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Beacon Lights is published by the Protestant Reformed Young People’s Federation, 706 Franklin St., S. E., Grand Rapids, Michigan.

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Beacon Lights is published Monthly except July and September.

Subscription Price $1.25 per year.

Entered as 2nd Class Mail at Grand Rapids, Mich.

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The question has often been asked why it is that so many young men who in their youth were brought up in the church, after entering careers in the fields of the sciences, such as medicine, chemistry, and physics, deny the very existence of God, becoming the rankest of atheists. In the light of this tendency is it not dangerous for any Christian young man to seek a career in any of these fields? Is not the reason for this departure from the faith to be found in the antichristian character of science itself? Or must we look elsewhere for the reason, and is a Christian scientist really a possibility?

In answer to the questions I would like to point out that there are many scientists who remain sincere Christians even though they are also physicians, chemists, or physicists. But nevertheless the fact remains that in the field of the sciences more than in most other fields there has been a tendency to drift away from Christianity toward atheism.

The reason for this forsaking of Christian principles is twofold. First, the Christian scientist is usually denounced by the worldly scientists. The applying of his Christian principles in the interpretation of scientific facts is branded as being unscientific. The atheist scientist defines science in such a way that it includes only the mere observation and classification of facts. According to him the true scientist comes into the laboratory without any preconceived notions or beliefs. He draws his conclusions from the facts which he observes, and from these facts alone. He therefore can have no preconceived ideas concerning religion either. If he is to have any religion he must reach it through the observance and classification of scientific facts. In other words the true scientist, according to him, must be an agnostic until such a time as he has collected
and classified sufficient scientific facts to enable him to come to a conclusion regarding the existence and nature of God. This scientific god is, naturally, a man made god, a god which differs from one person to another, a god who usually is nothing more than a mere blind force or an all-prevading spirit. And there are large numbers of scientists who come to the conclusion that there is no God at all.

But are these worldly scientists correct in their definition of science? My answer to this is an unequivocal, "No." The worldly scientists does not even hold to this definition himself. For if he did there could be no science at all. For, is it not true that every scientist holds to the preconceived notion that it is possible for him to gain knowledge? And does he not also believe that it is possible for him to observe and classify facts? The worldly scientist charges the christian with being unscientific because he begins with certain beliefs about God and religion, but at the same time the worldly scientist himself also begins with certain beliefs. The worldly scientist is therefore inconsistent. What he condemns in the christian as being unscientific he himself is guilty of. From this point of view, therefore, a christian scientist is a possibility.

But sad to say the christian scientist is also to a certain extent shunned by the church. People look upon him with a sort of uneasiness. They cannot quite see how he can be a true scientist and yet a true christian also. I have often heard it mentioned that medical men are not very religious. They may belong to some church, but they are usually nothing more than mere nominal members. And I will agree that this is true of by far the greater majority, but we must always remember that true church members are a very small minority in any group, a fact to which our boys in service will certainly testify. But perhaps this fact is more evident here because it is far from easy to be both a christian and a scientist: and, therefore, an unregenerated scientist will not very likely remain in the church. In many other occupations it is much easier for a christian, and there is a greater possibility that an unregenerate man will retain his membership in the church. We certainly must agree that there is a great deal of "dead wood" in even the best church.

And does not some of the blame for the forsaking of the church by the young scientist rest with us other church members? Do we really show them all the cooperation we should, especially in view of the very trying situation in which the christian scientist finds himself? I don’t think we do. How
often don’t we debate with them about the interpretation of certain portions of scripture which are not nearly as fundamental as others which we are likely, at the same time, to completely ignore. I have been told of one instance in which a reformed man debated with a young chemist, just out of graduate school, on whether or not it rained before the flood. The young scientist maintained that it must have rained unless the laws of the universe were entirely different at that time than what they are now, an assumption that the young scientist could not make. But the other person went so far as to call this young scientist an atheist just because he did not agree with him on this minor point. The fact is that this young scientist was also an arménian. And I maintain that it would have been far better for the reformed person to point out the errors of arménianism to this young scientist, which after all is much more fundamental than the foolish question of whether or not it rained before the flood. Sad to say this young scientist later left the church, because it was incompatible to be both a scientist and a christian. And I believe that it was debates like the above mentioned that led him to this step. Can’t we then be a little more tolerant to the christian scientist? Must we antagonize him to such an extent if his faith is not too strong he will be forced to leave the church? Or is it our christian duty to help him along as much as possible, realizing his great problems? If the latter then let us practice it.

The question may now arise if we should not discourage our young people from entering the fields of science. If they are sincere christians I don’t think there is any more danger than in other occupations. How many of our young people aren’t being called upon today to take even greater risks in the armed forces of our country, and yet we feel that God will certainly preserve them. And science today badly needs christian people. The reason for its prevailing anti-christian attitude is that there are so few christians among the scientists of today. Such false and anti-christian theories, as that of evolution, have gained their adherents because there were no capable christian scientists to refute them. It is true that sincere attempts have been made but they have failed mainly because the authors have known so little science.

Science reveals the glory of God as perhaps no other field of study. The great stellar bodies, so massive and at such great distance, as well as the small invisible atoms and molecules, each travelling in its own determined course, bears record to this.

— 5 —
In a tent under the stars, somewhere miles away, sits a serviceman painstakingly preparing himself to write a letter.

"My D——." and already his pencil pauses as he wonders what he shall write. The letter must be worthy of the occasion for it is New Year’s eve.

"Shall I simply wish her a happy New Year, and leave it at that? But that is too conventional, too meaningless. Yet, on the other hand, A Happy New Year! — the irony of it. How can I wish her a happiness I do not feel myself? Happiness when we are being robbed of another year of normal living? Happiness while our hearts are filled with anxiety about an uncertain future?

O. who can show us any good?"

In her room under those same stars, perched on her cedar chest, a young lady is engaged at this very same moment in the same occupation, poring over a letter to her boy-friend in service.

"How glad I am that this year is past. I want to blot it out as a bad dream from my memory, never to think of it again." She hesitates. No, she must not write depressing letters. Especially not tonight of all nights. It’s New Year’s eve. A heavy pencil line obliterates what she has written.

"Soon the new year will be here. How glad I am. Maybe you will be coming back to me this year. If so, it will be the happiest year of my life. Let’s hope and dream you will. And then, when the day comes, I’ll be there at the station to meet you. . . ."

When you come back. To that point her thoughts always return. They seem to revolve about it. And yet whenever she reached that point she stops with a sudden jar. Go on dreaming in that direction.
she dare not. Conceive of the other possibility, she cannot. Slowly she crumples the paper into a small wad in her hand.

"O, who can show us any good?"

* * * * *

Their thoughts travel on. He in his tent, she in her room, on New Year's Eve, with hearts that beat as one.

