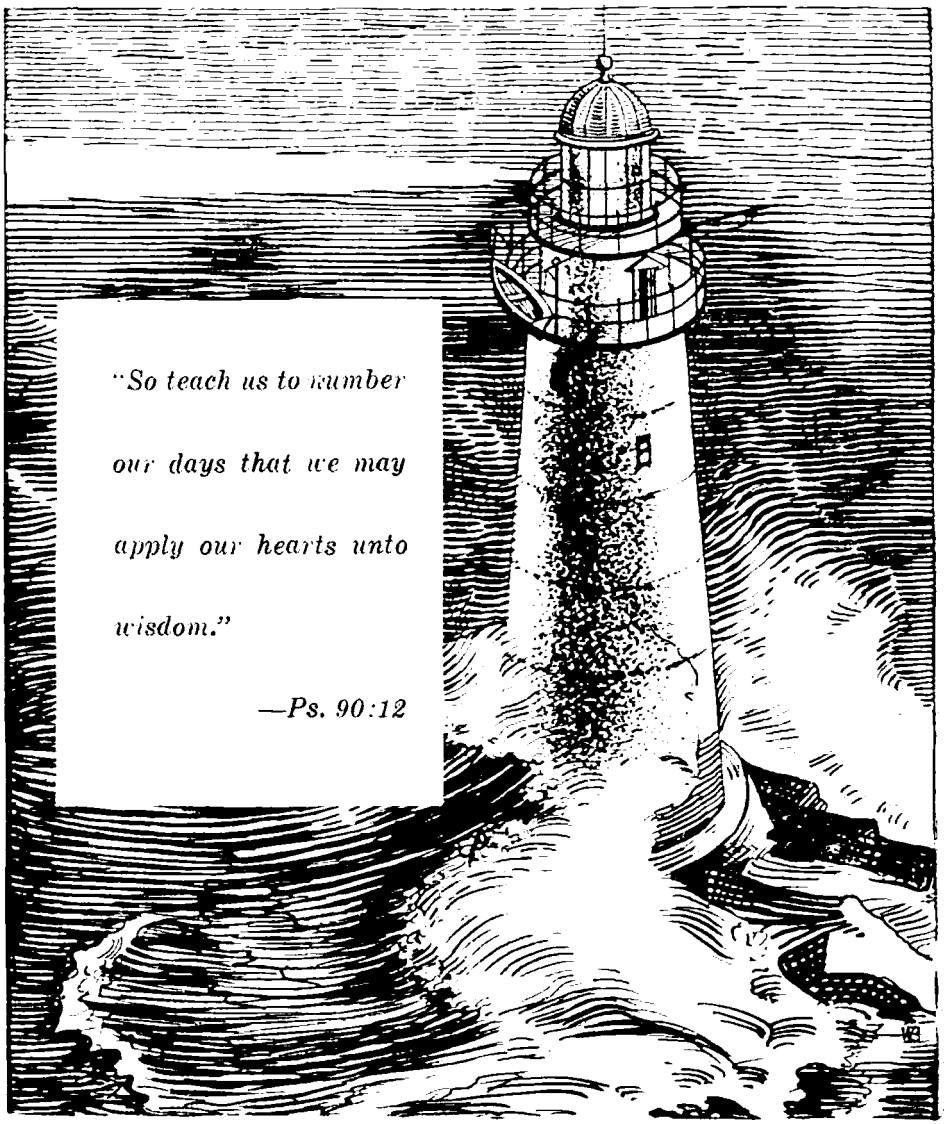
BEACON LIGHTS

For Protestant Reformed Youth

VOLUME V OCTOBER — 1944 NUMBER 1



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Our Young People's Federation takes great pleasure in presenting this magazine to you. We are confident that its contents will afford you many moments of pleasant reading. If you enjoy this issue of Beacon Lights you will undoubtedly also wish to receive all subsequent issues of this magazine.

Don't fail to mail us the subscription card in the self-addressed, stamped envelope which we are mailing to all who, we feel sure, will enjoy reading Beacon Lights regularly.

We would like to change the above figures to read: *1200 copies* of Beacon Lights are mailed each month to our regular subscribers.

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Beacon Lights

For Protestant Reformed Youth

VOLUME V | OCTOBER — 1944 | NUMBER 1

"Christian Liberty"--A Critical Review

AFTER a few introductory remarks of congratulations and greetings to delegates and friends attending the Fourth Annual Young People's Convention, and of commemoration for our Young Men in the Service, the Rev. H. Hoeksema kept a fairly large audience interested, for the better part of an hour, speaking on the subject: Christian Liberty. There were, naturally, a preponderance of Young People in his audience. We believe that the audience was not nearly as large as it could have or should have been. The representation of Young People was beyond expectation, but we are sorry that more of our parents and friends did not attend, to manifest their support and interest in our Young People. This is especially true of our people living in Grand Rapids and vicinity who were but poorly represented. This may be due to a lack of interest, but we rather hope it is due to a lack of understanding and sufficient advertising of the fact that this was a public meeting; open to all and not limited to our Young People.

The Rev. Hoeksema pointed out that the subject is always timely; and especially so in our day. Man prizes, defends, fights for, and is even now engaged in a conflict for what he conceives to be liberty and freedom. It is necessary and timely, therefore, that we understand, in the light of Scripture, what is true Christian Freedom.

In developing the subject, the speaker defined and qualified both the terms, Christian and Liberty, and pointed out the relationship between them from the point of view of Scripture. The term-Christian-with Liberty refers "to the specific nature of a Christian's freedom in this world, in distinction, for instance, from the freedom of Adam in Paradise before the fall, and from the new form of liberty which will be revealed in perfection, in the new heavens and the new earth, in which righteousness shall dwell," the speaker said.

It was further pointed out that the prevalent conception of freedom largely hails from the French

Revolution of 1789. That this is purely humanistic in character and centered in man was clearly shown. It is to be discarded by Christians for many reasons. "First of all, and fundamentally, a proper relation to God and His will concerning us and all things, is overlooked and denied. . . .Secondly. . . .all the emphasis. . . .is on the rights of man in relation to his fellow man . . .and determined by man himself." True freedom is rather an obligation of love to God and can only exist where the obligation is met, according to the speaker. "Thirdly, in this humanistic notion of liberty the reality of sin is d e n i e d. . . .a n d, finally. . . .is wholly of this world, and wholly ignores the awful fact of death." The speaker then went on to point out the result of this philosophy as it works out in actual life.

"For a correct conception of true freedom, we must proceed from the fundamental principle that God is the Lord, and there is no Lord beside Him." As such, God is only free, and does as He pleases and whatever He pleases is good. The second principle is, that this Sovereign Lord determines all things outside Himself as the Law-giver. The creature is bound by this law of God and is only free as it stays within the bonds: as was pointed out by many examples. For the rational moral creature, the law of God is to love Him with heart and soul and strength. "True liberty for man is that state in which man from the innermost recesses of his nature, that is from the heart, is able to fulfill this inalienable obligation of the love of God in all his life and all its relationships."

With this true liberty man was created but it was lost and turned into slavery and bondage to sin by the fall. It is only restored in Christ; but there perfectly and in distinction from Adam's freedom in Paradise and on a higher level. Adam's o r i g i n a l liberty "was grounded in man's will, Christian Liberty is rooted in Christ. . . . by faith only. Secondly. . . .the Christian's freedom cannot be lost . . . .It is transcendent, victorious . . . .And the third point of distinction is that the inalienable obligation of the love of God has been accentuated, and t h a t in Christ the Christian is enabled to meet that accentuated obligation."

