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Christian Youth and The Post-War World

By Rev. John Blankespoor — Doon, Iowa

Our subject brings before our minds the future Church of Christ, her members, condition and calling. And who will deny that such a subject is of vital importance in the light of our present times. Even the world is faced with great and apparent insolvable problems concerning its youth. Concerning this an untold amount of literature is being written today. Men today are trying to establish a new world built upon the foundations of the hard and grim experiences of the past, upon blood, sweat and tears. Unto that end our children must now receive a good training, have good health protection, be given the opportunity of a broad-scaled education, be taught law-enforcements, etc. Thus the world speaks about the post-war world and its youth.

These problems are, of course, not our problems. Ours concern the spiritual aspect of this world and our youth, namely, the welfare of the soul. And how our thoughts wander far into the future in respect to this! What conscientious and serious-minded Christian does not realize that things are really happening today?

To be able to say anything about our Christian youth in that future world we must have some conception of that world. What will things be like in 1950 or 1960? From all present indications there will be a tremendous change. Men speak of a new world order, and this it certainly will be. We read of tomorrow's home, transportation, education, entertainment, just and lasting peace and what not. And take notice that it will be a new world order, not merely a new American order. The world has become incredibly small, the nations coming closer and closer together. Therefore people speak about many things in a global sense. First of all, all-out attempts are made to insure a just and lasting peace. In general the American plans are made as to how we will revolutionize those many nations of Europe and Asia to attain
that goal. Recently, however, it has become apparent with the Greece incident that Europe may again advocate a “hands-off” policy. According to former agreements each country shall be free to choose its own form of government. We “oppose” communism, but what will we say if they adopt the form of government which our ally Russia now has? From all appearances the latter is not only possible but also very probable. Communism is growing by leaps and bounds, even in our country. In it there is no place for religion in the true sense of the word. Whatever the turn of events may be regarding this matter, one thing is certain. Man will do his utmost to promote a prosperous world, ideal standards of living, a Utopia. In that world according to the Atlantic Charter there will be the freedom of fear, want, speech and religion. There will be no unemployment to speak of, no poverty and no subjection to other peoples. Personally I don’t doubt that many of these ideals will be realized to a great extent. For the flesh that future world will be an ideal world. It will be a pleasure to live. For a time there will be peace and material prosperity. But it will be a world in which will be manifested the power and wisdom of man. It will be man-centered. Man will make himself a name on the earth. It will be of man and for man. And in it we will see an advanced development of the principles of the mighty Nimrod.

Now Scripture also speaks in no un-plain terms about this world. It is the world of the last days. I realize that some people disagree with this. An hundred years ago people said the same thing, they say. True it is that the spirit of this world has always been present, but never has it been brought to manifestation and developed as much as today and as it will be in the near future. First of all God’s Word often speaks about the Antichrist, who will rule over the whole world, being anti-christian according to his very nature and rule. How plain we can see his personal coming in the signs of the centralization of the world, in a united council of the world, and the mark of the beast who soon will rule over all the industries even of our own country, including agriculture in the mid-west! Jesus says in Matt. 24:10-12: “And then shall many be offended and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold”.

Paul writes in II Tim. 3 that in the last days perilous times shall come. Men shall be lovers of their own selves. . . . lovers of pleasures more than lovers of God; having a
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form of godliness but denying the power thereof. Apply these words to our day and we see many fulfilled before our very eyes. Then there will be the false prophet, the lie. How powerful he is and will be! O, people will go to church to be sure; the world will always be very “religious”. But it denies the power of godliness. Men will scoff at the second coming of Christ. During such times, including much persecution, Christ will return. As a thief He will come. Will He find faith, i.e. watching faith, when He comes? Only those expecting and waiting for Him will be saved.

In that world our youth will be adults, men and women. The very thought gives foreboding chills. They will be the church. The youth of today will undoubtedly experience times unknown to their parents today. There's only one thing we can do. The youth must be instructed in the Word of God, the God-given powerful means unto salvation. In church and the catechism class first of all, but also in the home, school and society, you, as the youth must receive this Word. Moreover, you must be instructed in doctrine, the truth, to be able to know and distinguish the false prophet from the truth. For only those who have the truth will be able to stand in that day, realize the times, and expect the return of our Saviour. Still more, you must learn to love the Word of God to seek it and consult it as your only light and guide. The ministers, teachers and parents can instruct you in as far as they know the present world and its evils. But that other world will be a new world. It will be different, as well as stronger in respect to temptations, dangers and trials. Therefore you by yourselves must learn to view the Word of God as your only guide and help. Then you will consult and seek it in the future.

Finally, you must also live it today. The Christian youth of today will be the Christian church of tomorrow. Sad to say, but many will fall by the wayside. Your future life will be influenced and determined not only and first of all by the instruction you now receive, but also by the friends you now have, the kind of life's companion you now seek, and the kind of entertainment you now aspire.

Prot. Ref. Church — Doon, Iowa
The word which forms the title of this editorial is a familiar one. It is a word of Latin derivation (from progrredior) meaning; to go forward, go on, advance, proceed. The term itself is a very common one in our present day modern life, but also Scripture indirectly makes mention of progress in more than one passage. Psalm 92:12 teaches us that: "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." Prov. 4:18 and I Tim. 4:15 are other examples.

Now in speaking of progress in an "All-Iowa" issue of a magazine "for Protestant Reformed Youth", we must necessarily avoid elaborating on this subject in respect to the advancement which has marked the purely material side of activity in this State.

However, the question for us at present is: "Has our local Protestant Reformed youth, together with all other Protestant Reformed youth, progressed spiritually and intellectually?"

The possibilities for such progress were certainly numerous. We might weekly be instructed in the Word of God as it was brought to us from the pulpit, in the catechism class, in the Sunday School (wherever that was possible) and in our Society life. We were even privileged to listen to at least one of our own pastors deliver a message over the radio every week. And, if we put forth a little effort, we might send for that broadcasted message and read it over as often as we pleased. We might enjoy the communion of saints with those whom the government has left untouched for military service.

