A Blessed New Year
A MOTHER'S PRAYER

This is my hour of anguish, Lord!
My son is dead—I couldn't afford
To lose him from my side!

Must war's cruel hand reach out to me,
To make me writhe in agony
And almost doubt Thy Grace?

Oh comfort, comfort me, my God!
As fruit of womb 'neath foreign sod,
Lies buried far from home!

My blue star now has turned to gold:
I'm weary, bent, alone and old,
Oh make me see Thy Plan!

Thou say'st that we shall meet again,
And all Thy way will then be plain?
Let me live for that day!

—G. T. E.
New Year Resolutions

By Wilhelmina Kimm — Manhattan, Mont.

New Year's Day in this age has become a day of making resolutions. With it we are filled with new hope and plan on doing better than we have done in the past. The Old Year has brought us many disappointments and in a sense we realize that we have failed. The Old Year seems like a tottering old man, whose shoulders are bent as if his work is done, and no one regrets his departure, so is bid good-bye without regret. But the New Year is given an enthusiastic welcome and everybody seems happy and cheerful.

However, the fact remains that the Old Year will not remain silent and will not and cannot be forgotten. He teaches us the lesson of sin's devastating effects, and sin makes slaves and sinners out of us all. The results of sin also remain with us and cause us much grief and heartache. If it were not of the lessons learned in the Old Year, the New Year will be but a repetition of the Old. It has also taught us that God in His loving providence has watched over us and provided us with all that we needed. So let us bid the Old Year a grateful farewell.

New Year's Day has become the day of new hope. This implies that the Old Year was not reassuring. This is not due to God failing us but to man's failure to measure up to God's standard, yet man tries again at the beginning of each year by making new resolutions. This is often taken lightly and the resolutions are not expected to be kept, and moreover they are often made sport of. This should not be so. Men have learned from the past what should and should not be done. If these lessons mean anything at all to us, we will not be foolish enough to repeat them. It means that we shall make proper resolutions and if we are serious, we shall make an attempt to live up to them. We also will help our fellow-man to live up to his resolutions. Proper resolutions are good even though keeping them seems an impossibility and are soon
broken. But a good resolution made and broken is better than no resolution at all. Every confession is a resolution; every remorse contains a resolution and every Christian's life is full of resolutions. When one does wrong and regrets it, he resolves not to do so again; although, it is possible that he may fall into the same error the next day. If certain deeds in one's life show that they carry God's blessing, he should be resolved to continue in that way. So let's be resolved, as God’s children, to do His will and to trust Him in all things. If the resolution is broken let's resolve it over again. In time we will take definite positions, attitudes toward life, responsibilities, and we will be strengthened. The future always looks brighter than the past and man is filled with a new hope. Paul had not attained but kept on struggling hoping to attain in the future a definite goal. Hoping is good spiritual exercise. Through it we must learn what the promises of God are. This requires the studying of His Word, for how shall we hope if we do not know what is promised? As God's children, we must take hold of the promises by faith and hope for the best in 1945. Though, in this year the future looks dark on account of the war, we know that God in heaven reigns and will avert all evil or turn it into our profit.

The Christian, therefore, must resolve to look upward and that should be the spirit in each Christian hope on New Year's Day. With that attitude, we can and may expect God's blessing. We must resolve not to let it die on the evening of January 2 but remember it every day of the New Year. Only then can New Year Greetings and resolutions be of value and our lives as Christians bear fruit unto eternal life.

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Gold Star Mother


A new year has come. A year supposedly full of new hope of better days ahead. A year ushered in by the world in a manner which reveals so clearly their lack of a true conception of life. They have made their resolutions and have spent a riotous night of hollow laughter and song and inebriation. Their paper caps and noise-makers clutter the streets. Occasionally you see a broken bottle and you quickly turn your head as you see a spot partially dried up where a drunken fool couldn't quite make it to the gutter, children playing with their new toys, — beautiful white snow, type of our cleansing from sin.

But this gold star mother sees or hears naught of these things. She sits quietly at home. Her tear-stained face and eyes which have physically out-weeped themselves, speak more plainly than words that she has endured grief and heart-ache such as only a mother can.

For her New Year's greeting card was a terse notice from the government which began with the dreaded words: "We regret to inform you. . . ."

And since then, she has been meditating and it was not always the sweet meditation of the psalmist. Her first shock of grief over, she could not help but become bitter. Questionings and doubts arose in her troubled heart. And that heart, filled with mother-love, cries unto God and asks why? And momentarily in a carnal spirit of rebellion she feels that the ways of the Lord are not equal. She would not have it so. Is this the way it must end for her Johnny? Must all their hopes and plans which she and his father had made, be shattered in such a cruel fashion? Is it for this that only nineteen short years ago she suffered the pangs of parturi- tion? Must all her sweet dreams which she dreamed while she carried her baby beneath her heart be so ruthlessly cut off? Has that awful night of travail, when her very life hung in the balance, been for this? It seems only yesterday that she had held her baby in her arms and with ceaseless care and
many a nightly vigil had watched that small body grow into a sturdy young man. How proud and happy they had been when they had arisen in the midst of the congregation and Johnny had been baptized and they had solemnly vowed to "help or cause him to be instructed in the aforesaid doctrine to the utmost of your power." And only last year they had seen the Lord's fruit on their labors when Johnny himself had stood in the midst of the congregation to publicly proclaim that their God was his God. Just last week she's been up in his room and had looked over the toys he'd played with and had dusted the normal accumulation of things that boys collect. She had even thought that perhaps in a few more years Johnny's boys would be using those same play-things. But, she bitterly reflects, that's all over now, and she looks with dread toward the day when they'll be sending his personal belongings home. His watch which he'd received for graduation. The billfold with its snapshots of his friends and loved ones and the Bible which the church presented to him before he left. Momentarily she envies Johnny's father who had been called Home only six months before. At least he had been spared this awful anguish. And for the moment she does not even look forward to the visit by her faithful pastor, the elders and friends who will extend their sympathy. She can almost imagine what they'll say and to which passages of Scripture they will refer but yet her heart will not be comforted. She is a gold star mother alone with her grief.

But wait! Suddenly she remembers that last letter which Johnny had written. The letter which had, in a measure, cheered the holiday season for her. Quickly she goes to the drawer and takes it from the place reserved for such things. And she reads:

"Dearest Mother,

Maybe, mother dear, you will receive this letter during the Holidays. And we're both sorry that we can't be together like we were last year when Dad was still with us. But the Lord's ways are not always our ways and we must constantly pray for grace to believe that His ways are best.

