —
The Cares and Worries of this World

BY HENRIETTA BLANKESPOOR — HULL, IOWA

Often these are uppermost in our mind: especially in this world of war. We worry about the outcome of the war, about the effects of war at home, about the return of our boys, and many other questions and problems of like nature. If we would only look at all these problems in the light of God's Word we would realize how foolish our worries are. Should we, little insignificant creatures, question the things which our great God is doing? Does anything happen without His divine will?

How often our heart is like the one pictured in the parable of the sower where the seed fell among the thorns: “And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the Word, and it becometh unfruitful” (Mark 4:19). Certainly, as Christians it should be our striving to walk by faith and have our eye fixed upon things heavenly. In Luke 12:34, Jesus tells us that our treasures must be in heaven and where our treasure is there will our heart be also. But are we not often earthly-minded instead? Even while we sit in church and are taught concerning the heavenly things our mind often wanders back to the things of this world. No doubt we all have experienced it that if we try to recall what we heard in church on Sunday, or were taught in catechism we find that we can recollect so very little, much to our shame!

What other reason can there be for these things than the cares and worries of this world? In a mind filled with the things of the world there can be no room for spiritual things.

But what about immediately after the church services? With shame we must admit that even before we have left the church building the subject of our conversations is nothing but that of the world. Would it not be far more beneficial to discuss the sermon and tell one another what impression it made upon our heart and soul? We, who are Christian young people, would do well by bringing into practice the words of Jesus: “Seek ye first the Kingdom of Heaven”, then, too, and only then, will we receive the promise: “And all these things shall be added unto you” (Matt. 6:33).

With respect to our Young People's Society it should be borne in mind that this Society is not for the satisfaction of carnal desires. We should attend the meetings with no other object in mind than to learn from God's Word so that
BEACON LIGHTS

we can better speak of and sing His praises. May God give us grace to make the best use of all these opportunities that it may not be said of us: “the thorns grew up and choked the seed and it bore no fruit”. Prayerfully we must watch and be faithful in our duties, living as those who seek the city which has foundations.

Entertainment for the Boys in Service

BY DICK DYKSTRA — HULL, IOWA

An article in a recent local newspaper stated: “Tom Archer, a well-known dance-hall operator, has purchased the historic amusement center for the purpose of providing entertainment for Service Men of this community. Several nationally known dance bands and orchestras have been placed under contract for appearance here. Mr. Archer said: “I am sure that the people do not yet fully realize what a demand for wholesome entertainment, especially on Saturday nights will come from the nearby location of such a large number of Service Men.” He also said: “Saturday night is the big night, and we are planning to provide big entertainment on that night.”

A few months ago we heard much of the extensive U. S. O. campaign, asking for funds to provide entertainment for the soldiers. Do you know what kind of entertainment this organization provides? It provides the kind of entertainment the Church is so opposed to, preferably dances.

One soldier boy wrote his folks: “The only religious service held in this camp is a short half-hour service on Sunday morning, which consists of about twenty minutes of singing, a ten minute speech by the camp Chaplain and a short prayer. This is held in the new U. S. O. hall. On Saturday nights the U. S. O. holds a large dance in the hall, not a very nice contrast, is it?”

Indeed it is not a very nice contrast. But it does show the way of religion today: (half-hearted-devotion-people trying to serve God and the world at the same time). The Bible plainly teaches that man attempting to serve both God and man will find himself cast into outer darkness in the day of eternal judgments. Christ taught that man must either serve God alone or perish. Solomon said: “The fear of the Lord is the beginning of wisdom”.

God grant that we may pray for our boys in Service that He may give them wisdom, strength and courage to walk in His way and to the glory of His holy name.
BIBLE STUDY

BY REV. P. DE BOER

Holland, Michigan

Outline XVIII

MOSES HID BY FAITH

2nd week of February

Heb. 11:23—By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment.

Compare Exodus 1 and 2: 1-10. Moses is one of the most illustrious figures of the Old Testament, and in several respects the greatest of them all. For Moses was the Mediator of the Old Covenant, called and qualified of God to deliver his people out of the house of bondage, and as such a type of Christ. Because Moses was such an outstanding hero of faith, the Holy Spirit in this chapter mentions several instances of his victorious faith. However, the present passage does not speak of Moses' faith but rather of his parents' faith.