Indeed, in all the afore-mentioned things we were at liberty to use and enjoy, but if our use of them (if we use them at all) was not a matter of the heart, but a mere matter of course, we will not have progressed to the glory of our God and to our own spiritual advantage.

On the other hand, however, when and if we have employed all the means at our disposal, we will have been built up in the grace
and knowledge of the Lord. Then we too will have “flourished like the palm tree and grown like a cedar of Lebanon.” We will have become stronger and consequently better able to fight the good fight of faith to the very end. We will presently be able to take the place vacated in the church by our parents who went before us.

Protestant Reformed youth, examine yourselves to see if you have progressed! Do so prayerfully. Do so diligently. Do so continually!

**BIRTHDAYS**

It is not the “ALL-IOWA” issue of *Beacon Lights*, but the month of February that reminds us of birthdays. According to my calendar, in our country this month, we celebrate the birth of Thomas E. Edison, the inventor, on the 11th, that of Abraham Lincoln, the 16th president of our United States and liberator of slaves, on the 12th; and that of the first president and father of our country George Washington, on the 22nd.

Already in ancient times it was a widely spread custom to celebrate the day of one’s birth. Especially in Egypt the King’s birthdays were considered holy days. No business was carried on and all classes of people took part in the celebration.

Scripture also speaks of celebration of birthdays, however, referring only to two incidents: that of Pharaoh (Gen. 40:20) and to that of Herod (Matt. 14:6, and Mark 6:21). It might be mentioned, though, that the word employed in the latter passages, referred either to the commemoration of the day of one’s death, one’s birth, or, in the case of kings, to his ascension to the throne. According to the context the reference in Matthew refers to Herod’s birthday.

Although the Bible makes mention only of wicked persons as celebrating their birthdays, certainly that does not indicate we as Christians may not celebrate our’s. I know, Job cursed the day of his birth. (Job 3) Yet, the Christian may certainly, upon the day of his birth, call to mind the care of the Lord over him in the past, and express the assurance that God will be with him also in the future. Then his glorying is in the Lord.

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From Oskaloosa, Iowa:

During the past year we had 45 meetings. Rev. Vander Breggen, our president, presided over 41 meetings and our vice president, Mr. Ryken, held 4 meetings. At the beginning of the year we had ten members; during the course of the year we had thirteen members. One member forfeited his membership but rejoined again. Four members resigned. One member deserves recognition as he was absent only four times out of the forty-five meetings.

During the past year we studied the Canons of Dordt in seven meetings, in thirty-nine meetings we studied Genesis up to chapter 28. After recess we studied Canons of Dordt on six meetings and Confession of Faith at 35 meetings.

Gysbert Ryken, reporter.

* * *

From Sioux Center:

Our Society has existed for its sixth year since it was organized, then consisting of 6 charter members. It has grown considerably since then and it is interesting to reflect upon its growth and the various occurrences and changes that take place in society life.

As usual we gather every Sunday evening from 7:30 to 8:30. We have again begun our systematic study of the Beacon Lights as we do each fall. Thru the summer months the society members choose what portion of Scripture to study. The past summer our study was from Romans 9. Our program is according to the following schedule: Opening with song-service, collection, Prayer by our pastor, Bible study, intermission, at which time the minutes are read and accepted, after which two or three numbers are given of the following: Essays, Current Events, Literary Criticisms, Recitations, Poetry, Explanation of certain Bible Texts, Bible Quiz, Debates, Musical numbers and Instrumental solos. Occasionally we have Roll Call. . . .each member recites a verse from a selected portion of Scripture. Among those selected were: Psalm 23, Psalm 121, Job 27, Psalm 119, etc. Closing prayer by pastor or one of our young men. Recently two society members are assigned each month to arrange the program numbers, thereby giving all members an opportunity to bring up questions or discussions of their own choice. Also voluntary programs are given now and then, each or any member may contribute if and what they wish.

Though vacancies of our pastor are not frequent, his place is usually taken by our vice president or a favored speaker is asked to take charge.

We continue to hold our semi-annual business meetings in January and June, at which times voting takes place for: vice president, secretary, treasurer, vice-sec'y-treas., librarian, reporter, and delegates to the Western League. We also have a regular Beacon Lights agent. At this time donations are made regularly to the Christian School and often to
such institutions as Bethesda and Cutlerville. Collections are taken every three months for the Library Fund, from which we buy books to add to our sizable collection.

A Radio Drive was sponsored again this year by members of the society calling at the homes of members of our congregation which proved quite successful. In addition to the two dollars assessment paid by each society member. The Western League Choral Group have again met, practiced and recorded Psalter numbers to be put "over the air". After the holiday season we hope to go to the various churches to render these numbers in program form.

Correspondence with our service-men is checked regularly. Our correspondence list numbers six now. Each week certain members are assigned to write, so that each service-man receives a letter every week from the Society.

Ida Vanden Brink, reporter.

* * *

From Orange City, Iowa:

Our society is carrying on bravely as best it can, since we are small in number.

Our Society gathers every other Sunday evening at 7:30. At the opening we sing several songs after which our president opens with prayer.

We are now studying Beacon Lights which is very interesting. This brings us to recess. During recess dues are collected, after which minutes are read. A committee has been appointed for a program which takes place after the minutes are read. It consists of Poems, Quizzes, Musical numbers, etc. Addresses of boys are handed out for members to write to. Then another Psalter number is sung after which Rev. Cammenga closes with thanksgiving.

Clara Bergsma, reporter.

* * *

From Rock Valley, Iowa:

Our Young People's Society meets on Sunday evenings at 7:45 o'clock. We begin by singing a few Psalter numbers after which our president (Rev. Vis) leads us in prayer. We are following the Bible Outlines as given in Beacon Lights and find the material very interesting. After completing the Bible study two numbers are given by members of the society. Following this our president gives a short talk on any given subject.

On Wednesday evening, Dec. 27, we held our Annual Social at which time society officers were elected. A sociable and enjoyable evening was spent by all. However we always sadly miss our seven young men who are serving in the armed forces.