You have probably read in the paper that the region in which we are stationed is alive with activity, of death and destruction and I think you will soon be seeing action. But remember, mother, I do not walk alone and neither do you. How privileged we are that we have that only comfort in life and in death. Our Saviour walks with both of us, leading us through that vale of tears and we may believe that He has gone before and prepared a place for us.

And mother—I don't like to write this—but if it must be that my blue..."
star turns to gold, even as it has for many of my friends, believe, mother dear, that that is His way and that whatever He doeth He doeth well. Do not be drowned by grief and above all do not become bitter or rebel against the Lord’s way with us. I know it won’t seem fair to the flesh but let us believe that ALL things work together for our good.

I am so thankful for all you’ve done and especially that by precept and example you have shown and instructed me in the way Everlasting.

Good-bye now, mother dear, and remember, if I should receive my discharge papers from this life I’ll meet you in that Tabernacle not made with hands in Life Eternal.

With love,
Johnny”.

And suddenly this gold star mother understands and is comforted. She, who had so diligently instructed Johnny, has learned from her pupil. For how truly blessed she is for she is a mother in Israel! She need not grieve as those who have no hope. For after all, those high aspirations and dreams for her Johnny were only temporal. He had been taken from this life which is only a continual death. He has been spared so much of the inevitable pain and sorrow of this earthly life and, what is most joyous, has been delivered from this present bondage of sin and dwells with the saints in heavenly perfection. And in a few more years she too may be with him and share that joy. And she can now read that terse note: “We regret to inform you” with a different thought in her heart. For she is a particular kind of gold star mother! In fact, so particular that she knows that blessings are not in things. For on that basis, only the mothers of those “Johnnies” who come home, regardless of whether or not they are of the household of faith, are blessed and then what must she say? Nay, rather, she confesses that all things work together for good to them that love God!

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Did you get drunk over the holidays? What? Yes, you heard me correctly. I asked, "Did you get drunk over the holidays?" I hope you did and what's more, I hope you stay that way!

Generally understood, a drunken Christian is not to be commended. Rather, he is an object of shame and pity and of gossip and sarcastic remarks both by the church and the world. And his continuance in such habits will eventually lead to church discipline, censure, excommunication and the warning that such things lead only to hell itself.

But, of course, we are not speaking of what is "generally understood" when we speak of intoxicated Christians. For it is an intoxication which is peculiar only to the Christian and one which cannot be attained by laying your money on the bar or counter of a liquor store. Furthermore it is an intoxication which no one but a Christian can understand and enjoy and one which leads to heaven rather than hell. And, paradoxically, the more he drinks and the more inebriated his condition the better is his state.

First of all then, there are two distinct ways by which we may become intoxicated. One is the "generally understood" way and, strangely enough, the same words, except in its plural form, is used to attain that end as is used for the "other way" which we have so highly recommended. The word we mean is "spirit". The ignominious way is to be filled with "spirits"—the Christian way is to be filled with "Spirit"!

What a vast difference in which of these two ways we choose to become intoxicated. And, yet, even as in the similarity of the words, there is also a rather striking analogy in the results. The inebriate in the "generally understood" sense of the term succeeds in his endeavor, at least temporarily and at a great price, in drowning out his cares and troubles. He is for the moment "happy" or even perhaps unconscious to the present evil state in which he feels he exists. And so too with the intoxicated Christian who is filled with the Spirit. He knows his present evil state but being filled with the Spirit he is not depressed or without hope. Rather, he, according to the measure of his intoxication, is lifted up. He has spiritual delirium tremens in which he sees a new heaven and earth wherein dwelleth righteousness, a new resurrected life wherein he can praise his God and not be encumbered by that old man of sin. The world will call him a fanatic and insinuate that he may be "slightly touched in the
“head” but happy is that sort of inebriate. The more intoxicated he becomes the straighter becomes his steps toward that City and the more fluent his lips in singing forth the praises of his Redeemer!

And so it is that Christians may become intoxicated even as the apostle Paul writes for the Ephesians in chapter 5 verse 18: “And be not drunk with wine, wherein is excess; but be filled with the Spirit.” And the results will be those of verses 19 and 20.

Your opportunities for becoming thus intoxicated were exceptionally abundant on this New Year’s holiday. There were at least four and possibly more official gatherings of the saints in God’s house over the week-end, and we trust that you have availed yourselves of every opportunity to drink deeply of that well of living water whereof if a man drinketh he shall nevermore thirst! G.T.E.

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Current Events

Mr. Jack Boeema

Grand Rapids, Mich.

The Atlantic Charter

was supposed to have been drawn up in August, 1941, by President Roosevelt and the British Prime Minister, Churchill, when they met on a warship in the Atlantic. This so-called Atlantic Charter included the war aims of their nations. In order to achieve destruction of the Nazi tyranny and to build a better world, they agreed upon eight points:

1. No territorial aggrandizement.

2. No territorial changes without the free consent of people concerned.

3. All people should have the right to their own form of government.

4. Free international trade.

5. World-wide collaboration between all nations for “improved labor standards, economic advancement and social security”.

6. After victory, an assurance of
peace for all lands and "freedom from fear and want" for all.

7. Freedom of the seas.

8. "Abandonment of the use of force", disarming of aggressor nations, and lightening "for peace-loving peoples the crushing burden of armaments".

This is what we are fighting for. This is our ideal as expressed in 1941. Today, while we are in the midst of it our boys are giving their all, the President laughingly informs us that there is no such Charter. This startles us! Can war ideals be put aside so lightly? Or is it that the leading European countries cannot agree with this Charter and hence discard it and consider the thing a joke?

That the Charter has been discarded is evident from the recent European events. Poland, who has fought so valiantly all through the conflict, has been notified that Russian demands of territorial changes in Poland have been approved by Great Britain and that she would be compensated by parts of Germany. The Polish government considers this a disgraceful plan. Now consider this action with rule number 2 above in the Atlantic Charter. It is very clear that the Charter has been scraped: it even looks very much like the Big Three, during past conferences, agreed upon this very action. Was this done at the Teheran Conference? How Poland has sacrificed! Now the Liberators have agreed to partition her territory!

There is much trouble within the Liberated countries. Intervention in Greece, Italy and Belgium also indicate that the Atlantic Charter has been null and void for some time, for is not this a direct violation of rule 3 in the above list? England and Russia evidently agreed on action in Poland and Greece intervention. But no Atlantic Charter ever was written and no signatures affixed.