But is that, then, the sole, true happiness that life can afford? If they are deprived of that joy will their life actually not be worth living? Is that what they came into this world for; is that their sole purpose in life?

Can this year have no true happiness in store for them, except he safely return? Most surely, the will of the heavenly Father must be done, also in this.

"Father, Thy will be done. Teach us to say it always throughout this coming year. Cause us to completely surrender ourselves to Thy sovereign good pleasure, for Thou art wise, and just, and good. Give us grace to trust in Thee in child-like submission. that we may say: Have Thine own way Lord, Thou art the Potter, we are the clay which Thou art shaping and forming unto Thy glory forevermore.

"Then whatever may await us in this coming year, we shall know and trust that it comes to us from the hand of our heavenly Father. Who withholds not every good thing from His children.

"Lord lift Thou up the light of Thy countenance upon us. When Thy face shines upon us we have gladness more than the joys of this life can offer. Then our souls shall rest in peace, for Thou, Lord only makest us to dwell in safety." (Psalm 4).

As a clock somewhere afar off tolls out the midnight hour, they both begin to write. They may not be expressing it in the same words, but in all sincerity they are wishing each other across the night: "A Happy, Blessed New Year.

THE STAFF OF BEACON LIGHTS EXTENDS TO ALL ITS READERS A BLESSED NEW YEAR
I believe that Jesus is the Christ, the Son of the living God.

It demands no true, saving faith to believe the mere historical fact that once a child was born, among the millions of others whose mother's name happened to be Mary, whose father was known as Joseph, and whose birth was recorded under the name of Jesus.

Nor does it require faith to accept the fact that peculiar circumstances surrounded the birth of this child. That his parents had just completed a long and strenuous journey from Nazareth to Bethlehem in Judea. And having reached their destination found that this small city of David was already filled to capacity with other such travelers, so that they were forced to seek shelter in a stable.

It may be "news" as far as public interest is concerned, but it is not even "unbelievable" that a child should be born on such a night, in such a place, to be wrapped in swaddling clothes and laid in a manger.

All this might have the makings of a "nice story" which even unbeliever will accept, as long as the facts of the case are not mentioned. But when the actual facts are made known, the scientist shouts: impossible!, the philosopher: inconceivable!, the worldly-wise: foolishness!, the scoffer: nonsense! Though each has dropped in to take a look at the Babe in the manger, each in turn saunters off, leaving ample room in the stable for those who come to worship in faith.

The facts of the case belong to those things which no eye has seen, no ear has heard, and never could have entered into the heart of man. They were revealed to righteous Zacharias and Elizabeth, to pious old Simeon and the aged prophetess Anna, all of whom being on sentry duty in the house of God could not be released until they received this revelation. And these "things" were also revealed to Mary by God's special messenger Gabriel, to Joseph in a dream, to shepherds in the fields by an angel host, and to wisemen of the East by a star. To each of these God revealed these facts only after they had received faith to accept them. For the things of God can only be made known to us by the Spirit, since the mystery of godliness is great.

The facts of the case are these: Jesus was conceived by the Holy Ghost, born of the virgin Mary, for He is the Son of God, come in the likeness of sinful flesh, Im-
manuel God with us.

We have the testimony of all of Scripture that the eternal Son of God, who is co-equal with the Father and the Holy Spirit, took on our flesh and blood and was born as a babe in Bethlehem. This does not mean simply that the babe Jesus was endowed with divine power and attributes. Nor does it mean that the second person of the holy Trinity laid off His divine nature or became less divine by coming into our flesh. Nor does it mean that the Son of God merely took on what appeared to be our flesh and blood. But it does mean, that the divine nature of the Son of God was united with the human nature which He received by His birth from the virgin Mary.

It is the wonder of our salvation.

The angel explains this holy mystery to Mary by saying that the Holy Ghost will come upon her and the power of the Highest will overshadow her; therefore that Holy Thing which will be born of her will be called the Son of God. The Son of God remains God, but takes on our human nature by being born of a virgin. He is the son of man, flesh of our flesh, blood of our blood, like unto any other child that is born of woman. He is even born in the line of God’s Covenant: the seed of the woman, Seth’s descendant, Shem’s offspring, Abraham’s wonderchild, of the house of Jacob, of the tribe of Judah, David’s son, born of Mary. He was like us in all things, with but one exception, He had no sin. He lived among us, knew hunger and thirst, weariness and exhaustion, pain and grief, just as we do. He, too, could only lay off His earthly body by entering into our death. He dwelt among us. He suffered the accursed death of the cross, gave up the ghost and was buried, He arose and ascended to heaven, where He now reigns at God’s right hand until the day when He shall return with the clouds of the heavens.

It was necessary that He should take on our flesh to save us. Man had sinned, and by man atonement for sin had to be made, for the soul that sins must die. No sinful man could pay the ransom of perfect obedience and love to God to deliver us from our sins. Only the perfect righteous man, Jesus Christ, could do that, since He was appointed from all eternity to be our head as the second Adam. And He could do it only because He is the Son of God in our flesh. Only God could bear away the full burden of His wrath, deliver us from it, and take us into His heavenly glory.

Only true, saving faith can say:
I believe in Jesus, God’s Son.

Only true, saving faith experiences the blessedness included in this confession.
God came into our flesh: God lay as a babe wrapped in poverty in a manger: God lived our life among us, died our death for us on the cross, and is gone into glory that we may dwell with Him forever.

He came to dwell among us that He might reveal Himself unto us. "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son. Whom He hath appointed heir of all things, by whom He also made the worlds." Heb. 1:1, 2. The Word of God was in Him, for He was the Word that became flesh. He spoke with the tongue of the learned: spoke a word to the weary: a word to fit the occasion. It is the same Word that He still speaks through His Spirit in the hearts of His people. The Word which is the power of God unto our salvation.

God atoned for our sins on the cross. What the law could not do in that it was weak through the flesh, God did. Sending His Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Rom. 8:3.

Going through death in our flesh, God took our flesh out of the grave and brought it into the highest heavens. Jesus, in a glorified body, is now seated at the right hand of the Father. From there He blesses for us, cares for us, and gives us every good from His hand. He makes us sons of God and heirs of salvation. Now we are sons, and we do not know as yet what we shall be, but this we know, that when it does appear what we shall be, that then we shall be like God, for we are partakers of the divine nature. We shall be like Him, for we shall see Him, know Him, dwell in His house, experience His fellowship, and be His sons as the family of the living God forever.

Blessed faith in all vicissitudes of life that confesses Jesus Christ to be the Son of God. C. H.
For generations the inhabitants of Sicily thought bats were the wandering souls of men who had been murdered. Medieval Europeans imagined them to be a form of witches and emissaries of Satan. Other superstitions and strange misconceptions have been developed and associated with the bat, such as the prevalent idea that bats get in people's hair, becoming so entangled that it is extremely difficult to dislodge them, and also, the false belief that bats are blind. However, all these theories have been disproved.