Lt. Lawrence Kooima has been reported missing in action since Oct. 8, 1943. Sgt. William Van Den Top has been seriously wounded and has returned to the States. We are grateful to be able to report however, that he is recovering slowly. The other five young men, with the exception of one who is in Texas, are overseas on various battlefronts. May the Lord be near unto them and grant them His peace.

Ann Kooima, reporter.
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**Do You Read?**

*By Rev. P. Vis — Rock Valley, Iowa*

There was a time when the question: "Do you read?" was very much out of place. In the past, after the supper hour, the family would get together around the fireplace in the living room and spend the evening reading. Those were the "good old days". Today, however, in our world of hustle and bustle it seems that that time is past. Reading has almost become a forgotten art. That is tragic to say the least.

For did you ever stop to think what a marvelous and beautiful art reading really is? It enables you, from a few sheets of paper with some scratches, dots and little hooks on them, to learn what is taking place hundreds of miles away, what happened thousands of years ago, and what is to be in the days to come. It makes it possible for you to acquaint yourself with the history of the world, the battle of the church and the unfolding of God's counsel right in our home. It gives you the key to the entire past, present and future of heaven and earth and all that they contain, and it brings them, so to speak, right to you in your living room on a sheet of paper in a language you understand. Reading is an amazing and wonderful art. The man who cannot or desires not to read, is to be pitied.

And as such reading is a gift of God. Language, our ability to understand and interpret it, the press and everything that makes our reading possible, are given us by God. However, He has given them for His own name's sake. God has made reading possible for us not in order that we might be able to amuse ourselves or enjoy a thrill during our leisure time, nor first of all that we might be good housewives, farmers, businessmen, etc., but in order that we might trace His hand through the ages, might see the realization of His covenant in history and might give His name eternal praise and glory. God must be all in all. Unto that end the man of God must be thoroughly furnished.

To serve that purpose reading can be a wonderful influence, for reading has a tremendous influence upon our lives, often apparently even more than the things we hear. It is for that very reason that the world is filled with all kinds of literature. Satan, Hollywood, the man in business, everyone seems to be aware of it. And it is also evident in the church. As a rule, at house visitation, in society life and otherwise, it does not take long to discover who buries his talent of
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reading and who makes use of it. Fact is, reading is so essential that the church cannot be strong without it.

Therefore many a christian home today presents a very discouraging picture, one which causes us to fear for the future of the church. For many a home today has degenerated to a place where people merely eat, drink and sleep. There is no time for reading, except for an occasional glance at the “funnies”, markets or the war news. And the usual excuse is: a lack of time or no interest. As though that could ever stand as an excuse! No time for one of the most important things in life? No interest in the welfare of our soul and the glory of our God? How tragic! Especially today when the foundations of the earth are trembling. If ever, then today, we must arm ourselves with the whole armor of God. And to do that we will certainly have to exercise the art of reading.

But then we must be sure to read the proper material and select our books with caution and care. We must read only those books which serve to edify and equip us for our task. We have but one calling in life, and that is, to testify of the light and to condemn darkness. Therefore every book that fails to prepare us for our battle and assist us in our task is of no value to us but is empty and vain. And we may well think twice before we read it, for many of those books only serve to make us shallow and sensual. To the christian soldier comics, confessions and romances, western and detective stories are of no avail. And these are legion today. Much of today’s literature therefore stands condemned and the christian young man and young woman must choose between the good and the bad. But in making this choice they will never really have a problem, for in the measure that they are truly christian they will always find an abundance of material that is proper and edifying.

And in the measure that they earnestly and prayerfully read it they will stand in the evil day. In the face of all danger and opposition they will have courage to say: Thus saith the Lord!

Do you read?

Prot. Ref. Church — Pella, Iowa
What about the Sovereign Grace Hour? How are you getting along financially? Do you get much response? These and similar questions are often asked concerning the radio work of the Western League of Young Peoples' Societies. It is again time that we let our readers hear from us. Since our last writing there has been an increased interest in our radio work. As is well known amongst our readers, by means of our broadcasts we have contacted a group of people in the Dakota's and Nebraska who are very interested in listening to our programs and also in studying these messages as they are sent out from week to week. We are grateful to God for this marked blessing upon a work which so often appears useless. It is true that God's Word never returns void but for those who are interested in spreading the truth of God's Word which we hold so dear, it is a cause of joy to know that there are also tangible positive fruits upon our labors.

The last few months have also shown an increase in response from our listeners other than of the group just mentioned. These listeners write of spiritual benefits derived from the programs and also encourage the sponsors to continue broadcasting a truth which has been neglected and denied by the present day church. More and more servicemen's addresses are being sent in to be added to the mailing list: so that the number of pieces of mail sent out each week now totals over four hundred.

In connection with the mailing of messages it would be interesting for our readers to note how the truth can be spread by this means. For example, we received the following from a party living outside of our listening circle:

For some time I have received the Sovereign Grace Hour messages from Cpl. ................., Sioux City. Will you kindly send them to me directly as I would like to keep one copy for myself and give one to a friend.

Although this party is out of reach of our radio program he nevertheless has become interested by means of a soldier friend. Another similar instance from Sgt. ................. stationed in Italy:

"Just a few lines to let you know that my friend Sgt. lets me read the Sovereign Grace Hour messages every week. . . . It is the best Christian paper I have to read over here because its message is straight to the point and tells a man he must be born again by Grace alone. Will you please send these messages to my wife, too? I know she would be glad to receive them."
Each week these messages are being sent to this serviceman’s wife. Who knows how far-reaching our work will become by means of the radio and the mails?!

This does not mean that all the mail we receive contains favorable comment. To the contrary, some of the response shows a distaste for the truth as preached by our ministers. To some it is an offense which also indicates that there are those who feel the difference between our programs and others but who will have nothing of it. It is hard for natural man to listen to a gospel which preaches a Great and Sovereign God and man, a poor lost sinner.