A Dark Hour

After the death of Jacob and Joseph the promise of God that the seed of Abraham should become a multitude entered upon a very rapid fulfillment. We have the testimony of Scripture that Israel was fruitful and increased abundantly, and multiplied, and waxed exceedingly mighty, and the land was filled with them. The seventy souls of Jacob had increased miraculously by the power of God's blessing, and when Israel left Egypt in the exodus Israel must have counted some two or three million souls. It was this very fact of the fulfillment of God's promise of seed that brought upon the people the terrors of persecution. Exodus tells us that a Pharaoh arose who knew not Joseph. Does that mean he had never heard of him, or does it mean that a new political dynasty came into power with new ideas and methods of its own? Undoubtedly the latter.

At any rate the new Pharaoh was fearful that Israel might at some opportune moment rebel, and therefore inaugurated a policy of rigid
control intended to exterminate God's people from the earth. Unknowingly, but nonetheless really. Pharaoh was the tool of Satan whose purpose was to destroy the seed from which the Christ should come.

The measures of control and extirpation were horrible and cruel. First the monarch imposed upon them hard labor, labor intended to break their constitutional powers of resistance. The more he afflicted them, however, the more they multiplied and grew under God's blessing. Then, the cruel tyrant ordered the midwives Shiphrah and Puah (undoubtedly heads of a Hebrew organization of midwifery) to put to death the male children at birth. The midwives feared God and arranged to come late at the births, and God remarkably strengthened the Hebrew women so they needed no assistance. At any rate also this measure failed. Finally, the God-hating Pharaoh, hardened still more in his wickedness, gave charge to his own people to hurl all newborn babes of the Hebrews into the river. Very likely there were spies everywhere. Seemingly this measure was more successful, at least for a time, and the Hebrews had a very difficult time of it.

Very likely he was born when the last measure of extermination was carried out in all its force and gruesomeness. We believe we have every right to say that Moses was born in what was exactly the most fearful hour of this horrible policy of extirpation. The commandment of the king could not have been enforced for very long, for then the Israelites would have been exterminated. Perhaps the measure was too cruel, and became a dead letter law. Neither could the commandment have been in force very long before Moses' birth, since Aaron was three years old and his parents do not seem to have had any trouble with him. In view of this it seems fair to conclude that Moses was born in the very time when the commandment was executed in its full force. It was the hour in which maternal love was not strong enough to protect the offspring, a time in which the flesh would be inclined to say, Blessed be those that bare not. It was an hour when only faith could cause one to stand. Yes, even faith needed support, the support of a special sign as we gather from the special mark God gave Moses to encourage the faith of his parents.

A Bold Faith

The passage says that Moses' parents hid him because they saw that he was a proper child. That he was a "proper child" simply
means the he was extraordinarily beautiful. Thus it is in Genesis 2:2 thus also in Acts 7:20. Yet we may not take this as mere natural beauty that attracted Amram and Jochebed, the parents of Moses. In Acts 7:20 the Greek has an expression which literally translated means “comely unto God.” It was also “by faith” that the parents recognized this beauty. Perhaps Moses' parents had prayed to God in regard to the unborn babe, asking God what they must do with their babe when it would be born. When the babe was born they by faith understood its beauty to be a divine injunction to shield and spare the child. Of course, the expression cannot mean that they understood that this child would be the mediator: but it does mean that they could not suppress the questioning attitude. Who knows but this might be the mediator who is to deliver. By faith it was that they also hid him. That it was necessary to hide a babe even within the very confines of one's own home shows how terrible the persecution was. Had it not been for faith, even parental love would not have enabled them to seek to shield the babe.