How interesting and fascinating it was to have as a pet, one of these little creatures — a bat. It's body is very similar to that of a mouse in both size and appearance; however, it's ears are more prominent, while its eyes are extremely small and bead-like. The thin leathery wings extend continuously from the one front foot, then circling the posterior part of the body including both hind legs and tail, and finally, ending in attachment to the other foreleg.

It is interesting to compare, the front and hind legs, for the former are long slender bony structures covered with very little flesh and armed with a single hook-like talon, while the rear short legs are each equipped with five claws and are used when the creature suspends himself while at rest. For the bat sleeps with his head and body hanging down — seemingly contrary to natural law.

When the first frosts occur the bat, like the woodchuck, searches for its winter abode — a dark cave, a hollow tree, or, possibly, a niche in an old building. Here it hibernates until the months of April and May. During this period of hibernation, bats need no food, because they are inactive and their body processes are slowed and decreased to a great extent; for example, their breathing is very slight (only nine times per hour).

Bats may be classified into three groups on the basis of the types of foods they eat: namely: fruit, insects, and blood. Those that maintain their livelihood by eating fruit inhabit the tropical regions; they are considerably larger than our varieties, for some of them possess a wingspread of five feet. The European and American species thrive on insects particularly mosquitoes, flies, moths, and beetles which they catch on their twilight and nocturnal jaunts. The nervous swift flight pattern
BEACON LIGHTS

is especially adopted to the capture of insects. Vampire bats, living in Central and South America have two specially fitted incisors (teeth) which enables them to puncture the skin of cattle, sheep and goats, and thus obtain their food supply — blood! Not only are their mouths peculiarly adapted for this but also their stomachs, which are very small indicating their dependence upon an easily digestible substance absorption. Occasionally, vampire bats attack people while asleep, but their destructiveness is greatly overestimated. Recently, two biology students from Harvard University performed a series of experiments to answer the age old question — "How do bats see at night?" They released approximately 200 of these winged animals in a large gymnasium in which were hundreds of strands of fine wire criss-crossed in all directions. Apparently with no difficulty the bats avoided these wires. Then they gummed up the eyes of the creatures, but even with this handicap they were able to fly rapidly without impediment. With the aid of a recent invention, the supersonic detecting device, which registers sounds otherwise inaudible to the human ear due to the frequency of vibration they discovered that bats normally produce a series of shrill cries during their flight. Although the normal rate is thirty cries per second, the rate is increased to fifty cries per second when approaching a solid object or obstacle. The second phase of the experiment was carried out by plugging the ears of the bat. After being released, they showed a tremendous increase in accidents, clearly revealing that their ears were very sensitive and important in flight. Finally, their mouths were tied and gummed to prevent the escape of any sounds. As in the previous experiment, this, too, proved very detrimental causing considerable rise in mishaps. Apparently, the inaudible vibrations are sent out as a sounding device. When they strike an obstacle the sensitive ear picks up the reverberations and interprets them as a sign of danger, so that the bat immediately changes his course of flight. Thus, this increase in number of vibrations when approaching a solid object is an instinctive precaution enabling it to discern danger more accurately.

The conclusion of the experimenters is as follows: although the bat can see with its eyes they are of little value in flight: the vibrations set up by the wings do not guide them in their flight as commonly supposed, but the mouth and ears are the two essential organs in directing their course.

In San Antonio, Texas, an individual — Milton Campbell — dis-
covered that bats consumed an enormous amount of mosquitoes; his dissections proved that the average bat devours between three and four thousands insects per night. He recommended building a shelter for them, near the city's disposal plants, where the mosquitoes bred. Here the thousands of bats that are harbored have greatly aided in fighting the mosquito carrying malaria. A second practical reason for maintaining bats is the importance of the bat's excretion, known as guana. This has been proved to be a nearly perfect fertilizer and retails at 5 to 10 cents a pound. In our locality bats are very valuable in destroying injurious insects.

And so, my friends, let bats be your friends.

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By Rev. H. De Wolf — Manhattan, Montana.

What Will It Be?

The question looks to the future. It is therefore a question that is often asked by almost everyone. The conditions and circumstances of life are so varied and its problems so numerous and involved that we find ourselves asking this question over and over again. And that is especially true at a time like this when we stand before and have begun a new year. One cannot help wondering about 1944 and the question, what will it be, has a thousand applications. What will it be for us as individuals, as christians, as families, as church, as nation? And in respect to each one of the above the questions can be multiplied.

What will it be?

What does the future hold?

It is a fact that there is something fascinating about the future. It invites us to speculate. It fills us with an almost unlimited anticipation. At the same time it confuses us and we are torn by the mixed emotions which it awakens in us. We have an impulse to tear away, if it were possible, the veil of obscurity which God has hung before it because we are curious. And yet, on second thought, we'd rather not even touch that veil, for curious though we may be we are also afraid.

What will it be?
The question persists. Why must it tease us like that?!

What will it be? We would like to know and still we don't want to find out, even if we could. Wonder if we could???? Fortune-tellers? Well, they claim that they can tell us. And we have heard of cases where they seemed to have correctly predicted certain events. Wonder how they do it. There's one down the street here a little ways, we're coming to the place now. Yes, there's the sign. We glance at it and we read a little of what it says in smaller print... but we pass on. Yes, we would pass by even if we didn't know that Scripture condemned sorcery and soothsaying and the form for the administration of the Lord's Supper reads in part, "...all those who worship images: all enchanters, diviners, charmers, and those who confide in such enchantments." Yes, we would pass on anyway because we really don't want to know what the future holds. And even if we did we wouldn't want to have the future revealed to us by the devil.

What will it be?
We don't know.
And still we do. Yes, we know in a general sense. We know that the coming year will not be unlike the years that have gone by. We may be certain that the common experiences of life will be ours, if so be that the Lord gives us life and as long as He gives it.

We are not fools.
Although we are often foolish. Still, by God's grace we condemn our own foolishness. We condemn ourselves in our earthly expectations, as though the future holds for us a better portion in the things of this present life. We condemn ourselves in our persistent inclination to seek the earthly things and make them our treasure. We condemn our foolishness of building air-castles and cherishing fond hopes of earthly prosperity and joy, because we know that they will be blasted.

Thank God, although we are often foolish, we are not fools.

We confess that there is a God above Who rules over all the works of His hands, to Whom belongs also the future. And we confess that He is our Heavenly Father Who knows all our needs and Who will not withhold from us any good thing but will give all that we need for this life as He alone knows our real needs.

What will it be?
We don't know. And we don't want to know!

We shall leave it all in His hand and we shall pray that also in the coming year He will guide us by His Spirit. And so by His grace we shall walk in the way everlasting.