From these trends we clearly see that strong powers are commencing to work together to reach their objectives. England and Russia—Russia and France—seem to agree rather well on certain objectives. The question may well be asked: where does the U. S. come in? The old germs of war, military alliances, spheres of influence seem to come up even now as we are in the midst of war. One concludes that such terms as expressed in the Atlantic Charter, which has been jokingly put aside, can never be inculcated in any other peace organization set-up. This action relative to the Atlantic Charter and recent agreements between strong powers in Europe give the Dumbarton Oakes plan of the United Nations a solid blow.
Time to change

from this present optimism of victory in sight to the sober reality that war is still tough and that the enemy is still very strong and has plenty of men, reserves, and abundant military equipment of the latest type. Time to stop talking about total Reconversion plans and better stress the total utilization of industry for war because the greatest battle is being waged today and this needs an all out industrial production for the much needed supplies. Time to change the talk about peace plans concerning world cooperation when before our eyes Russia grabs parts of Poland and the British are seeking to subdue the liberated country of Greece. Time to change your mind from the idea that war will soon be over to the stark reality that the great German Offensive may prolong this war for who knows how long. Time to alter the opinion that when this war is over, all is over; revolutions may break out here and there to bring new complications which may be difficult to solve.

The present German thrust into Luxemburg and Belgium bring some of these facts to mind. The seriousness of the great German Offensive, which has caught the Allies by surprise, has informed the Americans that it is time to change from wishful thinking to the fact that we still are at war and that victory must still be won in the future. Whatever the purpose of this offensive may be, whether it is to split the American and British Forces in two, whether it is to bolster the much needed German morale, whether the Germans are fighting for time, or whether the Germans still think they can do it, is hard to determine at this stage. At any rate here is an obvious lesson for the Americans, namely, to stop planning for the morrow and what we will do in the future and awake to the simple fact that we must consider the present and do the things which we have to do now. This is a hard trend to change. The official statements that war may be long and hard, the O.P.A. clamping lids on foods, industrial pressure from Washington on production, pleas for workers to stay on jobs, and the W.P.B. openly stating that they are working on the theory of an indefinite war in Europe are a few reminders that it is time to change.
Indifference...

Very bad, indeed!

Yes, it is, and one finds a lot of it nowadays, especially among the young people. In fact, it is so apparent that people talk about it quite often. There seems to be a spirit of indifference and carelessness which reveals itself in an attitude of "I don't care" in respect to almost everything. And although this spirit is not to be limited simply to our youth but seems rather to be quite general, it is nevertheless a fact that it manifests itself to a greater degree in our youth.

Now indifference is always a very bad thing.

The young man or young woman who is indifferent in respect to his or her work certainly cannot expect any positive results. And that applies to all work, no matter of what nature it may be. The individual who assumes an attitude of indifference toward his job cannot expect to hold it and certainly cannot expect to make any advancement. The employer simply cannot use such an individual and will not put up with him any longer than necessary. He soon becomes a marked man with the result that no one will care to have him in his service. The same thing is true of the boy or girl who is indifferent in school. He may finally get thru and receive a diploma, but actually he has gained nothing at all. He has simply been wasting his time and that of his instructors and, probably, the hard earned money of his parents as well. And some day he will undoubtedly experience the time when he will rue that indifference which prevented him from utilizing the opportunities that were presented to him for preparing himself to meet the qualifications which are demanded for a certain position or vocation. It must be quite difficult and even humiliating to be forced to step aside for someone else who made use of the very same opportunities which we indifferently passed by and left unused.

Indifference is a constant inertia in the machinery of success. It is the sludge in the oil of ability. It is an evil tree that brings forth the
evil fruits of indolence and insolence.

Yes, indifference is always a bad thing.

And that is especially true when it comes to the things of God and His Kingdom. For, although a person may still be able to get by some way as far as man is concerned, he cannot delude the Lord Who searches the heart and looks not upon the outward things but upon the inward reality. And let us not forget that it is an ineluctable rule of Scripture that what one sows he shall also reap. He who sows the wind shall reap the storm and he who sows indifference shall reap destruction. This must be the case because it concerns God. And God is the Lord Who will not be mocked. He will never be satisfied with an indifferent adherence to some external form. God demands a willing and positive service.

Our relation to God is a very serious thing. It has far-reaching results because it is all-comprehensive. Actually there is nothing that can be excluded as though it had no bearing on our relation to the Almighty. And the opposite is also true. Our relation to God has a bearing upon our whole life, nothing excluded.

You see therefore how serious the matter is with us.

Scripture teaches us that we must give account to God for all things and God will judge all men in the light of all their works whether they be good or evil. Surely we must realize, even when we are young, that we are not in this world to serve ourselves. All that we have is given to us by God for the purpose that we will serve Him by means of it. And if that is true with a view to the material things of this life, it must certainly be far more binding with a view to the things that we call spiritual. And therefore, when God in His providence gives us a place in the sphere of His covenant and causes us to be instructed in the things of His Word, we have a great responsibility. We cannot escape the fact that we shall one day be called to answer for all these things. Shall we then assume an attitude of indifference to them now? And, if we do, what shall we answer the Lord then? Shall we not rather set ourselves to oppose that spirit of indifference and pray for God's grace and spirit in order that we may be found faithful?

Only then can we be assured of His blessing now.

And afterward, when the race is run, eternal life!
July the seventh, nineteen forty-one,
he had to go away,
We went along to take him to the bus,
and say
Good-bye to him, and see him off
with many other boys,
Some didn't seem to mind it, yea,
even to enjoy
The excitement of departing to a future
they didn't know,
And others took it hard to leave their
home and go.

The induction center was Camp Custer:
a few days,
Then Fort Bragg, North Carolina be-
came his station place.
From there he moved to Florida to
Blanding Fort.
Then came the time he had to leave
this country and go forth.
Great Britain was the place where he
must go,
He liked it there; he saw much he never
saw before, although
The good old U.S.A. he liked not even
to compare.

From England he was shipped to Africa's
north shore
To be made ready for action and still be
trained some more.
It was there where real action was soon
to appear,
It was there that he was called to take
his part, not mere
in maneuvers but in fighting the very
Germans indeed.
It was in February, forty-two, in Tunisia
where Rommel with speed
Surrounded our troops, took them cap-
tive away,
To bring them through Italy to Germany
to stay.

Our son was one of the captives, who
was sent over there,
Twenty months now he's been there,
and where
He must stay till our troops liberate him
some day.
Or when the enemy is ready to quit
and to say,
It's enough, which day we hope may
soon be here,
When he may be released from prison
and from fear,
And we may see him back, then surely
we'll know
How they were treated in prison camp,
although
He writes, they have it fairly good and
he is well.