By faith they did not fear the king's commandment—so the text goes on to say. Very likely the king had made the hiding of children a crime to be severely punished, punishable most likely by death. Undoubtedly had Moses' parents been discovered they would have paid for their deed with their own lives, and perhaps the measures of terrible retaliation taken upon the Hebrews in general. Yet Moses' parents did not fear for themselves. They were ready to risk their lives because God’s commandment demanded it. It was because their faith and trust was in the Sovereign and Faithful God. Neither must we imagine that after the first three months they did resolve to expose the infant as if their faith then weakened. It was simply that they could no longer hide the infant. Perhaps his cries were too loud to be smothered in the home, perhaps the neighbors reported their deed fearful for what might happen to them if they did not report it. At any rate, to keep the child longer in the home would only risk the child's life, and so Moses' mother made the ark of bulrushes and entrusted the child to God's care entirely. Also this act was surely an act of faith, of the fear of God.

*Its Blessed Outcome*

Faith is never disappointed in the outcome. Moses' parents did not know the why's and wherefore's of all this—they simply obeyed God's guidings. And faith is always justified in the end. It was God's purpose that the Deliverer should be prepared naturally
for his work, also at Pharaoh's court. Hence also this strange history. But their faith was justified.

QUESTIONS: How many brothers and sisters did Moses have, and what were their names and ages in relation to Moses? Mention other Old Testament instances where the Satanic attempt was made to destroy the seed from which the Christ was to be born. Today in view of the terrible warfare that rages in the world it is stated by some that parents perpetrate a crime when they bring children into such a world—what is your opinion of this in view of Israel's multiplication in Egypt? For there is conflict between God's commandment and the magistrate's commandment, which must the Christian absolutely follow? Prove your point from the case of Moses' parents. Does the present day persecution of the Jew on the European continent have the same significance for the church of the New Testament as it did in the Old Testament—in what light must we view this persecution of today?

Outline XIX
MOSES' CHOICE
3rd week of February

Heb. 11: 24-26 — By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.

Compare also Acts 7: 21-23.

This passage deals with Moses' own faith. Not only his parents believed, also Moses did. It is not enough to have parents that believe, their faith must also be ours in a very real and vital sense. Thus it also is in the case of the true children of the covenant. Note also that faith must reveal itself in actions. The faith of Moses' parents was not a dead faith, a faith without works, but a faith in which they hid their infant son. So too it is with Moses. When he was grown his faith revealed itself in his choice. Moses' Choice is the subject of this passage.

The time of the Choice

In regard to Moses we must remember two things: 1. That he was the son of Pharaoh's daughter. Josephus, the ancient Jewish writer, says that Moses had actually been adopted by Pharaoh's only daughter, that he was her only son, and therefore in line to become Pharaoh. It is evident from Acts 7 that Moses was reared and educated in all the wisdom of the Egyptians, who were in that day one of the most advanced nations of the world in the field of human learning and culture. 2. That he was nonetheless a child of the covenant. Moses was of the
seed of Abraham, and undoubtedly bore the very sign of circumcision of that covenant on his body. Surely, his childhood nurse—his very own mother—had instructed him in the things of the Lord. You cannot conceive of Moses' choice by faith unless you presuppose that he was well acquainted with the things of God and Israel. Perhaps, even as he grew older he was allowed to go down from the court to Goshen and visit his mother, who surely did not neglect to instruct him in the things of God. Besides, Moses was a true child of the covenant, in whose heart were the operations of the regenerating Spirit of God.

When he was grown, he made the choice of which the text speaks. His final and definite choice to break with his present position and go to the side of the hated Hebrews was not the decision of a child. He was a mature man of forty years of age. Perhaps "when he was grown" refers also to spiritual maturity; at least when Moses made his choice he was spiritually mature. Naturally we must not conceive of it that Moses had never thought of this step before, that suddenly he decided this without any forethought. On the contrary his decision must have developed gradually, and ripened. At the age of forty he took the final step from which there was no return. He informed Pharaoh's daughter that he refused any longer to be her son, he rejected all that it implied, and broke with the royal court forever.

Must not also all God's covenant children when they come to years of maturity and discretion come to a rather definite choice or decision? Must they not by an act of confession give a very definite expression to their choice? Will not the true children of the covenant do so, not only because God commands it, but also because they cannot do other than testify of their own particular faith?