Until the final New Year dawns!


About a Reformation

By Miss Olga Flikkema — Manhattan, Mont.

In August of the year 1938, the home missionary of the Protestant Reformed Churches, who was at that time Rev. Kok, came to Manhattan. Most of us were not acquainted with the decisions of the Synod of 1924, therefore we were not in the position to know the reason of his coming. But this soon became evident. For meetings were announced to be held at which it was made clear to those present. These caused much interest and a great deal of discussion. Soon a better and more convenient meeting place had to be obtained. These meetings were held twice a week, which were attended regularly by some and also many others came to hear. The errors of the doctrine proclaimed by the Christian Reformed Church were pointed out and the word which was proclaimed at these services no one could deny wasn't something new but the old and true doctrine of God's Sovereign Grace from which we had been lead astray.

Attending these services was condemned by many, and mostly by those who knew very little about and would rather not learn the facts about their doctrine of Common Grace, etc. The young people who attended these meetings no longer had voice in the Young People's Society to which they still belonged. After the space of about one year some families expressed their desire to organize a congregation. So on September 25, 1939 eleven families were organized as a Protestant Reformed Church. This of course caused many breaches in ties with friends and relatives, some of whom were very antagonistic. But our people felt that these things might not be obstacles in respect to confessing the truth.

Very soon after this, land was obtained and plans made to build a basement church. A very enthusiastic group of men began breaking the sod, and in the space of two months the neatly finished edifice was ready for dedication, which took place a few days after Thanksgiving Day. After the 4th call we received the glad news that Rev. De Wolf had accepted. When they arrived the recently completed parsonage was ready for their use. Our congregation has grown during the four years of its existence. We now officially number 19 families and there are 22 families represented with a total of 122 souls. We like to have our congregation grow in number, but above all we pray that it may grow in the grace and knowledge of our Lord and Saviour, Jesus Christ.

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THE REFORMED WITNESS HOUR

The Reformed Witness Hour is a program sponsored by the Young Men's Society of the First Protestant Reformed Church of Grand Rapids, Michigan. It can be heard each Sunday over four stations of the Wolverine Network in Michigan and Chicago. The technical details of the program are handled by a committee of six young men, elected by the society. Twenty minutes of the broadcasting time is allotted to the speaker and the remaining ten minutes are divided between music and announcements. The speaker is our pastor, the Reverend Herman Hoeksema. Three out of four weeks a choir of seventeen voices under the direction of Miss Doris Van Dellen provides the music. The fourth Sunday the music consists of solos, organ music, and once the Men's Chorus has been heard.

Response to our program has been fine and for this we praise God. Already this season seven states have been heard from. Following is a sample of some of our mail:

M.L.M. of Chicago writes:

"I have been listening to the Reformed Witness Hour and enjoy the preaching and music very much...in our shallow thinking age one seldom hears the gospel of salvation by grace, irresistible grace, over the radio. May your Reformed Witness Hour continue to uphold the true, Reformed, Calvinistic faith..."

M.N.H. of Alabama writes:

"Heard your program today. Enjoyed it very much...Keep up the good work."

H.B.J. of Chicago writes:

"I was driving my car and tuned in on your broadcast. The music and sermon lifted me -- God bless you, and may you keep up the great work. This sad world needs the True Gospel more than ever."

And from Mrs. L.R. of Grand Rapids we hear:

"Just listened to your message and music and it proved such a real blessing. Would love to have a copy of this sermon. Oh, how I praise God for a ministry such as yours. I will be praying for your hour."

As far as we know these listeners are all strangers to our churches. We indeed rejoice in the Lord that He has so richly blessed our efforts as reflected by these and many other similar letters.
Sunday, January 2, marked the 70th broadcast of the above named hour. For those of you who are not acquainted with the Sovereign Grace Hour, I would like to make the following introduction.

Sponsored by the Western League of Protestant Reformed Young People's Societies, the gospel message can be heard each Sunday afternoon from 6 to 6:30. For the winter months (Nov., Dec., Jan., and Feb.) we are on the air from 8:15 to 8:45 A. M. The messages which one hears from time to time are delivered by our ministers from N. W. Iowa and also Minnesota; the music is rendered by the Radio Chorus consisting of young people from our various churches. The music consists entirely of numbers from our Psalter and the choir under the direction of Mr. John Keuning, principal of the Rock Valley Chr. School, adds much to the effectiveness of the program. Many have inquired whether or not our choir has any paid talent but we are proud to say that the voices heard are those of our young people only.

The Western League is very thankful for the open door it has found over Station KSOO, Sioux Falls, S.D., 11:40 on your radio dial.

Copies of the messages are offered to our listeners upon request and are also sent to men in the armed forces. In addition to this we also send these sermons to all our own servicemen each week. At present we have a regular mailing list of about 75 weekly, among which are several addresses of servicemen outside of our own denomination.

As it is with all religious activity, it is especially difficult with radio work to ascertain the extent of the blessings derived from this type of work. However, we believe that it is our duty to bring the unadulterated truth of God's Sovereign Grace over the ether waves and that also in this work God's Word will never return to Him void. It will be either a savor of life unto life or of death unto death.

Our servicemen do not hesitate to write to us about the lasting values these sermonettes have for them now that they are deprived of their regular church services. In another article I would like to quote in part a few letters which we have received from listeners and service men outside of our own denomination.

Reporter
Current Events

*By Rev. J. A. Heys*

Grand Rapids, Mich.

**Berlin and the Day of Christ.**

The German Capitol now is entitled to the unenviable title, "The most heavily bombed city in the world." In the year 1943 alone, 14,000 tons of bombs have been dropped upon it. The devastation is described by eyewitnesses to be terrible and wide spread. Flames swept rows of buildings for half-mile stretches. The tar pavements in the city boiled off the terrific heat. At this writing the raids on Berlin have commenced again. It appears as though the Allies are out to wipe Berlin off the face of the earth.

What has this to do with the day of Christ? Nothing directly, but it is interesting to place this destruction of Berlin side by side with the destruction of the world in the Day of Christ and then ask the unbeliever, "So you think that the world cannot be and will not be destroyed by fire do you?"

If man can make and drop one bomb that is capable of leveling buildings and melting the very elements of which they are made, should we ever doubt that God can destroy the whole world by fire? Should we ever doubt what Peter writes, "The Day of the Lord will come...in which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and that works that are therein shall be burned up?"