The speaker closed by pointing out the Christian's calling to walk in that liberty, "in the midst of this present world until he shall enter into the perfect liberty of God's eternal tabernacle." He must so walk in all relationships here: of parents and children, master and servant, employer and employee, magistrate and subject. If he does he will suffer and is given grace to suffer: when the world persecutes and reviles him he does

not stand on his rights but suffers; rejoicing that he is deemed worthy to be persecuted for Christ's sake. He is not revolutionary or a striker, nor does he use force. "He is truly the peacemaker in the world." If, so doing, he looses all, he will with Christ appeal to Him who judges righteously and wait patiently to enter into God's tabernacle "where he shall forever walk in perfect freedom, without being troubled by the ignorance of foolish men. That will be liberty indeed!"

It hardly need be said that the lecture was worked out with the usual care and clarity for which the Rev. Hoeksema is well known. There was the same unification and coherence of thought and development, which marks all his material, and aids the audience in following. It was delivered with the zeal and enthusiasm for which the speaker is known as "a great preacher."

Generally, the speech was well received by an attentive audience, although the attention of some, especially many of our Young People, waned and wandered during the address. This was due, perhaps, to the length of the program generally, of the speech particularly, as well as to the foreigness of some of the material of the lecture, viz. the principles of the French Revolution and the philosophy of Humanism. Although these were both set forth clearly and simply, the very fact that one is not acquainted with them tends to disinterest. On the other hand, one of the most striking and beautiful things brought out was that the cross of Christ was the spectacle of man walking in highest liberty, for the cross is the complete self denial of the rights of man in order to bring to manifestation Liberty in the depths of hell. We also felt that those who have heard the Rev. Hoeksema often and read his works found nothing essentially new in the material presented. The whole idea of liberty and freedom had been developed e.g. in connection with the second Lord's Day in the speakers volume: "In the Midst of Death," from his own pulpit and on the Radio under the theme: "The Freedom of Man." We should remember, however, that the topic was assigned to him and not one of his own choice and this, undoubtedly, accounts for the repetition of principle and fact—which are always constant.

The speaker stated at the outset that it was not his "task to make any special and particular application of this theme, but to draw a few general lines," and in the development conscientiously applied himself to that task. The concensus of opinion seemed to be that this resulted in somewhat missing the purpose of the meet-

ing. This particular meeting was designed and advertised as an Inspirational Mass Meeting. We felt that the material failed to provide the inspiration that it might have. We failed to note that a real enthusiasm and inspiration had been aroused, and left, in the hearts and minds of the audience. That was equally true of subsequent speeches heard during the course of the Convention. We feel that there should be a better understanding of the minds and feelings of our Young People among our ministers in order to reach them a bit closer.

W. Hofman—Reporter

(For a complete script of the speech see "The Standard Bearer" for Sept. 15, 1944, page 491).

Must Comply with W. M. C. Regulations

By Mr. Geo. Ten Elshof — Grand Rapids, Mich.

THE above phrase, which entitles these brief remarks, is no doubt familiar to most of us. Especially if we have sought or obtained employment during the course of the last few years.

It is simply an abbreviated way of stating that an applicant must comply with the regulations of the War Man-power Commission. The act was primarily designed to stabilize employment and to keep workers at specified jobs in view of the vast production requirements of the present emergency.

Quite naturally, as individuals reared in a democratic state and being accustomed to almost unlimited freedom in respect to choosing our vocations and the place thereof as well as the duration of such employment, we are more or less inclined to be irked by such mandatory restrictions.

However, apart from any theological consideration, we, in general, believe it to be for the "common good."

And according to the measure that we accept this explanation so we become reconciled and adjusted thereto.

Therefore, in view of these prevalent conditions, it is indeed a relief to know that there is still a possibility that one may obtain

a position which does not necessitate complying with various governmental regulations and restrictions. Your new editor was not asked for his papers of availability, no social security number, draft classification or martial status! Furthermore, there are no wage and hour restrictions or affiliation with labor organizations problems.

Apparently the only requirement is that your editor is expected to fill two pages with material which he deems suitable. We would of course expect to select topics which would be of general interest to our readers and not utilize this valuable space for grinding our own personal axes.

There was a time in history of editorial writing when the editor was in danger of suffering physical harm from an irate reader coming to the office with a shotgun. We do not expect nor is it our intention to cause such a reaction among our readers. However, we do expect and welcome any comment or criticism which will serve to make our paper better and of greater interest to our readers.

We expect to hear from you.

* * * * *

Don't Do It !

EVERY year about this time, the various societies of the church resume their activities. Notices to that effect are placed in the church bulletins and perhaps, the minister may even make a few remarks from the pulpit aimed at awakening enthusiasm for society life. And perhaps, as some societies do, you'll have an outside speaker at your first meeting and he's supposed to pump some zeal into you so that you get a good start. As an added inducement you may place in your announcement the fact that refreshments will be served. If you don't have an outside speaker, likely as not you'll assign someone a paper on some topic such as "The Value of Society life."

And that's all good and well. Fine! Customary, according to good form and in keeping with the occasion. But you aren't going are you? Why no, of course not! Think I'd waste a perfectly good evening sitting in the cellar of some church? You can have your "pep" talks, your socials, your speakers and your home-made, ungrammatical and sometimes ludicrous "Essays"—you can't get me there!

And you know what I'll tell them if they send a membership committee to see me? I have it all figured out. They'll probably see

me at church or come to my house. First I'll tell them I haven't the time. That's a good standard excuse and especially nowadays since everyone is so busy either killing or making weapons to kill their fellow man. Then they'll maybe get sort of "nosey" and ask what shift I work on. I have an answer for that too. If I'm on "days" then I'm too tired at night, on the "swing shift" I'm automatically excused (they don't know that I can sometimes "swap' a shift if I really want to go somewhere in the evening) and the "grave-yard" shift excuses me because I like to rest in the evening before going to work. Besides, although the committee doesn't know this, I have a nice easy chair and one of those big console radios and there are some very fine programs that I listen to on those evenings.

But maybe you're not one of those who raise the above objections for your failure to be there. Perhaps you'll object or refuse on a slightly higher level. Perhaps you'll say something like this, "You see there are two kinds of people —some who like to mix and congregate with others and some who would rather stay at home and be by themselves. And I happen to belong to the latter class. I'm an "anchorite." I'll bet that "stumps" the committee!

And besides, you probably say to yourself, what benefit do I get? They take a few verses from the Bible and argue about that the whole evening. I can read it at home and reach for my commentary and give you the answer in a nutshell in about ten or fifteen minutes without stirring from my easy chair. And another thing—you hasten to add in your defense —all they do is argue and gossip and have petty quarrels and jealousies and if one of the members isn't there he or she can be very neatly made the object of our gossip. Besides, Mr. or Mrs. or Miss So and So always tries to run things and have a hand in all the affairs.

So you've been asked to go to Society Meetings this year? Don't do it! For you *can't* go! We do not say *mayn't* but we do say *can't*. You know you can't. You weren't there last year or the year before either. Maybe you've been there a few times in your life but now you *can't*. You have become a master at the art of self-excuse to such an extent that you believe it yourself! Are you going? Don't do it!