Our broadcast of April marks the beginning of our fourth year of broadcasting. If one considers that the young people of six comparatively small churches sponsor this work, we must confess that God has singularly blessed us. “Preach the Gospel” is the divine command and as long as the air lanes are open to us for this work we feel that it is the duty of all our people to wholeheartedly support us in this effort. We are grateful for their support thus far and are confident that there will be an increased interest in the measure that our people become acquainted with this “mission work”.

The sponsors of the Sovereign Grace Hour wish the editors of the Beacon Lights and its readers a very blessed new year.

Reporter.

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**To Our Boys In Service**

Sioux Center, Iowa
Dec. 12, 1944

Dear Friends:

We always read with interest the letters you write to the readers of Beacon Lights. your paper and ours. I cannot help but think how difficult, yea, and impossible it is for us to think ourselves into your circumstances. I saw a cartoon some time ago of a pair of shoes, extraordinarily large, and a group of people standing around looking at those shoes and saying, “wonder who can fill those shoes?” Well, that’s the way we feel about you men and your work. We can perhaps sit in swivel chairs and write letters such as these, but we could not fill your shoes. In these things too it is the Lord who gives you the courage, stamina and fortitude to take the place assigned to you. For it is not man merely who has assigned you this place, but it is God who giveth to each of us a calling as it pleaseth Him. Your stamina and courage must not spring from recklessness, as is so often the case with the wicked, but your courage stems from faith in the God.
who has called you. Neither however do you want anybody to take your place or fill your shoes, you do not even want us to think that you desire that. But what you do want of us and ask of us is that we attempt to make the strength of the Lord become more and more an actual experience for you while you are engaged in your work. You stand in the midst of the bitter realities of life, and you ask of us that we shall assist you in making the Truth to be equally real in your life, a blessed reality, a reality which you may set up overagainst these bitternesses of life and more and more begin to say, with Paul, that “the suffering of this present time is not worthy to be compared with the glory which shall be revealed in us”.

John says: “I have written unto you young men, because ye are strong and the Word of God abideth in you and ye have overcome the Wicked One” (I John 2:14). The strength you have consists in this, that the Word of God abideth in you. That is your strength. May the Word of God be not only in your breast-pocket, but also in your heart and your mind. I know God’s Word is there. May it live in your heart. For that is your strength.

Did you know that at least one of our ministers is donating of his blood to the “blood bank”? And at least one of our minister’s wives is spending a day a week sewing for the Red Cross? Not all of us do or can do that perhaps but that is symbolic of how we feel toward you men. I can surely say however that we are all striving to abide in the truth and to keep that truth pure, so that, if it please God to bring you back to us, you may return to the truth the same as when you left it... .only still further developed and enriched by our study. But let God be merciful to us, poor sinners. By nature we hate the truth and except He keep us we shall not be kept. May His strength become perfected in our weakness. We and our young people who abide at home have, with you, that common enemy, that triad of enemies: the devil, the world and our own sinful flesh. The world is drawing up its battle-lines very close to the Church and God is calling us to wage that holy war of the spirit against the flesh, of the regenerate “I” against the carnal “I”, of light against darkness. If we suffer defeat in this holy war, and you should come back to a church which had become worldly... .what profit if you had conquered the whole world then? Pray for us too that we may stand in the strength of the Lord, with you, and heed the battle cry of the Lord to put on the armor of faith and fight the good fight.

Sometime maybe you ought to write a letter of sympathy to some of these poor people in this country who howl about how the rationing has hit them. You could tell them perhaps how good you have it in your water-soaked bunks and mud-filled fox-holes and tell them to brace up. You know we so easily pity ourselves.

Well, fellows, I wish you the grace of God whereby you may believe that God doeth all things well.

Your friend, Rev. M. Gritters.
Letters From Our Boys

The following are parts of letters written by Protestant Reformed Servicemen from Iowa.

England.

Dear . . .

It’s Sunday morning and I thought it a good time to answer your letter. I received about seven letters in the few days I’ve been here. Those first ones from home were really appreciated. I also received two radio sermons: the one written by Rev. A. Cammenga and the other by Rev. Gritters. I read them both and enjoyed them very much. I was to chapel services this morning. I intend to go to a civilian church but I’m not very well acquainted here yet. I think we’ll soon be able to find things after we have looked around a bit. . . . . . It means an awful lot to me to know there is a Higher Hand which rules and controls everything. If we may but trust in Him, all will be well.

* * *

Somewhere in Italy.
Dec. 24, 1944.

Dear . . .

Well, here goes: after some time of sailing, I’m sitting on my bunk. We have seen much water, but arrived in good condition. All’s well since we had a good trip, with plenty to eat and plenty of sleep. But there’s nothing like America! After we landed we passed through villages where conditions of much hunger and begging prevailed.

What will happen to us now, we don’t know. Yet, we pray daily not that our burdens and our cross be made lighter, but for strength and faith to keep on regardless of what our burdens may be. God is our Guide, and I know He guides and keeps and governs also those at home.

Another year has almost passed and tomorrow we will find ourselves celebrating the day of Christ’s birth. What a blessing that though far apart we know we can still celebrate this day in true faith wherever we may be.

* * *

Oahu Island, Hawaii

Dear . . .

I received your letter today, and was ‘till that package comes; will I ever eat!’ glad to hear all was well. Boy, wait. Our chow isn’t anything compared to what it was in the States. But we get along o.k.

I went to church yesterday. Our auditorium is large enough: it is the out-of-doors. The chaplain, a minister from Iowa, wasn’t a bad preacher. He was connected with some Baptist church. I said he wasn’t bad, meaning in comparison with what we had been used to hearing.
Pictures from home are always welcome. I never thought I would care so much about pictures. I'll also send you a few if I get my camera in time.

* * * *

Denver, Colo.

Dear . . .

Yesterday they also had a plane crash from Lowery Field. All seven of the boys got killed. We can see we do not have to be on the battle fronts to lose our lives. We should always realize that the Lord rules all, and that when our time comes, no matter where we are, when our time comes we will have to leave this earth. So it's always a question: are we ready?