**Tehran and the Prince of Peace**

The big three, Churchill, Roosevelt and Stalin met in their first conference at Tehran this past month. Their purpose was to talk over strategy that would insure them a victorious end to this war and the problems of the post-war period which peace will produce. Decisions have been reached and published. The defeat of Germany is promised and the political setup after the war to insure lasting peace is broadly hinted. The details are not made known, but it is safe to say from what is published, that the big three had no room at their conference table for the Prince of Peace. He would have been out of place. No one even thought of inviting Him. In December we celebrated His birth and were reminded that there was
BEACON LIGHTS

no room for Him in the Inn. In December 1943 we were also reminded that there was no room for Him at Tehran because there is no room for Him in Washington, London and Moscow. In all the reports of that conference and in all that which has been made known about the decisions reached you cannot even find His name suggested. He apparently was not there. The undersigned in what he has read of this conference was not even able to find His name suggested by the use of the word “Christian.”

You may be sure that no lasting and true peace can come from such a conference where the Prince of Peace has nothing to say. A peace achieved by the sword lasts only till a mightier sword is prepared. The peace planned at Tehran is based upon the sword. The larger nations shall hold it jointly to enforce peace. True peace is achieved only when the hearts and minds of man are filled with the love of God. Only that love will keep man from violence, bloodshed and the greed that causes war. This love of God only the Prince of Peace can give us. Only when He rules our hearts will we live in love and peace with one another.

India and the Signs of the Times

In our day when we must be content with a little less butter and meat, it will be well for us to turn our thoughts to India. It is estimated that in Bengal Province alone 100,000 die weekly of starvation. Due to the present war India’s supplies are cut off especially her normal rice imports from Indo-China, Burma, and Thailand. This famine in India is not one isolated case of famine either. Most of the invaded countries have less than is required for health, and the famine in Greece of which we heard so much last year is still fresh in our memories.

What about all this? Listen to Jesus Himself. “And ye shall hear of wars and rumors of wars. . . For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and pestilences and earthquakes, in divers places. All these are the beginning of sorrows.” Matt. 24:6-8. It is interesting to note how that war and famine are linked together in these verses. We must not merely look for crop failures, drought and the like to cause these famines and pestilences which are signs of the coming of Christ and the Antichrist. War will be one of the causes. Man himself will be to blame. We are experiencing some of these things now. Let us not live as in the days of Sodom and Gomorrah. but let us look for His coming and heed the words of Christ in this same passage, “See that ye be not troubled: for all these things must come to pass.” Matthew 24:6.
“At Ease”

_By Miss Gertrude Jonker_

Grand Rapids, Mich.

Dan Young was a likeable fellow welcomed wherever he went. His friends liked to gather at his home. His parents were as warm-hearted and congenial as he. Besides, they were sincere Christians.

Dan had always gone to a Christian school, had gone to church ever since he could remember, and still went every Sunday. Why did he go? He had been brought up that way, and it was just natural to go to church on Sunday. At home the Bible was read at meal-time and father always prayed. Why? The family had always read the Bible at meal-time and Dan thought it was a good custom. He went to society and catechism with the rest of the boys and, all in all, lived a life of religious complacency.

Then came the war. He wasn’t too eager to be inducted into the army, but, like all young boys, welcomed some excitement.

Before a sympathetic audience the minister spoke a few words of farewell and he was given a Bible. Then the rush of military life started. It was a hard life, and at night he neglected to read his Bible and pray. All his intentions of reading his Bible the next night would fail to materialize. Often he would fall asleep without thinking of thanking his God and asking His help.

None of the boys he was with cared a thing about God. His whole environment was non-religious. No one else asked a blessing at the mess table and he didn’t either. He became accustomed to hearing the name of his Saviour used in cursing and base blasphemy.

He was troubled. He began to wonder... and to doubt. Why should he read the Bible? Why pray? Was everyone around him going to hell, and he only to heaven? Or did these fellows have the right idea — to eat, drink, and to be merry — and was he burdened with mere old-fashioned false notions?

When he was busy it wasn’t so bad, for he had no time to think. But, when the command “At ease” came, and he was supposed to relax with the others, he could not feel “at ease.” What was supposed to be a period of refreshment...
was a troublesome time for him.  
“At ease” — he was never troubled about this at home. Things had been peaceful and at ease when he had left. Thoughts of home continually forced themselves upon his mind. He thought of his church life, his Christian environment, at home, where the Bible was read regularly. The Bible — he remembered some of the promises it contained. Jesus had said to His followers, “Peace I leave with you,” and “Be not troubled,” and “I am with you alway.”

How many of the saints had been in dire straits, but through it all testified of being “at ease.” David, the warrior, when in trouble showed that all was well when he said, “The Lord is my Shepherd: I shall not want.” Paul, the New Testament warrior, was content in whatsoever state he was placed. Paul and Silas, after being scourged, could sing in jail: and here he was doubting. . :questioning the power and promises of the Ruler of heaven and earth.

Certainly, his careless superficial fellows in service who felt no love or duty to God were not right. Life must be deeper than that. Why wasn’t his religion a comfort to him now? Was it because he had taken too much for granted, and was satisfied with a formal worship of God?

Was God's command “At ease” meant for him? He turned to God’s Word, eagerly searching it. Yes, the saints in the Bible deserved eternal punishment as well as he. But God had told them that they were redeemed children of His and they were at ease, resting in His promises. Was he not also a child of God, renewed by the Holy Spirit, and heir of eternal life?

He read Psalm 25, “What man is he that feareth Jehovah. . .His soul shall dwell at ease.” He knew now that Jehovah was his God and that more than ever his desire was to love and serve Him, to live in Him. Now his eyes were opened and his burden rolled away. He was “at ease.”

Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest. ” —Joshua 1:9

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.

Trust ye in the Lord forever: for in Lord Jehovah is everlasting strength. —Isa. 26: 3, 4.

Commit thy way unto the Lord: trust also in Him; and He shall bring it to pass. —Psalm 37:5
Grand Rapids, Jan. 3, 1944.

Dear fellows:

Well, the holydays are past again, and the world has entered upon a new year. How glad the world has entered upon a new year! And, too, how shameful before God and men, so to inaugurate a new year in times like these! Were not the very sons and brothers of these carousing crowds, that were making a night of it in night clubs and dancehalls, on the most terrible battlefront the world has ever seen? “And they repented not!”...

In the meantime, fellows, let us rather make our refuge under the shadow of the wings of the Almighty. There, but there only, we are safe and may have peace in the midst of all this dreadful misery. Dark days lie ahead we are told, and well may we believe it. If all signs do not fail, and unless something happen we cannot now foresee, the invasion of western Europe is going to be one of the bloodiest spectacles ever witnessed in the world. We tremble when we think of it. Yet, if we make our refuge under the shadow of the Almighty, we know that nothing moves or stirs in all this confusion and tumult but by His will. And we know, too, that His will over those that trust in Him is His eternal purpose of salvation, and that soon the glad light of the eternal day will dawn upon us, of the day in which only our Prince of Peace will have the victory and reign in undisputed power and glory for ever!

May your refuge be in that shadow! Such is our daily and earnest prayer for you.