Of course, there is much what he would
like, but cannot tell,
He can correspond with homefolks and
with kin,
And we can send letters and also parcels
to him.
Most of the mail reaches its destination
all right,
Of course, the restrictions of the censor are tight. The Red Cross plays in this war an important role. To help them keep together their body and their soul. An eleven pound package they weekly receive, Which is with their ration for sure a relief.

We are thankful that God has made it so well And we trust that He is able to care, and He shall Also in the future not leave nor forsake Them who trust and seek comfort and make Him to their helper, and trust never in man Who is just a creature, and always just can Perform God’s will, and be a tool in His hand That holds for rulers and people from every land. Therefore we commit him, and our other young men To Jehovah our God, let His will be. and then All will be well, what way it may be Give Lord that Thy hand we always may see. by Mr. Hessel De Jong Grand Rapids, Mich.

They must all do their part, and they all gladly do, A man of their own is their chaplain and leads Them in serving the Lord, and together they pray, That God may send soon the deliverance day.

Editor’s Note: We thank Mr. De Jong for his contribution. As you may gather from the contents, his son is in a prison camp in Germany. We welcome contributions from our readers whether they be criticism, questions or articles which you may feel will be of interest. Feel perfectly free to use any method whether it be poetical, allegorical or just a plain letter.
BEACON LIGHTS

To Our Boys In Service

Byron Center, Mich.

Dear Boys:

Michigan, lying as it does, in the temperate zone, is again having its winter, as you know. Nature is dead. No flowers bloom. The song of the birds has been silenced by winter's cold breath. The tree brings forth no fruit; its leaf has withered and is fallen to the ground. Streams and lakes are frozen over and a blanket of snow covers the earth. All is still. It is the stillness of death, but not of that death from which there is no returning. In due time, God will send forth His word. The waters will melt. Springs will flow among the hills. The earth will bring forth herbs. Grass will grow on the mountains and the beast will have its food. The trees will put on new dresses of green. The flowers will again bloom. The song of birds will again be heard. Nature is not dead, it sleeps. Therefore it shall live again in the springtime, when God sends forth His word. So they who die in Christ. They are not dead. They are asleep. Therefore they shall live again, when God sends forth His Word. For they believed in Him who said, "I am the resurrection and the life," and believing have life everlasting.

Here, in Byron Center, the weather is very fair today, my brethren. The sun shines and its light makes me mindful of the Sun of Righteousness, the Day Star, Christ Jesus, who shines in the hearts of His people and the glory of whose light will fill the new heaven that shall be and flood the earth—that earth where the tabernacle of God will be with men.

Looking heavenward through the window of my study I behold that untroubled and serene ocean of blue that we call sky and that the Scriptures call firmament. It is good to look at the blue sky. For it bespeaks the grace by which we are saved and reflects the glory of Christ's heavenly kingdom. The prophet Ezekiel in his vision saw the firmament and above it the "likeness of a throne and upon the likeness of the throne the likeness of the appearing of a man above upon it." What the prophet saw was a representation of Christ coming in judgment, thus coming also in this present war with its confusion and destruction. But the vision holds no terrors for God's people, for the throne that the prophet saw was incircled by the rainbow, the sign and seal of God's covenant with His people. It means that His coming in judgment over the world spells the salvation of His people. Mindful of this, they are glad. How true it is that the heavens declare the glory of God, that day unto day uttereth speech, and night unto night sheweth knowledge. God sanctify unto you this speech, make His word to dwell richly in you, that you may have peace.

Your brother in Christ,

Rev. G. M. Ophoff.

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<td>Sgt. Charles De Jong (Prisoner of War in Germany)</td>
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<td>Ben Veldkamp, SK 2/c</td>
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**EDITOR'S NOTE:**— It is not too late to send in pictures of Servicemen. We hope to continue having a page of snaps of Servicemen in the Beacon Lights until we have placed all pictures received. Send your pictures to:

**BEACON LIGHTS, 706 Franklin St., S. E., Grand Rapids 7, Michigan.**
Somewhere in the Pacific

Dear Friends:

I want to thank all those who are making it possible for me to receive copies of the Beacon Lights and the Standard Bearer. For months I have not been able to attend a church service of any kind. The ship that I am aboard has no chaplain and there is no Sunday observance of any kind. The best that I can do to observe the Sabbath for myself is to read my Bible and our church literature. The material is a spiritual inspiration and helps so much to keep alive contact between the church and myself even though thousands of miles separate us.

I can't tell you much about myself as far as the work I am doing out here is concerned. I am one of the crew of an L.S.T. (tank landing ship) which is a part of the amphibious forces. Almost immediately after entering the service early this year (1944) I found myself aboard ship in "the thick of things". As far as my material life aboard ship is concerned, it isn't so bad. The time passes quickly as there is always a lot of maintenance work to do on a ship. The food is very good and most of the time I get a good nights sleep. So far I have been in the best of health and have come through battle unharmed, for which I am very thankful.

In September I met up with one of my church friends, also in the service, when we both happened to be in the same port. More recently I had the chance to spend a few hours with a couple of other Christian friends from Grand Rapids. It was wonderful to be able to talk with these fellows about home and the spiritual things. We miss so much by being away from home and church, but I am more conscious now than ever before, that God is always with His people and that He is not limited to time or space. With His peace in our hearts we have everything necessary for body and soul.

It is a joy to know that we boys are remembered in the prayers of our families and the church.

I'm sorry that I can't write a more "newsy" letter but censorship makes it impossible to say much.

Enclosed is a contribution to Beacon Lights, which is reaching me regularly.

Sincerely,

Walter J. Decker, F2/c
U. S. Navy.

* * * *

Somewhere in Holland.

Dear Friends:

I thought I had better drop you a line, while I have the chance, as these chances don't always come around. Today was Sunday, and the weather very ideal, something unusual around here. Very beautiful and rich country around, but a very damp climate. I can now readily
see why all those "Hollanders" back home left this place and headed for the States. I went to church this morning while the opportunity was available.

As you will notice, I have changed addresses a couple of times in the last few months, but I am now settled down with the address blow. For a couple of months I didn't receive any mail, but it's just now catching up with me in bunches. So maybe there might be a "Beacon Lights" for me.

Here I am in Holland, and I, a "Hollander", can't speak a word in Dutch.

Hoping everything is going well back home and will continue to do so, I remain

Pvt. John P. Hazenberg, 36411135
Co. "R" 40th Tank Bn.
A.P.O. 256 c/o Postmaster
New York, N. Y.