Well, we've given you your day in court, so to speak, and you have raised your objections and excuses and our committee has reported to the society that the results have been nil so I suppose, the society concludes, we'll have to get along with a membership roll which comprises perhaps only a

fourth or a fifth of the potential number. Truly a sad reflection! But a still sadder commentary on our spiritual state!

And you who are staying at home, have you honestly felt yourself excused by your pre-meditated utterances to the committee or to others who have invited you to attend? Do you know that our primary purpose is to study the Word of God together and you haven't the time? Did you tell God that too? He Who made time and to Whom time belongs? Are you so conceited and self-sufficient that you have no hunger or longing for the fellowship of your Christian brother or sister? Can you not learn from them and they from you? Have you never heard of a friendly difference of opinion whereby much truth is often brought out? Have you never gossipped or slandered others and if they do it there why don't you speak up and put a stop to it? If So and So *is* running things—what of it? Maybe he or she is doing a good job of it and you're just a bit jealous. And if they aren't, they would probably welcome your assistance or suggestions.

So you like to be left alone? Go and talk with some of the boys who've been alone. Alone on the Aleutians, on the Isles of the South Pacific or the burning sands of the desert and even spiritually alone with hundreds of men around them. Would we have to plead, cajole or argue with *them* to meet with brethren of the same faith? We who live in peace, quiet and plenty and have every opportunity both materially and spiritually should be downright ashamed of ourselves when we do not bend every effort to use the means which the Lord has so generously supplied. When, in the face of all this, we deliberately and intentionally, devise, formulate and concoct such silly excuses to avoid exercising ourselves spiritually and our hearts grow fat, our ears heavy and we shut our eyes, then how can we sing "Behold how pleasant and how good, when we one Lord confessing. Together dwell in brotherhood, our unity expressing"?

So think it over, won't you? Whoever you are and wherever you are, as your societies meet again and you are inclined to stay home —Don't Do It!

The Gigantic Gnawer

By Mr. C. De Boer — Kalamazoo, Mich.

"They trapped him for his hide, ate his flesh, and looked upon his incredible dams: and marvelled and praised God."

—Allan Devoe.

ALONG the densely wooded stream can be heard the ceaseless sound: gnawing—gnawing of the largest rodent (the industrious beaver). A unique appearance, indeed, has this animal of the wild with its small ears and eyes and pudgy nose in contrast to its corpulent and ungainly body and large paddle-shaped tail.

The average beaver weighs approximately forty-five pounds, but some attain a maximum of seventy pounds; while in length it varies from three to four feet. The sex of the beaver cannot be distinguished by either size or color. All are chestnut brown.

Although the animal is not scientifically classified as an amphibian, it is admirably adapted to an aquatic as well as a terrestial existence. In water it is propelled by both its webbed feet and flat tail (the latter of which resembles a fish in that it is covered with scales rather than fur). A beaver can remain under water as long as ten minutes at a time. This is possible for two reasons: namely, its respiration is slower than that of the average land animal and its nostrils contain valves which prevent the entrance of water into the lungs.

A skilled engineer is this mammoth rodent as he diligently pursues his task of building a dam. Instinctively, he selects a site. What determines the location for his family's winter abode? In the first place, the water must be deep enough so that it will not freeze to its entirety, thus, enabling the beaver to swim to the shore exit when necessary and to allow them access to their winter food supply — limbs and logs, which lie anchored and buried in the stream's bed in the vicinity of the lodge. A second factor in choosing a place is the speed of the cur-

Photo by Mich. State Conservation Dept.

rent which must be sufficiently rapid to enable the builders to float their logs from this region of felling to the new home. Sometimes, if the selected building materials are too distant from the stream itself, the workers are compelled to dig small canals from the tree to the stream proper. Ingeniously they use this water system for transporting their timber.

The arduous task of felling trees takes place in late summer and fall. They are ordinarily nocturnal laborers, taking special advantage of the beautiful moonlight evenings. Is it not amazing that this laborious work can be accomplished by members of the animal kingdom without the use of tools or mechanical devices? Perhaps, some of you have had occasion to observe the chips lying about the freshly cut tree. No, it was not the result of the woodsman's ax but of the beavers hard, sharp, front teeth which act as chisels and which are supported by powerful muscular jaws. You may be surprised to learn that these creatures can fell a tree as large as two feet in diameter. Some of the saplings are held in the mouth at one end while the rest is supported over the shoulder and carried down to the stream.

More strenuous work awaits them as they energetically assemble their materials to make their lodge. The foundation consists of a mixture of logs, branches and brush, which they cover with a layer of mud, stones, and gravel obtained from the bottom of the stream. Additional layers are constructed likewise; the number of which will depend on the depth of the water until the foundation is from one to two feet above the water level. Now the lodging room proper is constructed in the shape of a dome and it is made of branches plastered with mud to provide warmth and to prevent leakage. A prevalent notion that the mud is packed and smoothed by the tail has been disproved, for observation has revealed that the front feet are used for this purpose. Instinctively they provide for proper ventilation by making a hole at the top of the hut, and cleverly conceal it with twigs. Thus, the beaver provides a spacious shelter suitable for a living room as well as sleeping room and nursery. The average number of beavers inhabiting a lodge is from ten to twelve — usually about four adults and six to eight young. The entire lodge ranges from fifteen to thirty-five feet in diameter and six to seven feet above water.

Although it is true that beavers depend chiefly on aspen, willow, and birch for their food supply, recent observations by David Cook of the New York Conservation Department revealed that these animals consume a considerable amout

of grass during the summer months. They also relish seeds and flowers, and tubers from pond bottoms.

An interesting phase of beaver life is their means of communication. Being of a more sociable nature, their communal contact is very important. Tail thumping signifies approaching danger. A more complicated means of transmitting information is the formation of little " sign heaps" which are small round cakes of mud over which is secreted castoreum or beaver musk from the two scent pouches or glands located beneath the animal's tail.

Of what commercial significance is the beaver? At the time of the colonists the beaver pelts were so plentiful and of such value that they were used as a medium of exchange rather than money. Even today the beaver pelt business amounts to more than one half million dollars annually. As part of the federal soil conservation program, our government has transplanted numerous colonies to the north-western states to build their dams and thus aid in checking erosion. Also, the beaver is important to man in that its only secretion known as castoreum is useful in the perfume industry.

Current Events

Mr. Jack Boelema

Grand Rapids, Mich.

Tottering - - - -

is der fuehrer. The man who thought he was destined to rule the world. This Hitler came to power by hook and crook, force and bloodshed: he did away with all opposition by "blood purges" and thus became the Dictator of the German people. He was big mouthed: the Germans listened and fell for his boastings. And what is characteristically German, they liked a man like this in uniform! The German people became saturated with Hitler's philosophy that the German race was a super race and he, Hitler himself, was a superman. At the basis of this was the foundation of might makes right. In such a set-up the worship of the true God was entirely put out, and "Heil Hitler" and

"It is the will of Hitler" was inculcated to the marrow. "Mein Kampf" (my battle) was ordered to take the place of Divine revelation. With this racial superiority idea, with a uniformed aggressive leader who had built the best mechanized war machine the world had ever known and who at the same time was a god, the Germans would conquer and continue to conquer until the world would be at their feet. They — masters of all!