As ever yours in Christ,

Rev. H. Hoeksema.
Dec. 14. 1943

Dear Friends:

Greetings Beacon Lights friends: Aloha from the Hawaiian Islands.

May I inform you that I am receiving the Beacon Lights regular every month. I have also been wanting to write you a few lines for quite some time, but due to circumstances, I was delayed in doing so.

I have received the October and November issues and am expecting the one of December any time. Can you imagine how happy I was, when the October Beacon Lights was handed to me? Those of us, upholding the honor of the flag, and of our own Church, how much we love to read good Christian literature. We find so much comfort in reading our Beacon Lights and also the Standard Bearer.

And may I take this opportunity to express my sincere thanks and appreciation to all of you who make it possible that we fellows in the service can also receive these two papers.

Who can appreciate them more than we fellows in the service, who do not have the blessed privilege of gathering together with the people of the same faith, and hearing the Word preached in truth and in spirit.

I thank God that by His grace I have been born and reared in a Christian home and had the blessed privilege of assembling with His people in Church and society.

I am sure I can say this for all our boys. Also that we are comforted and strengthened daily thru the reading of God's Word, and to know that He is with us wherever we are, whether it be on the battlefield or with our loved ones back home, with our Christian friends and a Christian environment. He is ever guiding and protecting His people. We have nought to fear what man can do to the mortal body. For they cannot take away the love of God.

My dear young folks. I must admit that letter writing is not one of my talents. But I felt it my duty to send the Beacon Lights a few lines of gratitude and appreciation.

If any of you would care to pen us a few lines, rest assured that your letters will be most welcome and appreciated. As you will notice from my new address we too, have bid farewell to our beloved homeland, and have taken up a new position overseas.

We know and feel that your thoughts and prayers follow your young men of the church who are now in the service. That makes us happy. And in closing, may God continue to bless you one and all for your efforts and devotion. May God's people remain and continue to be a praying people. I remain as ever a true follower of Christ.

With Christian love,

Pvt. Ray Bruinsma, ASN. 36744175
Co. B. Med. Bn. APO No. 6
c/o Postmaster San Fransico, Calif.
Nov. 20, 1913
U.S.S. L.S.T.

Dear Friends:

Just received the October issue of Beacon Lights. It's about time I'm letting you know that I'm getting it. This week I received two October issues so I get my share. I also got two Standard Bearers of the same date for the last two months. I always look for the Beacon Lights and appreciate it very much; it does one good. I enjoy the letters of other servicemen and readers at home and I read it from cover to cover. It's what we need.

I am in the amphibious force, on an L.S.T. (landing ship tanks). I've been in North Africa since the last of May. It's been plenty hot here but now it's cooler and we are getting lots of rain.

We don't have a Chaplain on our ship but still get to go to church fairly often. Services are not much like ours at home. I hope that some day we may all be back home and we will appreciate the privileges we had much more. Sincerely thanking the publishers and the Hull Y.P.S. for sending Beacon Lights. I have been getting it for about a year and half now.

A friend.

Martin Hoekstra E.M. 1/c (Hull)
U.S.S. L.S.T. 311
c/o Fleet Post Office
N.Y. N.Y.

Editor's Desk

Just a year ago we reported 111 boys from our Protestant Reformed churches in the Service of our Country. To the best of our knowledge we now have 240 young men in the Service and over 100 of these boys are overseas, or at least have postoffice addresses. BEACON LIGHTS is mailed to all these boys, and although it takes a little while before our magazine reaches them, it is being received in Australia, Africa, England and perhaps other parts of the world. The 140 boys who are still in the United States are stationed in camps in 26 different States.

We are very glad and thankful that we can furnish all these Sons of the Church with BEACON LIGHTS. And we are confident
that they are glad and thankful with us!

Sometime ago we received news from our Church at Rock Valley, that they had received word that Lt. Lawrence Kooima was "Missing in Action." He was on his 23rd mission, two missions more would have entitled him to a long furlough. This is the sad news of war! Even though we were not personally acquainted with Lt. Kooima, such news fills our hearts with sadness and we extend our sincerest sympathy to those in whose life he filled a special place.

The cover picture on this issue, is a drawing made by Mr. Wm. Bos, Grand Rapids. Mich. We hope to use this cover on each issue of Beacon Lights.

Beacon Lights will now also be the medium through which you will be informed regarding the Radio Work of our Churches. Each month we hope to give you a page of interesting news items regarding "The Reformed Witness Hour" sponsored by the Young Men's Society of the First Protestant Reformed Church of Grand Rapids and of the "Sovereign Grace Hour" sponsored by the Western Young People's Societies.

We still want new subscribers! Pass your copy of Beacon Lights on to your friends. Talk to them about the magazine. Help us to reach our goal — 1000 subscriptions.

Recent donations towards our Service-men's Fund have been received from:

Mr. and Mrs. S. Bylsma, Calif.........$ 3.75
Mr. and Mrs. H. Wustman, Byron Center, Mich. .......................................... 10.00
Kalamazoo Y.P. Society.................... 5.00
(Mail all donations to Miss Alice Reitsma, 706 Franklin S.E., Grand Rapids, Michigan).

SERVICEMEN: Let us know where you are stationed, what type of work you are doing, where you attend services, how you feel about army or navy life, if you receive your copy of Beacon Lights. Write us a letter. Notify us of any change in your address.
Outline XIII
THE SECOND PICTURE OF THE MOTHER CHURCH IN JERUSALEM
Acts 4:32-37

The first picture of the church is recorded in 2:43-47. We have discussed that sketch of the Spirit in Outline VIII. We now must take notice of the second description of the life and activity of the church of Christ. We call your attention, without pretending to be exhaustive, to the following:

The Outstanding Features.

1. The activity of the Apostles. Vs. 23. We notice:
   a) That they continue to give TESTIMONY: and that with great power. They do not come with a weak, apologetic gospel. They come in the authority of the prophets. They are very real ambassadors of God and of His Christ. There was convicting power in their testimony. They gave testimony with “great power,” that is, in the Name of that God who ever calls His people out of Egypt, out of the bondage of sin.
   b) The central event around which all their testimony revolved was: The Resurrection of the LORD, JESUS! God had made this historical Jesus both Lord and Christ. This wonder, the miracle of redemption God had wrought in Christ by the working of the power of His might (Eph. 1:19) raising Him from the dead and setting Him at His own right hand far above all principalities and might and every name that is named, both in this age and in the one to come! They indeed preached the “full council of God” (Acts 20:7); the full council of God’s thoughts and work of peace and redemption break forth upon us in the resurrection, in which Christ is powerfully demonstrated to be the Son of God. Rom. 1:4.