* * *

December 27

Dear Friends:

It's about time I break down and write a few lines. I have been in the army now almost two years, and I'm still in this country, for which I am very thankful. During this time many of the men I have trained with have long been overseas. Some have died in battle, I have heard. How long I'll be here remains to be seen.

During this time of the year we think and miss our families and friends more than any time of the year. Which is only natural I guess. For now ye see and hear the World's idea of Christmas and their desires for the New Year. I am thankful that my Christmas has been different and my hopes of the New Year are different. I have been brought up in a home and church where the Word of God is our Guide, and I know it will guide me through this life.

I want to thank you for sending the Beacon Lights and Standard Bearer. I enjoy reading both very much.

Sincerely,

Johnnie Haak (So. Holland)

ALL IOWA ISSUE
NEXT MONTH

Our February Issue of Beacon Lights will be another ALL IOWA Issue. Rev. S. Cammenga, the youthful pastor of our church at Orange City, Iowa, is taking charge of the contents of our magazine for that month. According to a recent letter received from him, this issue will feature an article entitled: "Christian Youth and the Post-War World". Other articles are being written on interesting subjects, such as: Making Confession of Faith, and, The Influence of Good and Bad Literature. Watch for this ALL IOWA Issue of Beacon Lights!

* * *

We still have room for a few more snapshots of servicemen. If you have not yet sent in that picture of your serviceman, do so at once.
Total Servicemen on our mailing list: 1944 January 1945
240 310
Overseas
100 185
c/o P.M., New York (112)
c/o P.M., San Francisco (73)
States
140 125

Of the 310 Servicemen now on our mailing list, 153 are boys from our Fuller Ave. Church, and the remaining 157 are young men from all our other churches.

Two more boys left from our Hudson-ville Church recently, Joe Schut and Albert Talsma. Both are in the Navy and are stationed at Great Lakes, Illinois.

Andrew Vanden Top from our Rock Valley Church left for service in the Army a short time ago and is stationed at Camp Hood, Texas.

It has been reported that Pfc. John Hazenberg, from our Fuller Church, is in a hospital in England because of Trench-feet. John spent some time fighting both in Holland and in France.

Sgt. Arthur Kerkstra, also from Fuller Ave. has been wounded in action in Germany and now is in a hospital in Paris. He writes that both legs were broken.

S/Sgt. William Vanden Top, member of the Rock Valley Church was seriously wounded in Italy, both his legs being bruised and broken. However, it is reported that he is getting along nicely now.

Lt. Lawrence Kooima, also from Rock Valley, who was reported missing about a year ago, now has officially been declared dead.

From our Holland Church we hear that John Cammenga has recently been called into the Service and is stationed at Little Rock, Arkansas.

We have also received news from our Oaklawn Church that George Regnerus was seriously wounded in action, Nov. 10, in Germany. He is now in a hospital in England.

We want ALL our Servicemen to receive BEACON LIGHTS. Keep us informed as to their correct addresses. Also, send all NEWS about our fighting men to Beacon Lights so that our readers, and the people at home may keep in touch with our boys who are away from home.

Our prayer is that God will be near to our fighting men, in the camps, on the seas and on the battle fields, and in the hospitals, and that through all their hardships they may be drawn closer to Him. Boys: put your trust in Him.
A Reformation In Hope

One cannot speak of a reformation in Hope in the same sense that we have been reading of reformation in our other churches in Beacon Lights. With us it was not a case of a revival of the reformed truths our forefathers enjoyed. Long before 1924 our pastor of that time, the Rev. G. M. Ophoff, taught us the truth of God's Word, so that we were taught the truth of God's sovereign grace long before the Protestant Reformed denomination was established.

Our congregation at this time numbered about 25 families. When our pastor, the Rev. Ophoff began to write in the Standard Bearer and express therein his views which condemned the Arminian doctrine of Common Grace, he too was vigorously opposed by the leaders of the Christian Reformed Church who maintained this lie. Our consistory consisted of three elders and two deacons. The three elders agreed whole heartedly with our pastor while the two deacons sided against his preaching. Things developed until Classis instructed our consistory to demand of the Rev. Ophoff whether he would subscribe to the three points of Common Grace. The three elders, assured these three points were a departure from the truth of Scripture, refused to do this. It was then up to the two deacons to ask the Rev. Ophoff and also these three elders whether they would subscribe. All four refused. It was only a matter of time until the Rev. Ophoff with the three elders, G. De Jong, I. Korhorn and R. Newhouse were illegally and unrighteously deposed in 1925. Sixteen families went along with our pastor and these three elders and formed our present Hope Protestant Reformed Church.

Classis illegally took from us our church, parsonage, $800, we had in the bank and dared sometime later to ask for the communion set and baptismal fonts too. Our services were held across the street from the church which was taken from us, in the Riverbend schoolhouse. Not unusual was it at all on a Sabbath morning to hear floating across the street the singing from the Christian Reformed church services, and no doubt they heard us singing praises to God.

In 1929 the Rev. Ophoff received a call to Byron Center and accepted it. For seven long years we were without a pastor, but by no means were we without the grace of God, and we steadily grew spiritually and in numbers so that in 1930 we were able to build a church of our own again. In 1936 the Rev. H. De Wolf became our pastor and re-
BEACON LIGHTS

mained with us till the year 1940. In 1941 our present pastor the Rev. J. A. Heys began his labor in our midst. In 1940 we were able to build a parsonage of our own, and at present we number 23 families.

A note of interest to our western readers no doubt is the fact that our church is not in Hope, Michigan, although there is such a city. When the Christian Reformed Church was organized in 1916 in a little settlement a few miles west of Grand Rapids, called Riverbend because Grand River, flowing in a southwestern direction through and out of Grand Rapids makes a sharp bend and begins here to flow northward, it was called the Hope Christian Reformed Church because of the hope that filled our breasts for our newly organized congregation. In Grand Rapids you have similar Reformed Church names as Calvary Reformed, Trinity Reformed and Grace Reformed. When we were cast out of the Christian Reformed Church, we were still full of zeal and hope and saw no reason for not calling ourselves the Hope Protestant Reformed Church. In that sense there was no reformation in Hope, for we still have the same hope, the hope of salvation which God's Word teaches us. and we have the same truth, the truth of Scripture that God is God.

I. Korhorn
R. Newhouse.

An Open Letter

Dear Friends:

In the first place, a blessed New Year to you all!

This issue, no doubt, will reach you when 1945 has already made its entrance, and therefore my wish to you may seem a little late. However it is just as sincere as if this wish had been extended to you on the very first day of this new year.

And what shall it bring us? This question no doubt has arisen in the hearts of many of you.