I see much of the practices of sin in camp and in the larger cities. May God keep us. And may those who know the way and do not follow it, have their eyes opened to see those things are really wrong.

* * * *

Somewhere in Italy
Jan. 4, 1945

Dear . . .

I am a member of the Rock Valley Protestant Reformed Church and have been in the army for about three years. I have been receiving Beacon Lights right along, but have never donated or written in to tell you how much I appreciate it. I am really ashamed of myself for not writing sooner.

Guess what! My "picture" in the Beacon Lights! Can you imagine that? I wonder who in the world put that in there? I was really surprised.

I surely enjoy the Beacon Lights. I had not received any for three months and was surely glad to get it again a few days ago.

I am enclosing a money order in this letter for Beacon Lights.

Sincerely,
Lems.

Have you read the biographical sketches appearing on pages 22-23? If you haven't, then read them right now—don't finish this paragraph first! Rev. C. Hanko is contributing a series of these biographical sketches for our magazine, so that you may become better acquainted with the ministers serving our churches. Have you read those in this issue? And you haven't guessed who they are? It is the history of Rev. Martin Gritters that appears on page 22 and 23 discloses a few facts about Rev. John Blankespoor, of course.

(Watch for the "WHO AM I?" in our next issue).
A Reformation at Rock Valley, Iowa

Our earliest beginning dates back to the Spring of the year 1928. At that time, from a viewpoint of the truth, seven or eight families stood upon the same ground as did the Protestant Reformed Churches. The Revs. Hoeksema, Danhof, and Ophoff were not strangers to us. We had heard the first mentioned speak at different occasions. We also eagerly read the articles of these leaders in the "Standard Bearer". Due to lack of material for officebearers, we were at first rather slow in organizing, but attended church at our services in Doon, Hull, and Sioux Center. But it was soon decided to hold our own meetings every Sunday evening in a house rented for that purpose. The Rev. Vos and the late Rev. Verhil preached for us. Soon our meeting place was changed from a house to a garage suitable for meeting purposes. Then our Theological students also preached for us, and with the coming of summer, we were privileged to have Rev. Hoeksema in our midst, for three Sunday evenings. We were of the opinion, however, that our 'garage' would not hold the anticipated audiences, so we rented a hall.

A peculiar thing about this hall was that its electric light was to be procured only by dropping a quarter into a "pay-meter". Since this was unknown to us, it so happened that while the Rev. Hoeksema was preaching for us one Sunday evening we were suddenly cast into darkness, since the electricity obtained by a previously incerted quarter had been spent. The Reverend, however, did not discontinue his sermon.

In the Summer of 1928 we were organized. Rev. Hoeksema preached, after which time 10 families expressed their intention to organize. Two elders and one deacon were then chosen and ordained the same evening. Plans also were made for obtaining our own church edifice. In February of the following year this building was dedicated to the worship and service of God.
Six men from our seminary became candidates for the ministry in June of the year 1929. At first we thought of calling one man to shepherdize two of our congregations, but after careful deliberation it was decided best to have one minister exclusively for our congregation. A trio, consisting of the candidates B. Kok, C. Hanko and A. Cammenga was made, from which A. Cammenga was chosen.

On September 25 our pastor-elect was ordained. We rejoiced. The Lord had made all things well. Our services were held each Sunday in the morning and afternoon. The Young People's Meeting was held Sunday evenings.

We humbly thank Him from Whom we have received all things, and Who has not put us to shame.

At the present time our congregation is shepherdized by the Rev. P. Vis.

Reporter.

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**Book Review**

*By Mrs. L. Doezena*

*Bellflower, California*

**WITH A DUTCH ACCENT**

— by David Cornell De Jong

This book is the author's attempt to write the story of part of his own life, the time from his earliest memories to the adolescent years which found him in a new country. He writes of the town of Blija in Friesland, where he was born, and of the sturdy parents and grandparents which supposedly all had a hand in bringing him up to hate the Calvinistic heritage of his fathers, because they were narrow-minded and too strict. He tells of the wonderful visions he had of a new world, of the anticipation of reaching that land when once his father decided to take his family there, and then of the disappointing and degrading circumstances which attended their settlement in Grand Rapids, Michigan when they began their new life among strangers on a small street near a greenhouse, which anyone who lives in that city will easily recognize. He
BEACON LIGHTS
tells of the years of poverty and hardships, during which he, as a boy of thirteen years had to shoulder too much of the family burden. A trying time for the immigrants, he brings out, because their Holland-American Calvinistic neighbors lent them no helping hand, and the school children of the Christian School which they attended did all they could to make life miserable for the DeJong children. But in spite of all these things at the end of those first years of getting used to his new home, David could write at the close of this book, "I continued my way whistling beneath those trees and that bleak sky, past those American houses on that American street. And then I realized only one thing concretely, unmistakably: I didn't want to be whistling, but no longer defiantly."

However, I do not find the keynote of the book in those words. They are, I believe in this statement: "... the more I came to love America and Americans, the more did I come to resent the Grand Rapids American-Dutch, whom ironically enough I accepted as typical Americans for several years until time and experience fortunately opened my eyes, but not quite to the point of forgiveness." If you have read any other of this author's books, you will agree with me that his purpose in writing seems to be to paint a bad picture of Calvinism and Calvinists. It is strange, isn't it, of a man who was brought up in the Christian Grammar schools, high school, and received his higher education first in Calvin College. I could not help asking myself, "Is the author just one of those products of Calvinism that went wrong, or was there perhaps something a bit wrong with the supposedly Calvinistic education he received, which may have set him astray?"

There is something very disgusting about the way the author tries to create antipathy against the Dutch people in America and against Dutch Calvinists in particular, by arousing sympathy for himself as a boy and his poor immigrant family, and one wonders if things were really quite so bad as he makes them. Perhaps time exaggerated some of those childhood impressions, and prejudice helped it along.

The interesting part about the book is the familiarity of all the places and many of the people he mentions, although he uses very few names.
Our Nearest Neighbor

"Moon and stars in shining height,
Nightly tell their Maker's might."