One wonders why so many people could get excited and follow a mere boastful man in uniform whose stated profession was painter and architect!

He is tottering. The arrows of the enemy have almost reached him, Russians from the east, Anglo-Americans from the west, and another one coming from the south. All these spell doom for Hitler and he well knows it. The enemy has put foot on German soil, the countries he had conquered are are being liberated, the Allies have superiority in air and in fighting equipment. These are facts. Then what makes the situation hopeless is the fact that the German people, this super race, now realize that their god with all his intuitions and so called successes has failed. This has caused the German uprising which cannot be squelched. The recent attempt to kill Hitler speaks loudly of lost confidence in der fuehrer. And strange but true Hitler now speaks of "providence." There wasn't anything like that for him in March, 1933! Germany is beginning to lose control of the Balkans: Romania and Bulgaria are out and others will follow. The morale of the German soldier is low, and the Wehrmacht losses during the past summer are roughly estimated close to two million dead, captured, or wounded. This loss of manpower is now the chief weakness of the Nazis. All are indications that the fuehrer's time is up. This god failed, of course. The people who have put their trust in horses or chariots, or, to put it in modern form, tanks and planes, are now confused and disillusioned. They backed Hitler, the winner; now they see him tottering.

We'll be back - - - -

Nazism, in the face of defeat, still hopes. This hope is expressed and plans are set for operations. The fleeing Germans from occupied countries express it in: "Germans are always correct" and that "One day we shall be back." One is familiar with the expression that in peace nations prepare for war, but it seems absurd to have a nation in the face of defeat and unconditional surrender express that in defeat there is hope to conquer. So Nazism is. This present defeat is to be con-

sidered as one step in the march of Germany to the conquest of the world. In defeat the spirit should be that of the future. Nazi leaders are said to have complete plans for continued resistance via underground methods. Hidden forts are made, secret weapons have been adopted, women must serve only in the production of the super race, inoculation of Nazism to children, and systematic operation of fifth columnist movements must continue.

Such threats bring out two things: Nazi leaders intend to fight to the end not only but to continue after the end, and the other is a total wipe out of all Nazism is necessary and must be made at the end of this present conflict.

Won't be long? - - - -

The war will soon be over and Johnny and Jane will come marching home. This is expressed by almost everyone today. Yet, it may be far from reality. The sudden collapse of the German armies was predicted months ago, basing the event on a similar sudden termination of the last war, World War I. One should not be swept away with such optimism. It is not based on facts. The collapse of the Wehrmacht was set for Oct. 1. Did it occur? We don't like such predictions.

True, the Allies seem to be on the road to Victory. But the Germans are making a stand for their Home-land, and this may involve the major battles of the war. We must remember too that in this war it is not merely the capture of cities but the objective has become the entire annihilation of the German armies. Secret weapons may come to play an important part in the prolongation of the war. The Germans have always promised that secret weapons will be used on a large scale when necessary. and, although much may be propaganda, the fulfillment of such a threat will influence the course of this war.

Granted that the European theater of war may be over soon — Johnny may not be coming home soon. Demobilization takes a long time. Total demobilization is of course out for the simple reason that Japan must still be defeated and military strategists figure that may involve another year or two. Demobilization plans recently released emphasize that it will be partial and very selective. Those who have been through the thick of it are first in line and the speed of coming home will depend on shipping facilities. Some will be shipped to the Asiatic fronts, others will have to share in military occupation and nobody will venture a guess what that may involve or how long that may last.

To Our Boys In Service

Grand Rapids, Michigan.

Dear Friends:

When I was asked to write a letter to you boys in the service, I somewhat hesitated. And that not because of lack of interest in you boys, or indifference as to the fact that you are scattered all over the world, far away from home, and friends, and loved ones: surrounded by temptation and danger on every side as that would hardly be possible for one who has three sons in the service himself. However, I felt how difficult it is to enter into the world in which you live and move, and to visualize your experiences; and that it is really impossible to even imagine what you are going through.

As I was considering these things, and tried somewhat to form a picture of what you are going through, and to form some conception as to what must live in your minds and hearts, the thought came to me, that the one great thought and longing that is uppermost in your minds and hearts is that the war may soon end and peace may return to the world, and that you may return to your homes and friends and loved ones.

Peace, what a magic word that is in our day. Not only on the battle-fronts, but on the so-called home-front as well. Who is not thinking and speaking of peace today? From the highest officials, down to the common laborer on the street, all are concerned about peace, and are speaking of a just and lasting peace for the world.

In the first place, the peace of which the world speaks, is dependent upon the end of the war. It is something to which you may look forward to in the future, but it is not a present reality which you may lay hold on, and which can comfort you in your present circumstances.

In the second place, this peace of the world can only be maintained by force of arms, from which it is evident that it is no peace at all in the true sense of the word.

Therefore, although I can understand that you long for the day when peace shall return to the world, in the sense of which the world speaks of it, I would nevertheless hold before you a peace that does not depend upon any of these things. I mean the peace of God that passeth all understanding.

For that peace you do not have to wait until the war is over, but may be yours in the midst of war, and destruction and suffering. It is the peace of God that has its root in the faith that all things work together for good to them that love God, and therefore, cannot be disturbed by war or anything else.

May that peace be yours in the midst of the battle, until it pleases God to bring you back home again, that is my prayer for you all.

Sincerely yours,

Mr. M. Swart.

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Letters From Our Boys

South West Pacific

Dear Friends:

I have been in the service now for one year, and during that time I have been receiving the Beacon Lights regularly. I want to take this opportunity to thank all those who have made it possible for us to receive this periodical. I can assure you that I appreciate the Beacon Lights very much, especially since we are away from church and society life, it's just the kind of literature we need.

On Sunday mornings we hold our church services in the jungle. I can also spend a good part of the day reading Beacon Lights, Standard Bearer, and the radio sermons. Not only do I enjoy it, but also find a comfort in reading the articles of our Reformed truth.

Again I say, thanks to all of you, and keep up the good work.

Andy Van.

* * * * *

Somewhere in France,
August 24, 1944

Dear Friends:

I have been receiving "Beacon Lights" since coming into the service and wish to let you know it is certainly appreciated by myself and many friends.

I've been in the service over eighteen months and have spent almost seven months overseas.

I have no friends with me from our church but there are several I knew many years before leaving home.

We have service by a Chaplain from an Anti-Aircraft outfit rather often but I certainly miss our own pastors.

The French people greet us with cheers and flowers as we enter the newly occupied towns and villages, even the young children who know nothing but war receive us with a large smile and kisses. The children run after us grabbing our hands and cry, "Bon, Bons" which means candy in our language.

Well, I have work to do so will close for now and hope the Lord will bring us all together again soon.

George Yonkers.
(Fuller Ave—Grand Rapids)

* * * * *

U.S.S. Breton,
August 29, 1944

Dear Friends:

I just don't know how to thank you for the subscription of the "Beacon Lights." I read it over and over again. Because it is the best magazine that is sent to a man in the service. I know I should have written long ago, but, just couldn't find time. I have been overseas two different times and expect to go soon again. So it keeps a fellow pretty busy. Especially writing. When you have to write to the loved ones first.

So keep up the good work and may God bless and keep each and everyone of us till the end of these terrible wars.