This is especially true with a view to so many readers who are at present in military service, either stationed at home, or fighting battles at the front, or at sea or in the air. Our hearts are often filled with concern about you all.

Anxiously we often ask, Will God bring them back to us during this year 1945? We do not know. Oh, yes, our natural desires say, we hope so, and even our daily personal prayers and also our congregational prayers are sent to the throne of grace for their safe-keeping and our petition is: O, dear Lord, could it be, bring them back healthy in body and mind and above all in Spirit, do not let their faith falter. May God grant that they may return in 1945. But also in this thing our desire must be, "Thou..."
God's will may be done.

As far as we know, at this writing, not many of our boys have been taken away. We do not know what God's purpose is with us and our boys. It is possible that more lives will be taken before this terrible conflict will come to an end. It is possible that some of us will have to be cast in the crucible of God's trials, that our faith has to be tried. When God takes away some of our dearest possessions, He is trying us. In all events may our faith be strong. We are so completely in His hands, that not a hair can fall from our head. nor even a sparrow fall from the housetop without His Divine will. Therefore we take comfort and we enter through the door of the year of our Lord 1945 with courage looking unto Jesus the author and finisher of our faith and say, come what may, God will give us strength according to the way. Once more a blessed New Year to you all!

Everywhere around us we hear the war discussed. The possibilities of victory for the allies are generally admitted. Even we hear the statements "God will give the allies the victory" and in many churches or public gatherings prayers are offered for an allied victory. There is a great danger in this attitude. This was forcibly brought to my attention a few weeks ago when some one sent me a newspaper clipping. This clipping was part of a daily newspaper article by columnist Dorothy Thompson. She had been reading a book or pamphlet by Pres. Abraham Lincoln dealing with a similar problem. During the terrible Civil War, President Lincoln said: "that we should always strive for God's will and should be wanting to do His will. But it is not always easy to know what His will is. In this great conflict we find that both the North and the South are praying for victory. Either one of them might be wrong, and even the possibility is there that both might be wrong. It is a question of God's will.'

How true this is when we look at the conflict into which we as a nation have been plunged. But where do we hear from men in authority and in high places language such as we find in President Lincoln's statement. Today man is glorified and a statement from God's Word, such as "not by might or by power but by My Spirit, says the Lord" is not known or at least not heard or honored in our present day. Our nation puts its confidence in strength of numbers and in abundance of material things. And we as God's people, if we are not careful are so apt, to at least in a degree or measure speak or think the same language. May God give grace to see things in the light of His Word and always speak accordingly.

It is sometimes profitable to cast a glimpse into the past. When Rev. W. Hofman spoke at the annual meeting of the Reformed Free Publ. Ass'n, he reminded us of the twenty years that have passed by since the Standard Bearer was born. He told of its struggles and its accomplishments and its influence. And while reading his speech in the last few issues of the Standard Bearer, I was reminded that on November 19, 1944, it
was twenty years ago that the wheels of the church discipline machinery were set in motion at a special Classical meeting in Neland Ave. Chr. Ref. Church. Many meetings followed, with the result that the church of which we formerly were members by ecclesiastical decree, put us outside of the communion of the Chr. Ref. Church. Much has happened during these twenty years. Numerically we have grown to a denomination consisting of two Classes and several congregations. Our membership has increased and so have our clergy. We have convenient church buildings etc. etc.

Often I think, what influence are we exacting upon American Church life and also upon the nation. We are conducting a broadcasting program. Are we making an impression? Some time ago one of your members wrote in Beacon Lights that our doctrine must be a way of life, or something to that effect. Are there some latent talents among our young people? Have we any that could enter into the field of literature? What an opportunity. All the trash that is put on the market as literature in our day is not worthy of the name. And what is worse, the Godlessness and filth that fills the present day books is put in the hands of our young people and for that matter even in the hands of our children. WE STRONGLY NEED AN ANTIDOTE. True there are some Christian books on the market, written by well meaning Christians, but they usually do not satisfy people of strong Reformed principles. Is there not among us some one that can enter this field and write some real Christian books? Books that are permeated with good Reformed thoughts? Here is a chance to place our doctrine as a way of life before the reading public. THINK IT OVER.

Have you read about the debate Rev. H. J. Kuiper, editor of The Banner, had with Dr. Hyman Appleman, a converted Jewish Missionary? Appleman just finished an Evangelical campaign in Grand Rapids. The strange ideas this Dr. Appleman is trying to peddle for Calvinism is amazing.

Spiritually we may raise the familiar old railroad danger sign: STOP, LOOK, LISTEN.

Looking at all these things we sometimes ask, "Is the end at hand?" Man says no. For the world of today dreams of a wonderful Post War Period. No more war. Peace everywhere. Freedom for all. etc.

"He that sitteth in the heavens shall laugh."—Psalm 2:4.

What an Irony.

Thanks for the opportunity to talk to you for a few minutes.

Mr. S. G. Schaafsma.
Grand Rapids, Mich.

We welcome this contribution of Mr. S. G. Schaafsma to Beacon Lights. Mr. Schaafsma was clerk of the Eastern Ave. consistory during the proceedings mentioned in his contribution and was very active in the defense of the stand of the consistory and also in the formation of the Fuller Ave. Prot. Ref. Church. We would appreciate hearing from him again.
Lesson XI:IV

PAUL IN CORINTH

Acts 18:1-8

The General Situation.

1. There was a Jewish synagogue in this city. Crispus and Sothees are the chief rulers. 2. Paul meets with Aquila and Priscilla. They had recently come from Rome, for Claudias Caesar had banished all Jews from that city. A study of the various Bible passages in which we meet Aquila and Priscilla shows that they live successively in: Pontus (vs. 2), Rome, Corinth, Ephesus (Acts 18:19), Rome (Romans 16:3-5). 3. While in Corinth Paul resides in the home of Aquila and Priscilla, and Paul and Aquila labor together in the making of tents. They were also brethren in the faith and Paul was much loved in this family. (Rom. 16:3-5). 4. Gallio, the brother of the Stoic philosopher Seneca, is Proculsular in Corinth at this time under Claudias Caesar (vs. 2, 12). 5. Timothy and Silas were not with Paul here in Corinth immediately. They come later, the former from Thessalonica and the latter from Bera, with financial aid for Paul's and their needs. (I Cor. 9:4-12).

Paul's Labors in Corinth. vss. 1-8.