Can you conceive of a more awe-inspiring display of God's might than the shining moon and the twinkling stars on a clear night. When one stops to consider that nearly every star is larger than our earth and that all are traveling in definite paths in perfect regularity millions of miles distant, one commences to realize—"what is man that thou art mindful of him". Only the moon is less than a million miles away, and hence, it is called our nearest neighbor.

“When I regard the wondrous heavens,
Thy handiwork on high,
The moon and stars ordained by Thee,
O what is man, I say”.

As the earth travels around the sun once a year, in the same manner the moon circumvents the earth once every 29½ days. Also, the orbit or path which the moon follows is very clearly defined; it is nearly circular in shape; and the average distance between the earth and its satellite, the moon, is approximately 238,000 miles. Besides making its monthly revolutions around the earth it also rotates or turns on its axis. One rotation of the earth produces night and day requiring a period of 24 hours while the moon needs 29½ days to make one complete turn resulting in about 14¾ days of darkness and 14¾ days of sunlight, thus the moon’s day is equivalent to 29½ days of the earth. During this time the portion exposed to the sun’s rays become extremely hot while the opposite side exceedingly cold, making a difference of as much as 400 degrees between the two sides. Unique indeed—its day and year are of equal length—29½ days.

Commonplace though the question may seem it constantly makes its recurrence—Why do we always see the same face on the moon? From the preceeding you will recall that the moon requires the same amount of time to turn around on its axis as it does to travel its orbit—29½ days, therefore we always see the same side.

For example, hold an apple firmly at arms length. Then commence turning around when you have made one complete rotation holding the apple firmly so that the same side always faces you. you will notice that the apple like the moon traveled a great circle around you and at the same time made one complete rotation on its
axis. Likewise the moon while circumventing the earth in its orbit rotates on its axis at the same rate, always displaying the same face toward the earth.

Forty-one percent of the moon's surface is always visible while 41 percent has never been seen by man, the other 18 percent is visible in part depending on the season due to the position of the earth's axis.

Of course we understand that the markings on the moon, which people imagine to be its face, are in reality the mountains, craters, and plains. One of these mountain ranges, called the Appennines, is estimated to be 18,000 feet high. Because of the proximity of the moon its surface has been studied and chartered in great detail. Latin names have been applied to the many mountains, craters and seas (which are actually plains since there is no evidence of water on the satellite's surface). Photographs reveal the mountains and general landscape to be very rugged showing no signs of erosion. For this and other reasons astronomers contend that there is neither water nor wind present.

But our satellite is not the only moon in existence. Several other planets also have attendants revolving about them as for example—Mars with its two moons; Jupiter which has 11, and Saturn with 10 large ones and several small satel-
lites.

The moon differs from the sun and the stars in that it does not produce its own light but simply acts like a mirror reflecting the sun's rays. Although the illuminating rays of the moon give one the impression that it is an excellent reflection it is far from the truth, for only 7 percent of the sun's rays are reflected. Imagine how light our night would be if 90 percent were reflected by a full moon!

We too, like the moon, are by nature darkness, without light, and receive our light from the Son of Righteousness which is manifest in our lives but in principle. Would that we were better reflectors casting more light round about us, for so often we resemble the new moon which cannot be seen.

"Praise Him whose sun doth bring the day,
The moon and stars His might display."

By Mr. C. De Boer.

Prot. Ref. Church — Oskaloosa, Iowa
Who Am I?

How well do we know our ministers? These are the first of a series of biographical sketches to refresh your memory, and help you to become better acquainted. These sketches are prepared in four clews, which you can follow in order. The last clew should be a dead giveaway. You can check your answers by referring to page 16.

(1) The early years of my life were spent on the farm. Plowing, sowing, grain threshing, corn picking and chores were common events that made up a part of our daily existence. Although I moved from one farm to another, this never brought me outside of Sioux County. From my birthplace near Boyden I moved to Hull, and from Hull to Perkins, but even so I was never far from the Church I am now serving.

(2) From the fifth grade on I attended the Christian School at Perkins, and received my higher education in the Western Academy, now known as the Christian High School at Hull, Iowa. After I taught school for two years I went to Central College in Pella for one year, and then decided to go directly to the Protestant Reformed Seminary in Grand Rapids to take up my studies for the ministry there.

(3) I had the privilege of being one of the organizers of our Hull Church, where I was member until I went to Grand Rapids. In 1931 I married Jeanette Vander Kerk, a member of our Hull Church. The next year I finished my course at our Seminary and received a call from Holland, Michigan, where I enjoyed laboring for almost six years. Thereupon I received a call which brought me to my present charge in Sioux Center, Iowa.

(4) Those who know me consider me a man with a large capacity for work, or probably they just think that I thrive on work. It is true that I have been doing considerable writing outside of my work in the congregation. I took an active part in bringing our own Sunday School Paper into existence, and am still writing Sunday School lessons for “Our Guide.” I also started a children’s column in “Our Church News”, and today am writing for both the Concordia and the Standard Bearer. So I’m sure you must have run across my initials at some time or other.

WHO AM I?

(1) On September 30, 1914 I first saw the light of day on a farm near Rock Valley, Iowa. I was the second son of the family, with two sisters younger than I am. I received my early education in Rock
Valley, but when I was thirteen years of age my parents moved to a farm near Hull, which made it very convenient for me to attend the Western Academy.

(2) This was during the pastorate of Rev. W. Verhil in our Hull Church, where my parents readily joined themselves to once more enjoy the benefits of the preaching of sound doctrine. Having finished my course in the high school, I taught for a few years in the schools near my home. But my intention was not to make school teaching my vocation for life, for already in high school I had higher aspirations, which made the ministry the goal for which I was striving.

(3) Soon the day dawned that I could leave for Michigan to enter our Seminary, where I devoted the next four years in preparation for my life task. My professors and fellow students soon appreciated my conscientious application to my work. Shortly before my graduation I married Miss Margaret Brunsting of our Hull church, Rev. Vermeer officiating at the wedding.