**The Alternatives**

To choose, one must choose between two alternatives. The alternatives in Moses' case were very clear to him. On the one hand he could, objectively considered, remain in his present position. He could choose the part of Egypt. That would mean the possession and enjoyment of the treasures of Egypt. And Egypt was the world power of that day, rich and glorious. Perhaps as the son of Pharaoh's daughter he might some day have been the monarch of that world power. The world and its riches and honor lay, so to speak, at his feet. They could be had for the asking; more correctly, they were his already as the son of Pharaoh's daughter. From a spiritual viewpoint the text calls these things "the pleasures of sin." And
correctly so, for to enjoy them Moses would have to deny God and his own people. He would need to take a stand against Israel and choose the part of the oppressor. They would be the pleasures of sin. And these are only “for a season.” At best they last only for the span of this life.

On the other hand Moses could also refuse to be called a son of Pharaoh’s daughter and choose the lot of the people of God. In that case he must renounce Egypt and its sin, he must turn away from it and leave it behind. What he would receive would be “to suffer affliction with the people of God.” God’s people were then afflicted and tormented, grievously so. They had been promised a land as an inheritance, but they did not possess it, nor was there any apparent indications they would do so. On the contrary, it seemed as though the promise never would be realized. Only afflictions awaited him if he choose their lot. From the Christian viewpoint, and in the light of the New Testament fulfillment, these afflictions are called the “reproach of Christ.” The central promise to Israel was the promise of the Christ: to bring forth this Christ the people were a distinct and separate people. Thus when they were afflicted “the reproach of Christ” was upon them—it was for the Christ’s sake.

But isn’t the choice believers must once and always make throughout the course of the ages principally always between these two alternatives? On the one hand there are the pleasures of sin for a season, which if you pursue you must deny God and His people. On the other hand, if you reject these and choose God and His people, there awaits in this present time “the reproach of Christ.”

The Choice and Its Motive

Moses made a very definite choice. He refused henceforth to be called the son of Pharaoh’s daughter, left the palace and went down to the people of God in their affliction. And vs. 26 says that he esteemed the reproach of Christ greater riches than the treasures of Egypt. He weighed them in the balance, and Egypt’s treasures were but evanescent and vain—the reproach of Christ was great riches. That estimation was “by faith.” By faith he realized the true character of what Egypt offered. by faith he saw that Israel was rich in its God. By faith therefore also he saw into the distant future—to the recompense of the reward. He looked away from Egypt, from the afflictions as such to the heavenly reward of grace that God bestows upon His faithful servants.

And isn’t it still true today that only by faith we can see the two alternatives, properly evaluate
them and come to the conclusion that the way of the cross and self-denial, the reproach of Christ, is the only true riches? Isn't it true that only by faith one can pass up the present and look away to the heavenly glory and reward that God bestows upon the faithful? Without faith it is surely impossible.

QUESTIONS: How did Moses learn to know about God, His people, His promises and covenant? Must we still choose whom we shall serve? How can one make this choice of Moses? At what age should one make confession of faith?

Outline XX
MOSES BY FAITH FORSAKING EGYPT
4th week of February

Heb. 11:27 — By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing him who is invisible.

Compare Exodus 2:11-15.

True faith not only sets its foot upon the God-approved way, but it also walks therein. Moses not only made a good choice, but he also continued to persevere in it. We must not only choose once, we must continue to make the good choice. And the true believer will, for the God who begins a good work also continues it. That does not mean that the Christian may not fall into sin, but it means that he does not continue in it.

A Necessary Flight

To what historical incident does the text of Heb. 11 refer? Which event does the sacred writer have in mind when he speaks of Moses fleeing from Egypt, not fearing the wrath of the king? This question has troubled expositors, and perhaps will continue to divide those that seriously think into the text. There are two possibilities. The first is that the flight spoken of refers to Moses' flight from Egypt after his murder of the Egyptian was known and Pharaoh sought to slay him. The main difficulty in this case is that Exodus 2:14 says "Moses feared" while this passage of Heb. 11 says "not fearing the wrath of the king." Because of this apparent contradiction various interpreters reject this as the instance to which the writer of Hebrews refers and take the text to refer to Moses departure with Israel in the night of the very exodus and Egypt's first-born were slain and Pharaoh ordered them to be gone. I leave the decision for your discussion. To the second explanation, however, notice the following objections: (1) The chronological order of events so consistently maintained throughout the chapter is broken, and the Passover which took place before they went out is mentioned after it. (2) The passage says "he", i.e. Moses, went out and not "they" i.e. Israel. (3) In the night Israel
went out, the king commanded it and there was then no wrath of the king to fear, at least not at the moment—and why should the verse then say “not fearing the wrath of the king”. I am inclined to still favor the first explanation and refer this text to Moses' personal flight from Egypt. How I would explain the apparent conflict I will suggest later.