2. The result of this was “That great grace was upon all.”
   a) There was a breaking through of resurrection life, the life of regeneration, the quickening influence of the Holy Spirit—the promise to Abraham. That is the only explanation.
   b) This in spite of the fact that the congregation had grown numerically. That had not changed the spiritual constituency of the church in the least. For notice: 1. The Holy Spirit avows through Luke that as to the inner life they were
one. With all their different, natural, personal and individual characteristics they are nonetheless one. One in heart and soul. It is the unity of the Holy Spirit. Nothing more and nothing less! 2. And the evidence of this unity of the Spirit was that "they had all things common." They did not close their bowels of mercy toward one another. There was present a righteousness more abundant than that of the Scribes and Pharisees. 1 John 3:16, 17; Matt. 5:20.

c) Let it not be forgotten that this was a "multitude of those who believed." The believers are not mechanically gathered, but they are a living organism in Christ Jesus, the one new Man "created in Christ Jesus unto good works, which God has before prepared that we should walk therein." Eph. 2:10. Hence this liberality of the saints is a first-fruit of the life of God's perfected covenant—the tabernacle of God with man. Compare Heb. 8:8-13; 9:15-17.

A Particular Instance Singled Out.

1. We are told of one man in particular that he also sold his possessions and laid the money at the feet of the apostles. He is Barnabas. Of this man we are told the following:

a) That his given, personal name was Joseph. A very common Jewish name indeed. He was of the tribe of Levi. His birth-place was the island of Cyprus. He was a brother of that Mary at whose house Peter called when miraculously delivered from the prison. (Acts 12:12-14) for he was the uncle of John Mark!

b) Luke writes this document to Theophilus many years later, and tells us that the Apostles surnamed him: Barnabas. Bar—Nebu-ah in Hebrew means: Son of prophetic address. The Authorized Version renders it: "Son of Consolation." The Revised Version translates: "Son of Exhortation" in Acts 13:1. Barnabas is called a "prophet." As such he is a fellow-servant of the apostles. Possibly in him the Spirit gave the gift of prophecy and that in the form of exhortation at any rate Luke deems it significant enough to merit special notation.

2. The question may be raised why Luke singles out this particular instance.

a) We feel quite certain that it was not because Barnabas was an exception. The rule was that all those who had property sold it and laid the money received at the feet of the apostles.

b) Rather may this be viewed as having its occasion in the fact that already at this time Barnabas showed himself a man approved of God in distinction from Saul. It was Barnabas who spoke a word of recommendation for Paul in Jerusalem after the latter's conversion and return from Damascus to Jerusalem. Gal. 2:1. And in view of the later references in Acts to Barnabas Luke here singles him out.

Questions: Is the spiritual life of the church on a higher spiritual level when the testimony of the preaching has a clear and convicting ring? Is one who gives a great amount of money to the poor necessarily a "gracious" giver? Luke 21:1-4; II or. 9:6-9. Must we see
in the liberality of the saints the New Testament counterpart of the Old Testament "Year of Liberation" of the slaves? Was this liberality a proof of their liberation from the bondage of sin (Rom. 6:1-14) and of being true sons of Sara the free-woman Jerusalem which is above, which is the mother of us all? Gal. 4:21-27. If so does this manifestation of the "one in heart and soul" not perfectly fit with the Pentecostal miracle (2:1ff.) as rooted in the Cross and Resurrection? Does this not form the counterpart of the sabbatic cycle of the 7th day — the 7th week — the 7th this not all point toward the completion, year — the 7th seven years? And does the perfection, the progressiveness of the work of God in the second, the last Adam? Let us not overlook the underlying pattern of the work of God! Fundamentally important is Deut. 15:1-18.

* * * * *
Outline XIV
THE "SPOT" IN THE PERFECT PICTURE
Acts 5:1-11
The Individuals Involved.

1. Since our early childhood days we have heard the story told of Ananias and Sapphira. We will not go into great detail, but feel that the text gives us the following to consider at this time:
   a) That Ananias and Sapphira are husband and wife. Whether they had any children we are not told. Acts belongs to the holy Scriptural Canon and was not written for merely the satisfaction of curiosity. Its purpose is to trace for us God's work in Christ Jesus in the Gospel-course.
   b) This couple had affiliated themselves nominally with the church at Jerusalem. Seemingly their heart and soul were also one with the multitude of those who believed. They also professed to participate in the recreative work of the miracle of redemptive grace.

2. In reality these two individuals were a "spot" in the perfect picture. They are the discordant note in the harmony of heaven's music on earth. For the appropriateness of this description see Jude 12 where the wicked are called "spots in your feasts of charity."

   a) Indeed they have not repented from their dead works unto the service of the living God. They say to have fellowship with the brethren's liberality while they have not the truth in them and lie! 1 John 1:5-10. Thus they have no fellowship with God the Father being alienated from the life of God.

   b) There is a terrible contrast between the "great grace upon all" the believers and that which is upon these children of Satan's lie. On the background of this heinous lie the blessed life of the truth as it is in Jesus must stand in bold relief.

Their Deliberated Lie.

1. The form that this lie assumed.
   a) It is well to bear in mind that there is quite an essential difference between a lie and an untruth. When one transmits information that is incorrect, which to the best of his knowledge is
correct, he is indeed telling an untruth but is not telling a lie! A lie always partakes of the Satanic, the diabolical. It always comes in the cloak of truth with the purpose to deceive. It is always conscious, reflective and methodical! This is the case whether it comes directly from the father of the lie (John 8:44; Gen. 3:1-5) or whether it comes from the heart of his children. Rev. 13:11-18; Eph. 4:14.

b) The truth of the latter statement is abundantly evident in the case of Ananias and Sapphira. They desire the form of godliness, but deny the power thereof. For notice: 1. They conform outwardly as nearly as possible to the conduct of the saints. They also sell a piece of land. Indeed they bring money at the feet of the apostles. 2. They do this latter in a public meeting before the eyes of the entire assembly. They do it to be seen of men. (Matt. 6:1ff.). As far as man could see these individuals are also partakers of the firstfruits of the Spirit. And this fraud was a conscious, deliberate act! There was the intent to deceive.

2. The essence of this lie. Two matters are mentioned by Peter.

a) It was lying against the God, the Holy Spirit. It was acting before men as though the Holy Spirit were the Author of it. They deliberately walked into the lie and attempted before men to ascribe this to the Spirit Who only leads into the truth.

b) Thus it was a tempting of God. Scripture men are said to tempt God when they try God out whether He will really punish them! It is man playing with the Living God in Whose hands it is terrible to fall. Only men with hardened hearts do this latter consciously. Satan would have Jesus do it; would have Him play with the miraculous world-renewing power as though it were merely novel and trivial. Matt. 4:1-11. Israel in the desert tempted God. Deut. 6:16: Ex. 17:7; Deut. 9:22: 33:8. In I Cor. 10:1-13 Paul refers to this terrible sin of Israel, informing us that these things were written for our example upon whom the ends of the ages have come, in order that we should not lust as Israel lusted. Ananias and Sapphira the ends of the ages had come upon you and you had the more sure prophetic Word:

c) In attempting to understand this tempting of God we believe the following should be kept in mind.