R. J. Miedema Fl/c
San Francisco, Calif.
(Fuller Ave — Grand Rapids)

NAMES OF SERVICEMEN WHOSE PICTURES APPEAR ON PAGES 16-17

1. James H. Vander Veen Ph. M 2/c —Redlands.
2. Abel C. Vander Veen Ph. M 2/c —Redlands.
3. Pfc. Henry Doorn—Fuller.
4. Cpl. John Koster—Fuller.
5. Peter Vos, Petty Officer 1/c M. O. M. M.—Edgerton
6. Sgt. Herman Schipper—Fuller.
7. Arthus De Jong, S 2/c—Holland.
8. T/Sgt. Louis Sytsma—Fuller
9. Ensign Herman Hoeksema, Jr.,—Fuller.
10. Pfc. Willian Koster—Roosevelt Pk.
11. Pfc. Wm. Kamps (6ft. 8in.)—Creston.
12. S/Sgt. Peter Vanden Engel (5ft. 5in.)—Creston.
13. Pfc. Gerald J. Sikkema—Fuller
14. Pfc. Arthur G. Doctor—Fuller
15. Sgt. John Van Solkema—Roosevelt Pk.
16. Thomas A. Dykstra, S 2/c—Kalamazoo.
17. Cpl. Frederick Geers—Fuller
18. S/Sgt. John Idema—Fuller
19. Peter Talsma 1/c—Hudsonville
20. David Hoekema S 2/c—Manhattan.
21. Cpl. Adrian Sytsma—Fuller
22. Cpl. Jacob B. Ondersma—Fuller.
23. Pvt. Gerrit Hoeksema—Fuller.
24. W.T. 1/c Conrad Poortinga—So. Holland.
25. Lt. Louis Vink—Fuller.
26. Pvt. Andy Ves—Fuller.
27. T/Sgt. Bastian Lems—Rock Valley.
28. Pfc. and Mrs. John Wierega—Hope.
29. Pvt. Charles Sikkema—Fuller.
30. Pfc. Frank Katje—Orange City.
31. Pfc. James Dusselje—Kalamazoo
32. Lt. Lawrence Kooima—Rock Valley.
33. Sgt. Harold Dertien—Fuller.
34. Henry Wiersma A.M.M. 3/c—So. Holland.
35. E.M. 2/c George Lanting—So. Holland.
36. Pvt. Pierre Hoekema—Manhattan
37. M 1/c Joe Franken—Sioux Center, Iowa.
38. Pfc. Albert Van Der Top—Rock Valley, Iowa.
39. Ben De Koekkoek S 2/c—Edgerton.
40. Pvt. George Regnerus—Oaklawn.
41. Cpl. Ted Howerzyl—Roosevelt
42. Pfc. Wilbur Terpstra—Redlands
43. Edwin W. Kok, Baker 3/c—Fuller.
44. Pvt. Louis Vander Weele—Grand Haven.
45. Ray Van Tuinen 2 M. 3/c—Fuller.
46. Pvt. Kenneth Bylsma—Fuller.

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Ed. Note: We hope to have another "page of pictures" of our Servicemen in the November Issue of Beacon Lights. So if you have not yet sent in a picture of *your serviceman*, you may still do so. Mail all pictures to: Beacon Lights, 706 Franklin S.E., Grand Rapids. 7, Michigan.

The Jubilee of Christian Liberty

AFTER the banquet had been served at our last Convention gathering, the Rev. G. Vos, from Edgerton, Minn. addressed his audience of approximately 350 young men and women.

"Jubilation, is the heart of my talk to you tonight," Rev. Vos stated. "Hearing in fancy the loud laughter and singing of the godless, the thought came to me in question form: What have *we* to laugh about? What is *our* thrill? What is *our* great joy and rejoicing? It was then that I thought on the great Jubilee of God's people. A jubilee that is inaugurated in this dispensation and which shall last unto all eternity. We are jubilant because we are set at liberty."

Rev. Vos divided his subject under the three headings: The Lament of Death, The Chief Musician, and The Symphony of Heaven. Under the first heading, the speaker pointed out that in Israel the fiftieth year was to be the year of Jubilee, when liberty was proclaimed throughout the land. The people to which this jubilee referred first of all were the Hebrews that had become slaves. They lost their person, their possessions and their land. They had become bondmen and bitter was their lot. Therefore, the year of Jubilee was like a great shout and a sound as of many waters. It was because of the great joy that came to these people after a very sore and great lament—the Lament of Death.

Now this slavery of Israel and all the attending evils are typical. They reveal the natural state of the sons and daughters of Adam and for that reason there is the awful Lament of death on every side. The speaker stated that he is convinced that we really do not realize how miserable we are. We have heard it said so often that we are a miserable race, that this earth is a vale of tears, that it hardly makes any impression on us any more. Then too, we are a race of shallow men and women. We do not live deeply at all, as we are by nature. Most of our misery is not felt. And much of what is felt we gloss over and act as though it does not exist. We are by nature very conceited and try to tell ourselves and others that it is not so very bad after all. "But I assure you," said Rev. Vos, "that if we saw for one moment the awful misery of the human race, we would cry out our eyes in sadness and sorrow."

Even when things run their normal course, man is in a sorry state. How much louder and poignant is the cry of the mortal when God's

hand begins to press down harder upon him in the course of history; as in this global war that is tearing and cutting and destroying the race of men and women. It is the increase of pressure upon the man of sin. And the result is more sorrow.

But how about the songs and laughter, the rejoicings and the wonderful thrills of the sinners. Do not be deceived! "Even in laughter the heart is sorrowful, and the end of that mirth is heaviness." Prov. 14:13.

The cause of all this misery must be found in man. He caused his own lament of death. He broke the band of the covenant in Paradise and became wholly miserable. No one realizes his misery as the Christian. When heavenly light shines in his heart he recognized the truth and his real state and condition. Then we hear his lament in tones of sorrow and groaning. Then he says: O wretched man that I am! Who shall deliver me from the body of this death!

This brought the speaker to his second point, The Chief Musician. This is the Gospel—that the Lord Jesus Christ, the Chief Musician appeared upon the stage of history and that he entered our prison and entered into our dirge of sorrow and misery. God laid on Him the iniquities of us all. Never will we be able to fathom the awful suffering Jesus suffered in order to free us from our prison. But he suffered and died as an act of loving obedience and satisfied the demands of God for us. His Godhead sustained Him in all that suffering and dying and groaning so that He could finish the work that is eternal.

Hallelujah! That is the beginning and the end of a wonderful song. Jesus arose and appeared leading our captivity captive and singing as He went. The lament is changed into a hymn of praise, the hymn of liberty. Jesus is our Chief Musician and He instructs us in the singing of His songs. He has set us free. There will be echoes to the song of the Lamb that will make heaven musical forever.

And so we are jubilant! We are no longer slaves of sin but we will to do the will of God. We sing: Oh how I love Thy law! It is my meditation all the day! We have our Jubilee! Our possessions are restored and multiplied by grace and wondrous love. We are restored to our family which means that we may go to the Home of God! Sing, sing forever your song of Jubilee for He will give the land to thee, O inhabitant of Zion. It is a new song. It is a song that is victorious, heavenly, glorious. And we sing that song out of the depths of our hearts. It is the Symphony of Heaven.

Miss Alice Reitsma—Reporter.