Taking the passage as referring to Moses' flight, it is evident that Moses had gone down to visit the Israelites with the intention of delivering Israel now. He had not yet been called, he acted only upon his inward desire. He expected Israel to recognize him, and to stand by him. But the whole attempt to deliver Israel (as Acts 7:25 implies it was) ended in utter failure and confusion for Moses. The Hebrews themselves informed the enemy of Moses' murder of the Egyptian, and Moses had to flee the land for his life. This attempt of Moses to set himself up as mediator without being called was Jacob-like. It was not God's time as yet, and it ended in confusion for Moses. He had to flee as a murderer sought by the state for his crime.

A Fearless Departure

Apparently there is a serious conflict between what we read here of Moses not fearing the king and what we read in Ex. that Moses feared and therefore fled, if we refer this flight to Moses' first departure. Of course, there are no real conflicts in Scripture. We believe the conflict can be solved without referring the passage to the exodus of all Israel. To use an example, a Christian can be said to fear death in one sense while in another he does not. From the viewpoint of bodily pain and agony who does not fear death? Yet from a spiritual viewpoint a Christian may greet the king of terrors without fear, knowing that the enemy is overcome and that death is now the passage to glory. Note too that Ex. 2:14 does not say that Moses feared Pharaoh's wrath, it simply says “And Moses feared, and said, Surely this thing is known.” And then in vs. 15 you read that when Pharaoh heard it and sought to slay Moses. Moses fled from the face of Pharaoh and went to the land of Midian. Moses feared for his life in the sense that he knew death was imminent if he did not escape, but Moses did not fear Pharaoh's wrath in the spiritual sense. If he had feared Pharaoh's wrath he would have gone back to the king. apologized and assumed his old position as Pharaoh's daughter's son. He could have reasoned that the long arm of Egypt's justice will reach me even if I flee. and Israel now has shown its unworthiness of my efforts and renounced me, so the
best thing to do will be to return to Pharaoh and ask forgiveness and restoration. Had Moses done the latter, Pharaoh would not have bothered about the life of one more or less Egyptian—what did life mean to this cruel tyrant anyway? Had Moses done that he would not have feared God, but have succumbed to his fear of Pharaoh. But now Moses made no efforts toward reconciliation, he persisted in his choice and his present situation did not cause him to repent of his former choice. It was faith that he still refused to be called Pharaoh's daughter's son, and fled Egypt instead.

A Blessed Endurance

The text itself seems to imply the above explanation, for it says, "he endured, as seeing him who is invisible." In this dark hour of Moses' life when it had gone from bad to worse, and all seemed lost in hopeless confusion. Moses endured. He continued to believe, he stood steadfast and strong in his choice. Egypt was against him, now more than ever; Israel also was not ready for him, and had renounced him. There was nought but flight possible if he would persist in his choice. He endured, i.e. negatively, he did not become unfaithful and renounce the way of faith: positively, he was convinced that the cause of the Lord would prevail. He clave to the Invisible God, convinced that God's promise would be fulfilled.

QUESTIONS: To which event in Moses' life does this passage to your mind refer? Why do you choose that event and believe it fits the text? Was Moses afraid? In what sense is it true that he did not fear the king's wrath? What does it mean to endure?

Outline XXI

MOSES BY FAITH KEEPING THE PASSOVER

1st week of March

Heb. 11:28 — Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Compare Exodus 12.

The Christian should do three things: he should choose the things of God. he should endure trials, he should keep by faith God's sacraments. The faithful Christian surely will not only take his stand for God and His people, but he will persevere therein, and in obedience to God's command also keep (in the New Testament) the Lord's Supper.