1. His labors before the coming of Timothy and Silas. He merely spoke in the synagogue on the sabbath days. And that to both Jews and Greeks. vs. 4. 2. After their coming. (a) Paul now gives his full attention to the Word. His hands are free. The aid from Macedonia made it possible for Paul to give full time attention to the ministry. (b) Theme of his preaching. Jesus is the Messiah, the Christ. He knew nothing but Jesus Christ and Him crucified. I Cor. 2:2. 3. Fruits. (a) Negatively: the unbelieving Jews arrayed themselves against Paul and blasphemed. Evidently the name of Jesus. Compare I Cor. 12:3. (b) Positive: Paul separates from the synagogue to a house near to the synagogue, the house of a certain Titus Justin, a God-fearing proselyte. Many of the Corinthians hearing believed, among whom Luke names Crispus and all his house. vs. 8. Compare above.

Paul promised Christ's Protection. vss. 9-17. 1. Promised by Christ in a Vision. vss. 9, 10. (a) Paul must have been laboring in much fear and trembling. It must have seemed that his life was again in danger. And the temptation to become fainthearted was indeed great. I Cor. 2:3. (b) The Lord comes to His
servant in the hour of need with comfort
and encouragement, and with the Prom-
ise of his safety. Is not Christ's all
power in heaven and on earth. Matt. 28:
18-20; Rev. 1:17-20. 2. This Promised
Protection Realized. vss. 12-17. (a) In-
deed the Jews bring Paul to Gallio. They
do so in mob fashion. The chief of the
synagogue, Sosthenes, at their head.
They charge Paul with stirring up the
people by persuasion to fear God con-
trary to the Law. (b) Paul need not
even make his defense to Gallio. Gallio
dismisses the case as not belonging to
his jurisdiction. When they refuse to
leave he drives them from the tribunal,
and Sosthenes is beaten by the guards
(or was it enraged and defeated coun-
trymen) and Gallio cares for none of
these matters. Thus Christ gives Paul a free
hand to speak boldly—and Christ gathers
His church through the efforts of Paul.
This all centers in Christ and His church.

Questions:—How long did Paul labor here
in Corinth? Why did Paul labor with
his hands? Did he do this consciously,
or by necessity? II Cor. 11:1-15. Why
Did Paul on an other occasion so joy-
fully receive aid from the church at Phil-
ippi? Phil. 4:10-17. Could Paul have
demanded aid from the Corinthians?
I Cor. 9:4-12. How often has Christ
thus far appeared to Paul in a vision?
Were Paul's labors possibly extended to
Cenchrea? Rom. 16:1. Was Paul under
obligation to free himself from the blood
of the Jews? vs. 6; Rom. 1:14. Did you
already make a careful study of the geo-
graphy of this lesson?

Lesson XLV
TRANSITION OF THE THIRD
MISSIONARY JOURNEY

Paul's Intinerary: Corinth-Syria-Ephesus.
Vss. 18-23. 1. Paul left Corinth accom-
panied by Priscilla and Aquila. Paul
must have made a vow while in Corinth.
Respecting what it is not known. This
vow evidently terminated in Cenchrea
and there Paul shaved his head. They
sail for Ephesus. Silas and Timothy re-
main for the time being in Achaia. 2. In
Ephesus there is a synagogue of the
Jews. Paul enters and reasons
with the Jews. He plans to leave via Jeru-
salem for Antioch of Syria. vs. 18. (study Bible
map). Even though the believers in
Ephesus desire that Paul tarry longer
with them, he does not desire to do so.
but leaves by ship and sails for Caesarea.
He promises to return to them Deo
Volente (God willing) vss. 20, 21). 3. Paul
having greeted the church in Jerusalem,
goes up to Antioch of Syria, the church
whence his first and second missionary
circuits started. He remained here in
Antioch for some time. How much Paul
must have had to relate. But the time
or departure again comes and Paul leaves
passing through the regions of Galatia
and Phrygia and the upper regions and
thus comes to Ephesus, vss. 22, 23: 19:1.
Paul must have visited many churches,
the care of which came upon him daily.
II Cor. 11:28.

Apollos, the Alexandrian. vss. 24-28.
We learn the following of Apollos in
these verses: 1. As to his person: (a)
Born in Alexandria, a city in Egypt. Alexandria was founded by Alexander the Great in 332 B.C. (b) He was a man of learning. Must have studied in the university of his native city. A man of eloquence. Was "mighty in the Scriptures". He must have understood that all the law and the prophets speak concerning Jesus. Yet there was room and need for further instruction. To this our lesson calls attention. c. Of this Apollos we learn more in the epistles of Paul. I Cor. 1:12; 3:4; 5, 6, 22; 4:6; 16:12; Titus 3:13. 2. As to his visit in Ephesus: a. Must have taught the people in the synagogue here in Ephesus. The division between believers in Christ and the disobedient is not yet marked. That will be later under the long ministry of Paul here. Then the church will meet in the school-house of a certain Tyrannus. (19: 8; 9). b. Apollos taught accurately the things concerning Jesus. He was a fervent preacher. He had been taught in the way of the Lord. Yet his knowledge of Christ was not complete. He knew only the baptism of John. He knew the baptism unto the forgiveness of sins. He knew that Jesus was to die and to baptized with the Holy Spirit. But evidently he knew no more about this than John did when he died under Herod’s axe. His knowledge was not erroneous, but it was not complete. It lacked the knowledge of the cross, resurrection and Pentacost. c. While Paul was in Syria (see above) Priscilla and Aquila hear Apollos preach and take him unto themselves and instruct him more fully and accurately in the way of the Lord. Evidently it was especially Priscilla who performed this task. Humble folks teaching a university graduate. The shop of the tentmakers had evidently been the place of much discussion concerning the mystery of godliness. A delicate task it is to teach a young minister. Robertson remarks. 3. As to his stay in Achaia-Corinth. a. After receiving the necessary instruction, Apollos desires to go to Achaia. He must have heard from Aquila and Priscilla about Paul’s labors there and of the abundance of work in those parts. He receives a letter of commendation from the Ephesian brethren, a letter which no doubt bore the signature of Priscilla and Aquila. b. In Achaia Apollos comes to Corinth where there is a large church. Here he labors constructively. He evidently has no fault in the later party strife over his person. He powerfully shewed by the Scriptures that Jesus is the Christ. He must have been a very accurate preacher by this time.