WAR NEWS

Wounded in Action

Pvt. Sybrant J. Schaafsma, Fuller Ave., Grand Rapids, Mich., was seriously wounded in action in France, Aug. 8. From a hospital bed in England he wrote that he is convalescing satisfactorily from wounds in the right thigh.

Pvt. Andrew Voss, Fuller Ave., Grand Rapids, Mich., was wounded in action in France Aug. 3. He is now recuperating in a hospital in England.

To Our Servicemen:

We hope your copies of Beacon Lights are reaching you wherever you are! Be sure we have your correct address. Write us whenever you have the opportunity because we and all our Beacon Lights' Readers, enjoy hearing from you.

SUBSCRIBERS:

If your subscription is due, *do not fail* to renew your subscription *at once,* by contacting your local agent or by mailing your $1.25 to Miss A. Reitsma, 706 Franklin S.E., Grand Rapids, 7, Michigan.

Donations received during the summer months:

Cpl. Louis Likstra, G.R.	$2.50
Redland's Young People's Society	5.00
Mr. Frederick Sytsma, G.R.	5.00
Miss Marian Haveman, Holland, Mich.	1.00
Miss Florence Booth, G.R.	.75
Mr. James Kok, G.R.	.75
Mrs. B. Boerema, G.R.	5.00
Pfc. and Mrs. Herman Van Ham, G. R.	2.00
Mr. D. Rietema, G.R.	.75
Mr. Andrew Dykstra, G.R.	.75
Mr. Seymour Beibor, G.R.	1.75
Priscilla Society (Fuller Ave.)	20.00

Convention Impressions

Hope Y.P. Society

Having had the privilege of attending the Federation Convention this year as one of the delegates from Hope Y.P. Society, I would like to tell you about my impression of the convention.

What a convention it was. I think it was one of the most inspiring conventions yet held. Our speakers certainly gave us some very wonderful speeches on the theme "Christian Liberty." Even our business was conducted in an interesting way. In fact the whole convention from the beginning to the end was very edifying spiritually.

I'm sure we all have gone back to our own socieites, eager to tell the other members about the convention. Although I don't believe we ever had a convention which was so well attended, by both delegates and visitors. But we would like to see more or better yet all of our Western Societies represented at our next convention, which is to be held next year at South Holland (D.V.) To make a still bigger and better Young People's Federation.

Elizabeth Moelker.

* * * * *

Kalamazoo Y. P.

This, the first Convention it has ever been my privilege to attend, proved to be a most worthwhile experience. The welcome was warm and friendly, and the committee certainly did a fine piece of work.

It was good to spend a couple of days of Christian fellowship in a large group of young people who all share the same beliefs. This year's convention has inspired us to greater efforts for the coming season of our society life and we have returned home eager to work toward making activities in our society more interesting and varied.

Anne Alphenaar

* * * * *

Manhattan Y.P. Society

You can hardly imagine my elation when I was delegated to go to the P.R.Y.P. Convention. It not only meant enjoying a convention for me but also a long trip.

Several times since I returned I have been asked whether the Convention was all I had expected it to be. In reality I hadn't any expectation or idea beforehand as to what it would be like for I had never attended a convention. But I am sure it has lived up to every expectation that I could have had of it.

The parts of the Convention I enjoyed most were the Souvenier Booklets and the Lectures. I think the opportunity to procure autographs in the Souvenir Booklet, in itself, created an atmosphere of friendliness and good fellowship. It gave each delegate the chance to meet and introduce himself to the others.

The lectures on "Christian Liberty" expressed fully what that term means or should mean to us. I think this

proved to be a very interesting subject and even more interesting because it was spoken on by more than one individual.

There were many other interesting features about the Convention that I enjoyed including the Breakfast (even though we couldn't have it outdoors) and the Banquet, and I wish to extend my hearty congratulations to the committee for making of it a most excellent, enjoyable, and profitable Convention! Dorothy Hoekema.

A WORD OF THANKS FROM CONTEST WINNERS

Dear Board Members:

I received your letter stating that I won second prize in the Poetry contest and also received the prize in the amount of $2.50.

Permit me to thank you very much. I enjoyed writing the poem, but did not expect to win.

Thanking you again, I am
Sincerely yours,
Marilyn Vos
Edgerton, Minn.

* * * * *

Dear Friends:

I received your letter stating that my poem had been entered in the contest and awarded first prize. Also received the $5.00. Thank you very much.

I was really surprised when I opened your letter. I intend to do something special with the money, perhaps buy a new pen.

I wrote the poem because I enjoy it and entered the contest because I felt we should all try to cooperate when efforts are put forth to make Beacon Lights our Young People's Paper. Contests of this nature are very interesting and offer a challenging opportunity to all our young people to express themselves, thereby edifying one another to the glory of our Covenant God.

I would also like to take this occasion to thank all those responsible for the work connected with Beacon Lights. I realize that there is a lot of work behind each issue and want you to know it is certainly appreciated.

Sincerely,
Janet Wassink.
Bussey, Iowa

* * * * *

Dear Board Members:

I want to let you know that I received the $5.00 you sent me as a prize for the essay I wrote which was entered in the contest. I wish to thank you very much.

I am enclosing $1.00 for the Beacon Lights Servicemen's Fund.

Yours truly,
Marian Haveman
Holland, Michigan

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Editor's Note: We are planning to sponsor more of these contests in the future! And when we do, we hope that there will be entries from members of every one of our Young People's Societies and also from some of our Servicemen. Let the above letters serve as an inspiration for you to do your best!

Bible Study Outlines

REV. GEO. LUBBERS

RANDOLPH, WISCONSIN

LESSON XXXII

From Antioch Of Syria Through The Island, Cyprus.

Acts 13:1-12

The Outline:

I. The Special Call Of Barnabas And Saul: Vss. 1-3.

A. The General Setting in Antioch of Syria. 1. It is now five years ago that the gospel was first preached here. The text indicates quite a change. The church had grown and had become established in the interim. It is now the year 45 A.D. 2. There were five ministers (prophets and teachers) distributed throughout the church in this large city.

B. Barnabas and Saul called. 1. The entire church and the five "ministers" are present. They were fasting and worshipping the Lord. 2. The Holy Spirit said during this fasting: "Separate me now Barnabas and Saul unto the work unto which I have called them." 3. After prayer and fasting, the church placed their hands upon them, and sent them forth.

II. Their Journey Through Cyprus: Vss. 4-12.

A.Very Briefly Traced by Luke. 1. They travel from Antioch of Syria to Seleucia (Seaport on the Mediterranean Sea). 2. From there they embark to the Island, Cyprus. They stop at Salamis the eastern seaport of the Island; and from there they go to Paphos situated on the western tip of the island.

B. The following particulars we are told: 1. That the party consisted of Barnabas, Saul and John Mark. 2. As to the preaching proper: a. Only two particulars: Preaching in Salamis was in the synagogue of the Jews. And the incident of Sergius Paulus and the false prophet, Bar-Jesus. b. Of the latter the following should be noted: 1- That Sergius Paulus was: a. A man of political positions; a proconsul. b- That nonetheless he was in the hands of this false prophet—he was a victim of the lie. 2- Barjesus the false prophet opposes the preaching of Paul; attempts to frustrate the work of grace in Sergius Paulus. 3- Paul rebukes him. He says: The Lord's hand upon thee. Thou shalt

be blind and not see the sun for a time. It so happens. The power of Christ the Lord blinds Barjesus, and Sergius Paulus is given eyes to see by this same power of Christ. Compare John 9.