(4) One of our graduating class is now in Bellflower, California. The other is my neighbor in Rock Valley. And I am situated in Doon, Iowa, where I am finishing my second year, having served in Orange City before coming here.

GOD BLESS OUR BOYS

God bless our boys, shield them from harm,
For they are ever in Thy sight;
Oh, let them feel Thy mighty arm
Enfolding them by day and night.

God bless our boys and keep them true
To all that's noble, good and high;
Unspotted, strong to bear and do,
And unafraid, since Thou art nigh.

God bless our boys, our precious boys,
Who serve in air, on land, and sea,
Dispel our fears, bid us rejoice,
As we commit them all to Thee.

SELECTED.
BEACON LIGHTS

— NEWS —

FROM THE FIGHTING FRONT

Pfc. George Engelsma, member of our Hope Church. Grand Rapids, Michigan, was wounded in the right shoulder and also suffers from frozen feet. He was in Luxembourg when wounded.

* * * *

Corp. John Kimm, Redlands, California, was home on furlough after two years in Africa and Italy.

* * * *

T/Sgt. Henry Knott Jr., from our Fuller Ave. Church has been reported missing in Belgium since December 7.

* * * *

Sgt. Harold J. Dertien, also from our Fuller Ave. Church has been reported missing in action in Belgium since December 17.

IN MEMORIAM

Mr. and Mrs. J. Karsemeyer, members of the Hull, Iowa Church have received official notice from the Government that their son HENRY KARSEMEYER is dead. He was in the Navy and was out on a reconnaissance mission and never returned.

Ed. Note.—We expect to have our final page of pictures of Servicemen in our March issue. We can still place a few more pictures. If you have not yet done so send in a picture of your serviceman at once to Beacon Lights, 706 Franklin St. S. E., Grand Rapids, Michigan.

BEACON LIGHTS

SERVICEMENS FUND

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The Inner Fount

Entrancing is the forest—
In her autumn garb supreme;
How Beauteous, how colorful—
Overwhelming it would seem!
The scarlet of the maple
The brownness of the oak

The crimson of the sumac
The elm in her yellow cloak.
But, ah, that fading beauty
As the days slip swiftly by,
For death is passing nigh.

Stark and naked is the forest—
Where all life has seemed to flee,
Mere sentinels appear the limbs,
So bleak, so black, each tree!
As we view these lifeless boughs,
All their beauty passed away.

Depressing is the view,
As we gaze from day to day:
But, ah, the secret joy within
That stream that once again will flow;
Protected from the wintry blast
Internal life will show.

Then—wondrous is our forest—
Within the Christian's heart,
For tho' our colors cease to glow
And youthful charm departs,
Oh, let us not discouraged be
For new hope awaits us all.

Though dismal, lonely seems our way
We may not waver, neither fall.
For, ah, that inner fount
Can never ceaseless be
Beauty springs within our breast
Leading to eternity!

By Tena De boer.
Lesson XLVIII
PAUL'S FAREWELL VISIT TO MACEDONIA AND GREECE
Acts 20:1-16

Paul's Intinerary: Ephesus-Macedonia-(Illyricum) Greece-Troas, vss. 1-6. This is very briefly described by Luke. We notice the following:

1. Description of journey from Ephesus to Greece-Corinth. “And when he had gone through those parts and had given much exhortation, he came into Greece”. In this sentence Luke condenses all that Paul did in nearly a years time to a simple statement.

2. There are some matters omitted here in Acts 20 of which we have knowledge from the letters of Paul—the letters to see the Corinthians and Romans. They are: a. Paul's stay in Troas before going into Macedonia to meet Titus, and the open door for him there. II Cor. 2:12ff. b. His visit to Illyricum, while awaiting the outcome of his last letter to the church in Corinth. Rom. 15:19. c. His activity in arranging for the proper gathering and handling of the collections for the poor saints at Jerusalem. Rom. 15:25, 26; II Cor. 18-22.

3. Paul remained at Corinth for three months. Conditions had become favorable; the efforts of Titus and the chapters 10-12 of II Cor. had borne the desired fruit. From Corinth Paul travels by way of Macedonia to Troas. The following men are in his party: . . . Look it up in your Bible! Be sure you know where the home of these men is located on the map.

Paul in the Upper Chamber in Troas. vss. 7-12.

1. It was the week after Easter. Easter had been spent by Paul in Philippi. And Paul tarried here seven days. He did not wish to tarry here long for he desired to be in Jerusalem at the time of the feast of Pentacost. This would be some 43 days later.

2. We learn the following particulars of Paul's stay here: a. That it was the first day of the week. They were together as the congregation of Christ to "break bread". And Paul has many matters to speak to them about. He does not have too much time. He would leave them the following morning. b. There were many lamps in the room. It was night. And Paul speaks until midnight. Eutychus, a young man, sits
in the window and falls into a deep sleep, and falls out of the window—it was from the third story—and is taken up for dead. Paul after the fashion of Elijah and Elisha embraced the lad and his life came back to him. Paul after this spoke with this group of believers till morning.

Departure for Jerusalem as far as Miletus. vss. 13-16.

1. This was a four days voyage by a coastal vessel. The distance was more than 150 miles. They touch the following points: Assos-Mitylene-Chios-Samos Miletus. (Be sure to consult the map).

2. It is in Miletus that Paul stays just a little longer than at other points. He sends from here for the elders of the church in Ephesus. (Consult map. Notice: “scale of miles”).

Questions: Did you study the map? The Bible references given? So that you see the whole geographical picture of this itinerary? Did Paul write II Corinthians from Macedonia? What great lesson on Christian giving is expounded in II Cor. 8, 9? What was the spiritual condition on this score in Corinth as compared with the churches in Macedonia? II Cor. 8:1-15. Did Paul take means to safeguard himself and others against suspicion in handling the collection for the poor among the saints at Jerusalem? Rom. 15:25, 26; II Cor. 8:18-22. Why did Paul not go and pay the church at Ephesus a visit? Was it fear for what happened there just before leaving? Acts 20:16. Which of these seven men from the churches of various Provinces accompanied Paul to Jerusalem? How far did the others accompany him. Acts 21:29; 20:4.