The Passover

Long years had passed since Moses fled from Egypt. Forty years he had been in Midian when the Lord called him. Now Moses was unwilling to go to Egypt to deliver Israel, now he realized his own inability. But now was God's time, and upon God's insistence
Moses went in the strength of the Lord. And when Pharaoh hardened his heart as God had foretold and foreordained God sent the terrible plagues upon Egypt. Nine had already come, only the last great plague of the destruction of Egypt’s first-born remained. Now the Lord commanded Moses to institute the passover. Israel was to take for itself lambs of a year old, perfect animals, slay them and strike the blood upon the lintel and doorposts of their houses. The lamb was to be roasted entire, and on the night of redemption each house was to stand ready to go forth and standing to eat of the lamb. This Passover was to be kept as a memorial throughout their generations, to commemorate the great deliverance the Lord wrought. Israel must know that the Lord alone redeemed them and commemorate that. It must understand that not its own merits but the blood of atonement that pointed to Christ spared them in that awful night and separated them from the awful wrath that came upon Egypt.

By Faith Moses Kept It

The world “kept” means “made”, “instituted” rather than “kept”, and therefore the passage speaks of Moses’ part in it rather than of Israel’s observance. It was Moses the Mediator of the Old Covenant who by faith instituted this memorial for Israel to observe that night before the very redemption had yet taken place. That Moses did so was faith. Certainly deliverance did not yet appear to be at hand. The nine plagues had not broken Pharaoh’s will or resistance, they had only hardened him the more. After the last one Pharaoh had sent Moses out in great anger, assuring him that he would never receive him in his presence again. Pharaoh was determined not to let the people go, now more than ever before. But God said to Moses that the time of redemption was there. God said the angel of death would come. God said that where the lamb’s blood was the angel would pass by. God said the people should be prepared to go, God said Israel in this night would go forth once for all. In this hour when it appeared so little like it, when it seemed nothing would break Pharaoh’s indomitable will, Moses believed what the Lord said, and commanded Israel accordingly. That was faith, and faith alone.

Significance For Today

In the stead of the Passover Christ in the night when he was about to accomplish the great redemption of which Israel’s redemption was but a type instituted the Lord’s supper, with the command, Do this in remembrance of me. Paul calls Christ our Passover. He is the lamb of God that taketh away the sin of the world.

We are called to keep this New
Testament memorial. We must do it, and no excuses for not partaking of the Lord’s Supper are valid. Sometimes people say, I’m not reconciled. I’m not ready to forsake the world, it isn’t so important etc. What do you think of these excuses? Are they valid before God? On the other hand can one properly and truly celebrate the Lord’s Supper without faith?

QUESTIONS: Why was the Lamb of the Passover to be a lamb of a year old and without blemish? What does the “sprinkling of the blood” refer to? Prove that the Lord’s Supper came in the place of the Passover. The Passover was a sacrifice, is the Lord’s Supper also to be a sacrifice? What does it mean to keep the Lord’s Supper by faith? Is it possible to partake unworthily, and if so when and how?

SERVICEMEN’S SUBSCRIPTION FUND

According to our records, 132 Young Men from Prot. Ref. homes are now serving in the Army and Navy. Our boys are stationed in 28 different States. 20 boys are across and 3 are in Hawaii. California leads the States in the number of our Servicemen, having 28 of them stationed within her borders. Texas is next with 11, and the State of Washington follows with 8. 6 boys are at present stationed in both Illinois and Oregon and 5 in each of the States of Virginia, Arkansas, Louisiana, and Oklahoma. Kansas, Florida and Kentucky each have 3 and South Carolina; Colorado, North Carolina Alabama and the State of New York each have two of our men. Michigan, Georgia, Pennsylvania, Mississippi, South Dakota, Maryland, Ohio, Wisconsin, Missouri, New Jersey, and Tennessee have each claimed one. If any young men would like to know the names of those in the same State, who are perhaps in the same or neighboring camps, we will be pleased to give them this information.

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SERVICE MEN!! — WRITE US A LETTER!!

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