Questions:—Why would Apollos desire to go to Achaia? Was it the desire to quit Athens? Did Apollos return about two years later to Ephesus? What does Paul say about Apollos not wishing (not willing) to return to Corinth? I Cor. 16:12. Was there any discord between the persons of Paul and Apollos? I Cor. 3:5-8. Between their labors? Does this last Scripture passage also indirectly show the wisdom of Apollos leaving Ephesus? Does what we read in Acts 19 corroborate this observation?
Lesson XLVI
PAUL IN EPHESUS
Acts 19:1-20

The Disciples Ignorant of the Holy Spirit. vss. 1-6. We notice the following: 1. That these "twelve men" are called disciples. They were those in the school of Christ, are believers. In some way they must have become acquainted with John the Baptist. Possibly through the disciples of John. There seem to have been those who never left John to follow Jesus, simply because they did not understand John's place in relation to Christ. And so it seems that these men in Ephesus had become acquainted with the baptism in John without understanding it. Compare John 3:22-30. 2. They did not know that there was a Holy Spirit. Had they understood the significance of the "baptism of repentance" of John, they could certainly have known the Holy Spirit. This is evident not only from such passages as Matt. 3:11, 12; Acts 1:5, but also from what Paul says to these men as recorded in vs. 4 of this chapter. 3. Therefore we must not look for an essential difference between the baptism of John and the baptism administered by Paul in Christ's name. The essence of the baptism of John and of Christ and the apostles is the same. But the point in the re-baptizing of these 12 men is: these men had not really been properly baptized in the first place. They had not understood that the counterpart of baptism with water (thus John) was to be baptized with the Holy Spirit. And so they had not been baptized into Christ into the name of the Triune God. Therefore Paul re-baptizes them after proper instruction. 4. The case of Apollos (18: 25 "knowing only the baptism of John" —did he not accurately teach the things concerning Jesus") is therefore quite different from that of these men. Apollos was not re-baptized. These are. And when they are properly baptized they receive special gifts and tokens of the working of the Spirit in that they speak with tongues and prophesy. Hence here is a re-newal of Pentacost just as was the case with Cornelius.

Paul's Labors in Ephesus. vss. 8-20.

1. The first three months. vss. 8, 9 a. Paul enters the synagogue. This was not his first appearance here. He spoke boldly and persuasively concerning the things of the kingdom of God. And surely he preached the entire council of God and was free from their blood. Acts 20:26. b. Fruits? Twofold: Some became hardened and disobedient and spoke evilly of the "way" in Christ as preached by Paul. They therefore withstood Paul openly in the synagogue. There was but one thing left for Paul to do and that was to separate with the believers to a different building. This time they go to a school-house of a certain (evidently teacher) Tyrannus.

2. The last two years. (Possibly longer Acts 20:31), vss. 10-20. a. Some observations. This labor of Paul in Ephesus was in the years 54-57 A.D. In this time Claudias died, poisoned by 17 year old Nero. Nero thus rises to power at this time. Paul still has about 10 years to live. He died in 66 A.D. Paul's labors were not confined to Ephesus proper.
Also all of Asia hears the Word. Quite likely some of the “seven churches” of Rev. 2, 3 were founded at this time. Paul had co-laborers here also. I Cor. 16:10ff speaks of some of these fellow-laborers of the apostle. At this time Paul had great care for the welfare of the churches. Trouble and party-strife were rampant in the church at Corinth. b. The “special miracle” wrought by God thru Paul. Evil spirits were cast out etc. And that in a very noticeable way. By means of handkerchiefs, aprons carried from Paul to those affected by evil spirits etc. Great is the power of God to salvation here in the dethroning of all that is high and lifted up in the proud imagination of their hearts. Compare Acts 5:15; Luke 8:44-46. c. The attempting of “strolling Jews” (vagabond) to imitate these works. Seven sons of a certain highpriest, Sceva. They tried to cast out evil spirits by repeating the words of Paul. By these (modern gypsies) failed miserably. They are overcome by them. And all in Ephesus hear of the overthrow of these occult powers. And the result is a great confession on the part of those believing. And they publicly burn all the literature of this accursed art.

Questions:—Is there still Occultistic literature that should be burnt? Should Christian young people read this trash? Did Paul’s labors here in Ephesus complete his work of evangelization of all the countries thus far visited? Who laid the foundation here in Ephesus, Paul or Apollos? Was Paul supported financially by the believers in Ephesus?
BEACON LIGHTS

Paul's journey through Troas to Macedonia to Corinth and thence back through Macedonia to Troas, Luke relates to us in Acts 20:1-6. To this we will devote a separate lesson.

The Uproar in Ephesus Instigated by Demetrius. vss. 23-40. 1. How it was brought about. a. Paul's labors had been the over throw of idolatry in Ephesus and in all of Asia. At least in a cross-section of it. And this had been disadvantageous to the trade of the makers of silver shrines for Diana worshippers. Of these silver-smiths Demetrius is the spokesman and the ringleader. b. Something must be done about it. A great deal of noise is made. They are very angry. They grab Aristarchus and Gaius, brethren from Macedonia and fellow-laborers of Paul and rush into the theater, crying, great is Diana of the Ephesians. The noise and action reminds one of the Baal priests and their futile prayers on Mount Carmel and of the wordiness of the heathen who think that they shall be heard for their much speaking. Matt. 6:7.

2. How the Ephesians are brought back to their senses: 1. Paul, evidently because of the perilous position of his fellow-laborers, wished to enter. But he is dissuaded from doing so by the disciples and certain friends, Asiarchs. These latter were officers having charge of the festivities in the Roman provinces of Asia. 2. Alexander, a certain Jew was pushed forward, but this only made matters worse. 3. Finally the town-clerk, a Roman official, spoke to them, and reminded them of the improper procedure; that evidently Paul and his helpers had performed no public crime, and that it would be hard to give account of this to Caesar. And so he dismissed the gathering. 3. This was evidently the signal for Paul to leave, which he does after extending due admonitions to the church.

Questions:—Do you know, That you have made the acquaintance of more than 40 new persons in the book of Acts in the outlines of the last 4 months? That this material covers a period of more than 14 years? That Claudius was emperor during all these years? That Paul had already suffered all the matters referred to in II Cor. 11:23-33?

HOME FOR THE HOLIDAYS

Many of our Fuller Ave, young men were home to enjoy the Christmas holidays with their families and friends. Marvin Van Dellen, who is stationed in Illinois; John Hennink, who is at Fort Custer, Michigan; James Dykstra from Toledo, Ohio; Melvin Frieswyk and Raymond Van Tuinen, both from Ann Arbor, Michigan; Fred Pype, California; Wm. Clason, South Bend, Indiana; Peter Luyk Fort Benning, Ga.; Albert Miedema, Great Lakes, Illinois; Gillis Vanden Berg, Norfolk, Va.; and perhaps others. Many however, were far from home and friends. Yet, they may be certain that they were not forgotten. And the Spirit of Christmas can fill the hearts of God's people wherever they are.

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