Questions: Who first preached the gospel in Antioch? What are the names of the five "Prophets and teachers" in Antioch at this time? Do these names teach anything of importance? Did the laying on of hands imply that Paul and Barnabas were sent by the church? Does the Holy Spirit always work in and through the church? If this was to be preaching to the Gentile world, why did Paul preach in Salamis in the Jewish Synagogue? Why is this detail related by Luke, while evidently many other matters remain untold? How does this detail fit in the pattern of Acts? What is the central outstanding truth, the matter of importance in Luke's relating the occurance in Paphos?

Suggestions: 1. Of a general nature: a) Map-work is most important in this lesson. Even our daily newspapers draw maps for us to follow the events of war. Memorize the places visited by Paul, and, if you have done this once upon a time, "brush up" on it. b) Be observant when you study the text! Read carefully and reflectively. Details are not unimportant. Don't miss the good parts, the gold nuggets. c) Use the outline as an aid; don't expect it to do the work for you. d) Read the preceding chapters by way of review and thus obtain and keep a birds-eye view in your memory of the entire book of Acts thus far studied. The Bible was not written for the slothful! 2. Some suggestions in connection with this lesson: a) A Debate: "Resolved, that Mission Work Must Always Proceed From The Church And Is Not A Mere Individualistic Enterprise." b) Essay: "Socerism, How Related To The True Worship Of God."

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LESSON XXXIII

In Antioch Of Pisidia

Acts 13:13-48

The Outline:

I. Paul and Barnabas Journey to Antioch of Pisidia: Vss. 13, 14.

A. They cross the channel and come to Pamphilia. 1. Here John Mark for some reason leaves Paul and Barnabas and returns to Jerusalem. 2. The reason must remain a secret. Many guesses are made. Were the malaria mosquitoes vicious in these parts? Or was Mark home-sick? Was he irritated by Paul's ascendancy over Barnabas? Or did he lack the necessary courage? The motive is never disclosed — only the fact is stated in 15:38, 39 "He did not go with them to the work."

B. No details of the journey to Antioch are related. 1. They by-pass Perga. 2. We are not told why. Does Gal. 4:13, 14 give us the answer? It has given rise to much speculation.

II. Paul and Barnabas speaking in Antioch. Vss. 14-49.

A. The first gathering recorded. Vss. 14-41. 1. The occasion. a. Paul and Barnabas enter into a Jewish Synagogue on the Sabbath. b. Paul is requested as distinguished and learned visitor to speak if he have a "word of consolation." Paul rises to the occasion. 2. The Sermon: a. Theme: "Christ's Death and Resurrection Fulfillment of the Promise to the Fathers." b. There are three chief parts to this sermon: 1- A sketchy review of the history of the Promise from Abraham to Christ via David and his house. The line is 3x14 generations of Matt. 1:2-17. Vss. 16-25. 2- The interpretation of this history in the light of the central fact in which this history culminates: The Death and Resurrection Of Christ. The glory of Israel is the glory of Christ's resurrection. Some O. T. passages are interpreted as refering to this central fact. Ps. 2:7; Isa. 55:3; Ps. 16:10. 3- Application of this fact to the sinful heirs of the Promise and to unbelievers. a- Positively to the heirs: Implies: Justification only by faith. By the works of the law none are saved. Then the Promise to the Fathers is not realized to us the children. Compare: Gal. 2:15-19; 3:7-12. b- Negatively: Shows the real significance and scope of the judgments of God in O.T. History—the deportation to Babylon. Hab. 1:5 is therefore applicable in connection with the central fact of the cross. The form may differ, but the essence of the judgment of God still the same here as in Habakkuk's day. Also here the word heard in the "watch-tower" is: "the just shall live by faith." Hab. 2:4b. Confer. Rom. 1:17; 5:1; Heb. 10:38 Verses: 26-41.

B. The Second Gathering: Vss. 42-48. 1. What occasioned it. Vss. 42. 43. a. Paul's sermon had made a profound impression on the audience. They flock about Paul and Barnabas. They desire to hear more about this. They hear the voice of the Shepherd. They desire Paul to address them again the following week. b. And Paul walks through the "open door" granted to him. 2. The gathering proper: Vss. 44-48. a. Nothing stated of the sermon. We may infer though that the same "Theme" of the former sermon was discussed and proven by the Scriptures. b. Attitude of the Audience. 1- It was very large. Synagogue packed to capacity. (The whole city). 2- Very attentive. They came "to hear the word of God." c. Conduct of the Jewish Rabbis. 1- They openly, publicly opposed Paul. Interrupt the meeting. Slander the apostles. 2- Motive? Genuine concern about the Promise to Abrahams children? No! It was envy, pride, self-righteousness. d. Attitude of the apostles? 1- They do not concede the indictment against them. 2- They pronounce the judgments of the prophets upon these men and depart from the synagogue. 46, 47. 3- The Gentiles are full of joy. The power of the age to come is manifested strikingly. What a contrast and division in this audience.

Questions: Of how many gatherings does our lesson speak? Were there possibly more held here in Antioch? Why are only these recorded? Why did Paul first preach in the Synagogue? Was this not disturbing the peace? May we conclude from the sermon that Paul is the lawful teacher, having all the Scriptures back of him? Does Paul tell his audience how long Saul the son of Kish reigned over Israel? Do we read this in I Sam. too? Did David perform all God's will? How about his sins and the judgments of God upon him? How can Paul nonetheless quote: I Sam. 13:14 in verse 22? Were there many sleepers in this audience?

Suggestions: 1. Don't forget to read the Scripture passage carefully and reflectively. It will require time and effort. Try to gain a birds-eye view of the lesson. Employ "outline" noting what course to follow under Roman Numerals (I, II etc.) and Capital Letters (A. B. etc.). This is most important. Details are to be noticed also. We have received what was necessary for us to know. How many cities does Acts speak of as being "Antioch"? Use the map constantly. 2. Some suggestions for further study. a. An Essay: "Abraham—How He Understood The Promise." b. An Essay: "Acts 13:38, 39—The Epistle To The Galatians in a Nutshell." c. For the Question-box: "Does what we read in Gal. 1:11, 12 preclude the possibility of a growing insight into the Gospel for the Apostles?"

LESSON XXXIV

In Iconium and Lystra

Acts 13:50-14:20a.

The Outline:

I. In Iconium. 13:50-14:5.

A. The Occasion of their coming hither. The counter-measures and the intrige of the Jews in Antioch. 1. How executed? Vs. 50. a. Honorable women (women of social, worldly standing) are employed. b. Were Jewish proselytes. With their Jewish sympathies they could influence the civil rulers because of their social standing. 2. Result: a. Paul and Barnabas are persecuted and cast out of the borders of Antioch. This did not at all daunt the spirit of the believers. b. Paul and Barnabas shake off the dust from their feet against the rulers and Jews, and depart for Iconium. Nothing of their journey thither is related.