1. That Satan had filled the hearts of Ananias. He had tempted them even as he tempted Adam and Eve in paradise. They fully did his desires.

2. Scripture, however, always emphasizes that Satan tempts us only when we do not resist him with the full armor of God. Eph 6:10-17; James 4:7; 1 Pet. 5:8, 9. In this case Satan must have instigated them to pretend unity with the saints; must have pointed out the wonderful sweetness even for the natural mind of the “power of the coming age” He. 6:5. This constituted the objective element in the temptation. even as the goodness of the tree in paradise constituted this element in the first temptation. There is a constancy in
the form of temptation because the Truth that must be denied, opposed is from everlasting to everlasting the same!

3. Subjectively every temptation passes through the following spiritual-psychological stages: a. We are tempted by our lusts. our rampant desires. The lust of the flesh and the eyes. b. The lust having conceived, becomes fructified by the coveted object, bears sin, the actual departing from the highway of life. c. Sin having run its course to the end ears death! James 1:14, 15. For this latter man is responsible which responsibility is presupposed in the two-fold “Why?” of Peter to Ananias and Sapphira respectively. Vss. 3, 4, 9.

The Lie Unmasked.

1. We call attention first of all to the manner of it.

a. We notice that this was done publicly. That is as it should be. Was not this tempting of God committed before the face of the congregation. Twice Peter analyzes this act of these people showing its real character. This latter we have studied in the former paragraph.

b. It was also infallible. There was no mistake here. The Holy Spirit who searches the depths of God's being also knows what is in man.

b. It was final. They both fall dead at the feet of the apostle Peter.

2. The purpose of it.

a. The approximate purpose. That all the church might fear! Twice it is stated that this was the effect upon the congregation. They must know that God's ways are still in the holy place!

b. The ultimate purpose. In Prov. 16:4 we read: The Lord hath made all things for Himself; yea the wicked for the day of evil. God must be justified, if not by the wicked then in the wicked. When we say this we tremble before Thee O God in Holy fear!

* * * * *

Outline XV

GOD’S FAITHFUL WITNESSES ESTEEMED AND — FEARED
Acts 5:12-16

There are those who fail to see the connection between this passage and the former. Somehow it seems out of place. We believe that if we keep in mind the expansive, progressive nature of the covenant of God and that this is the time and season in which this expands on must take place according to the eternal purpose of God (Eph. 1:9-11) we will not have any difficulty on this score. Acts is not a book of mere logical coherence, but it is a record of the breaking forth of the promise through the Spirit of God that goes through all the earth. Consequently we find here the following:

The Apostles Ever-Enlarging Orb Of Activity.

1. This lies at the surface of our lesson. In this connection three matters merit notice.

---
a. A constant numerical growth. Men and women in great numbers were added to those believing in the Lord. Vs. 11.

b. There is also a geographical enlargement of the scope of the apostles activity. True they do not yet depart from Jerusalem, but the people from the regions surrounding this city are attracted in large numbers! Vs. 16.

c. There was also a stepping up of the tempo of the wonders and signs. In ever greater crescendo the glory of the Name of God resounds in the city where the Lord was crucified. The glory as of the only begotten of the Father full of grace and truth is powerfully manifested and attested — without anti-climax! Vs. 16. Rest assured John the Baptist is the manifestation of the one "that was to come" (Matt. 11:2-6). Many prophets have desired to see these things. Blessed are the eyes that are not offended!

2. This ever-enlarging orb is the promise to Noah. Japhet shall dwell in the tents of Shem. Gen. 9:27. Along these lines God's promise was to Abraham. Gen. 12:1-3. And all the prophets from Samuel on have spoken of these days. Acts 3:24! Indeed this is a large field of testimony.

The Great Esteem of the "People" Vs.13.

1. "The people" (Laos) in both Acts and the Gospels are always the common folk in distinction from the leaders, the priesthood. We may remark here, in passing, that there is an evident separation taking place in Israel. God is separating the Israel of God from the Israel according to the flesh. Rom. 9:7. "For not all those who are out of Israel are Israel!" Let us bear the following in mind:

a. That the "wolves" among whom Jesus sent forth His disciples as sheep are not heathen princes in the first instance, but those who cast out of the synagogue. Matt. 10:16. 17. The wolves are the reprobate wicked in Israel.

b. That the sword of division which Christ instituted is powerfully wielded by Him through the Witness of the apostles and miracles wrought by their hand. As great as was the power and grace, so great must needs be the SWORD OF DIVISION! Matt. 10:34-42. Think not that Christ came to bring peace on the earth! He is the one that makes division in Israel!

2. These people are therefore the "Called." They are those whom God sovereignly foreknew. Rom. 8:11,12.

a. God has not permitted His promised Word to be of none effect. Only those whom He foreknew are saved. Thus it was from the days of the Patriarchs. "In Isaac shall the seed be called." Gen. 21:12; Gal. 4:23.

b. God hath blessed with all the spiritual blessings in heavenly places even as He elected us before the foundation of the world! Eph. 1:3, 4. And this is all our portion to the praise and glory of God's almighty and saving grace of election!

c. Thus alone must the great esteem of the people for the disciples be understood gathered here in Solomon's porch!
It is esteem born from the operation of electing grace!

The Fear Of The “Rest.”

1. The “rest,” we are told in verse 13, dared not affiliate themselves with the believers. In order to understand what this implies we would have you notice:

a. In general it may be said that the term “rest” presupposes two groups of things or of people. The one part is there and the “rest”!

b. This is applied in Scriptures: 1. To a certain part of mankind on the wicked world in distinction from the “rest” of this same wicked world! Thus in Rom. 9:20- and 19:21. 2. But it is also employed to designate the reprobate wicked in distinction from the elect. Thus in Rom. 11:8 “But the election have obtained it and the rest were hardened!”

c. As may appear from the remarks earlier made in this outline, we believe that also here the “rest” refers to the reprobate wicked!

2. Their fear

a. It manifested itself in not daring to join the congregation of the righteous to disturb them. Had not Ananias fallen down dead at the feet of Peter!

b. The nature of this fear was not godly fear, but that of those who unwillingly must admit defeat at the hand of one mightier; this time at the hand of God-Almighty the God of Abraham, Isaac and Jacob! It is the same fear and from the same cause and with the same motive as that spoken of in Matt. 22:46; Mk. 12:34; Luke 20:40. And with somewhat different application in John 21:12.

Due to the lack of space, we are unable to publish the explanation of:

Outline XVI

A HARD-PRESSED SANHEDRIN MEETS

Acts 5:17-12

Outline XVI will appear in the next issue of Beacon Lights.