B. Their Stay In Iconium. 14:1-5. 1. They enter the Synagogue of the Jews. Have great signal success and blessing. Vss. 1, 2. a. They spake with great and convicting power. "They spoke thus." b. "So that a great many believed both of Jews and Greeks. This roused antipathy on the part of the Jews. They attempt to embitter the populace against Paul and Barnabas. Must resort to slander, the very works of the devil. Thus it is always. 2. They abode here for sometime. (Possibly six months) Vss. 3,4. a. They spoke boldly, in spite of slander and evil report. And that in faith upon the Lord's promise and

power; The Lord Jesus, who spoke to Paul on the way to Damascus will ever give the victory. b. This Lord here signally reveals Himself. Testifies of Himself. 1- Adds His Sign of authority to the Apostles Word. 2- This word here proclaimed, the "Word of faith, that overcomes all opposition. Indeed this is continuation from the Lord of glory of His work begun in His humiliation. c. The city is divided. Some with Paul and some with the Jews. Christ's sword had made division. 3. Their departure. Vss. 5, 6. a. Occasion. Paul and Barnabas learn of a tumult and assault that will be attempted against them. Mobbing of the apostles was planned by the Jewish and Gentile unbelievers. b. Hence they fled for the second time, and now to Lystra. Lystra was in Lycoania and evidently outside of the local jurisdiction of Iconium.

II. In Lystra. Vss. 6-20a.

A. The General Picture. 1. The duration of their stay. It must have been more than a passing through. Yet cannot have been long. Both the text itself and the fury of the Jews lead us to this conclusion. 2. No mention of a Jewish synagogue is made. Conclusion? a. That there were not a great many Jews in this city. Even those who stone Paul came from elsewhere. b. That Paul and Barnabas preached here on the street, marketplaces and at the gate of the city. This explains some of the details. 1-That Paul is represented as preaching to a one-man audience. 2- That this miracle was employed to attract notice. Compare Acts 3:1-18. Thus Paul receives an audience and what an opportunity to preach!

B. The Outstanding Event. 1. The event as such. a. There is one man listening to Paul. Possibly at the gate. This man had faith to be saved. vs. 9. b. Paul tells him in a loud voice to stand up. Instantly the man born a cripple, walks. Everyone here knew him; saw what had happened, and also that it had been accomplished through Paul. 2. This becomes the occasion of Paul preaching the gospel to a strictly Gentile audience. a. This event is misinterpreted by the men of Lystra. They say: the gods have come down to us in the likeness of man. They are ready to sacrifice oxen. b. Paul learning of it sets them right. a. Negatively they are not gods, but men even as they are. But they have come to bring the message of salvation to them. This message is: That they must repent. Turn from vain idols to the living God. c. About this God, Paul says: 1- That He is Creator of all things. 2- That heretofore He did not reveal Himself to them and all nations but left them to walk in their own ways. (Compare Rom. 2:14-16). 3- Yet even then He did not leave them without Witness of His divinity, power and eternal perpection. (Gave them rain, fruitful seasons, and joy in their hearts). These gifts kept them in the judgment hall. They are not without excuse. 3. We do not read of any positive fruit. But we may conclude that there was from other passages of Scripture: see Acts 16:1;

II Tim. 3:11. a. Timothy lived here. Eunice his mother also. b. In fact he became the great helper of Paul a year later.

C. Departure. Vss. 19, 20. 1. Occasion: a. Certain Jews from Antioch and and Iconium to Lystra. The same evidently who in both places had stirred up the multitudes necessitating flight. They stir up the multitude that first would sacrifice to Paul against him. b. They stone Paul. He is led (nay dragged) outside of the city. They think that he is dead. 2. The actual departure: a.Paul revives. The brethren stand around him. (There had been fruit upon his labors). b. Returns to the city. Next day he departs to Derbe.

Questions: How far is it from Lystra to Derbe? How could Paul walk that distance without resting and healing of his wounds? Did Paul later suffer much more for the Gospel's sake? Must we understand that Paul's not dying of the stoning was miraculous? When we feel that we do much for the Kingdom's sake is salutary to read: II Cor. 11:16-33? Is "not leaving the heathen without witness from heaven" identical to: "an attitude of grace and love"? How do the exponents of Common Grace interpret this passage? Why did not Paul preach a "good old whosoever will gospel" here? Is his approach the same here as in the Jewish Synagogue?

Suggestions: In the "question box": What are the "Marks of the Lord Jesus" in Gal. 6:17?"

An Essay: "The Knowledge that the Heathen have of God".

A Debate: "Resolved, that there is no Gracious Manifestation of God Apart from Christ's Sacrifice."

* * * * *

LESSON XXXV

In Derbe and the Return to Antioch

Acts 14:21b-28

I. In Derbe. Vss. 20b-21. Very brief statement.

A. Who went. 1. Paul and Barnabas went. 2. We read of no Persecution. Did the Jews keep on thinking for a while that Paul was dead?

B. Their labors there: 1. They preached the gospel there. Possibly the same sermon as in Antioch. Surely not a different Gospel, for then even Paul would be Anathema. Gal. 1:1-3. 2. Disciples many. Many believed. Why so little related by Luke?

II. Return to Antioch of Assyria.

A. The route taken by them. 1. Not the one taken by Paul as recorded in Acts 15. 2. But back through the same cities: Derbe, Lystra, Iconium, Antioch of Pisidia, Attalia and Antioch of Syria.

B. Purpose: 1. To establish the individual believers: The following points are touched upon: a. General statement: The disciples' souls were strengthened. b. They are told: 1-To persevere in the faith. 2- That affliction is necessary

to enter the Kingdom. 2. To appoint elders in the several churches: a. By the daying on of hands. Together they seek strength from God in prayer. b. And Paul bids them farewell, commending them to the Lord—who walks in the midst of the churches—upon whom they had put their trust.

III. Actual arrival in Antioch of Syria: Vss. 26-28.

A. This was the point from which they had departed. The first circuit is complete.

B. Paul reports. How much there is to report. Maybe far more than is told by Luke in Acts. 1. The whole church is gathered together for the occasion. What vital interest shown. 2. Two points related to the church. a. What things God had done for them. This is the more personal side. b. How God had opened the door of faith to the gentiles. "Faith" was the door. Exactly as Paul had preached in this journey. And the results proved it. 3. Paul and Barnabas evidently rest from their strenuous labors. But the Wind of the Spirit would soon move them on.

Questions:—Did the enemies on Paul's heels serve the cause they were opposing? I Cor. 1:18-21? Could you point this out in each step of the way in this missionary circuit? Is this true of the history of the entire church. Would the great truths of Christendom have been formulated in such clarity without the denial of unbelievers? Can the enemy claim any credit for his work? Why did Paul tell the churches: That we must enter the Kingdom through much affliction? From which corner were the people of God afflicted here. Could Paul say of himself "Your fellow-partaker of the suffering of Christ? From what motive does God make His people to suffer? Phil. 1:29. What is the attitude of God's children because of this suffering as the way into the Kingdom? Rom. 5:3-5.

Suggestions:

1. Debate: Resolved, that Acts 13:38, 39 does not Conflict with James 2:14-26.

2. Essay: The "Open Door" of Missionary Activity according to Scripture.

* * * * *

Ministers:—If there are any casualties among Servicemen in your congregation, or any soldiers reported wounded, prisoners of war, or missing in action, will you kindly send the details to Beacon Lights, 706 Franklin S. E., Grand Rapids, Mich.

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A shelter is provided
And food an ample store
By instinct He doth guide them
Sing praise for evermore
For never must we cease
To bless His Holy name
His care for all His creatures
Spreads His glory and His fame.

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