* * * *

Lesson XLIX

PAUL'S FAREWELL ADDRESS TO THE EPSHESIAN ELDERS

Acts 20:17-38

This is another of the great sermons of Paul that have been handed down to us by Luke. Two others we have studied thus far. The first spoken in Antioch of Pisidia and recorded in Acts 13:16-41; the second spoken by Paul in Athens and recorded in Acts 17:22-31. Let us attend to Paul’s sermon as recorded here in Acts 20 which was spoken here on the seashore of Miletus. This sermon can conveniently be divided into the following sections:

Paul’s Rehearsal of his Work and Conduct in their Midst. vss. 17-21.

1. The Manner and Conduct of Paul in Ephesus. a. It was in the midst of much difficulty and affliction. Had he not fought against the “beasts in Ephesus”. I Cor. 15:32. He had labored with tears night and day. He had labored going from house to house. b. The content of his preaching: The full council of God. There was nothing of the plan of salvation, or that might be for their advantage that Paul had kept back. Hence he was indeed free from their blood. c. The reason for rehearsing thus his
conduct and tears was not because these elders did not know these facts. They were acquainted with them. But they must be reminded of them to spur them to action in their God-given calling. Compare vss. 25, 38. For a simple reminder see Phil. 3:18, 19.

Present Purpose of the Apostle. vss. 22-25.

1. He will go up to Jerusalem. And these elders will see his face no more. Vs. 25, 38. Hence this fervent farewell.

2. He knows not what will befall him in Jerusalem, except of this he is certain that bonds and imprisonments await him there. This is the expressed testimony of the Spirit in every city. How strong this purpose was to go to Jerusalem we will see later. He is to go there to minister to the needs of the poor with the great collection in all the Macedonian and Achaian churches. Rom. 15:25, 26; Gal. 2:10.

The Apostle's Charge to the Ephesian Elders. vss. 28-31.

1. The elders are reminded of their high calling as elders: a. They must therefore first of all watch over themselves. b. Then over the church, which Christ (God) has purchased with His own blood. For the preciousness of this blood see: I Peter 1:18, 19.

2. Then, they are to keep watch against the "wolves" that would enter into the fold. These "wolves" are the false teachers. speaking lies against the truth of the Gospel. The elders claim lack of knowledge: a. Paul had pro-

Questions: Did Paul already have a premonition of what awaited him at Jerusalem while he was at Corinth? Rom. 15:30, 31. Was this merely a subjective feeling based on superstition? Acts 20:22, 23. Did Paul have a special guidance from the Lord Jesus in the course of his life's work? Can you cite instances from the book of Acts to sustain this contention? Do "wolves enter the flock" with a direct frontal attack? Eph. 4:14. Are the elders in the church easily too conscientious in their work? Are you aware, what one of the questions is, that is asked at the end of each classis-meeting of our churches? On church-visitation? What does the form for the ordination of elders stress as being the specific task of the elder? What are the requirements of an elder according to I Tim. 3:2-7? Should every minister woo the flock of God with tears? Was this mere sentimentality on the part of Paul? Or was it the heart of Christ's mercy in him? II Cor. 5:14.
Lesson L

PAUL TRAVELS FROM MILETUS TO JERUSALEM

Acts 21:1-19

The Course of the Journey Traced. 1-7.

1. From Miletus to Tyre. a. In the small coastal vessel. vs. 1. Miletus-Cos-Rhodes-Patara. (consult map). b. In larger vessel from Patara to Tyre in Phoenicia. vs. 2, 3.

2. From Tyre to Jerusalem. vss. 7:1-19.
   a. The ship on which Paul and his companions traveled stopped at Tyre to unload its burden. This required seven days. Paul and his friends stay with some of the brethren there, and are accorded a hearty send-off by men, women and children. b. Next stop: Ptolemais. Here is the end of the voyage by ship. From here the ship would return, possibly through Egypt. So Paul quits the ship here. c. By land they travel toward the south to Caesaria. (consult map) vs. 8. And thence to Jerusalem.

Paul’s Imprisonment in Jerusalem Foretold by Agabus. vss. 8-14.

1. In Philip’s house. Philip seems to have ministered to a church here in Caesaria for some years already. Acts 8:29, 40. He is one of the seven deacons chosen in the church at Jerusalem. 6:5. We also receive a glimpse into the house of Philip. He had four virgin daughters that prophesied. They had the gift of “prophecy”, a special gift to the early church. We do not read that their’s was the special gift of foretelling future events. While Paul is at this home, Agabus comes down from Jerusalem.

2. Foretold by Agabus. vs. 11. a. Manner of his prophecy. He takes Paul’s girdle and binds his own hands and feet and says: “So shall the Jews at Jerusalem bind the man that owns this girdle and shall deliver him into the hands of the gentiles.” b. The content of this prophecy was a corroboration of what the Spirit had testified in every city. Only it was now made very clear just how this should take place. This Paul did not yet know at the shores of Miletus. 20:23. c. Effect on Paul. It did not change his plan at all. He would do God’s will, and remains resolute in the face of the tears of the brethren. The result was that even they say: The will of the Lord (Jesus) be done!

Paul and his Company Arrive in Jerusalem. vss. 15-19.


2. Welcomed at Jerusalem. a. First by brethren. This was possibly at the home of Nason. b. The following day Paul went to James and the rest of the elders. We read of no apostles as being present. There were many churches whose needs had to be supplied. Many thousands. vs. 20. Compare also Gal. 2:7. Here Paul relates in great detail what God has wrought by him among the Gentiles. And God receives the glory.
Questions: How many days after Paul left Caesaria for Jerusalem did he return thither under the Roman Guard? Acts 24:11. Did we meet with Agabus before? If so, what role did he play then? Acts 11:28. How many miles is it from Miletus to Jerusalem? Was Paul reporting to his superiors here in Jerusalem? Gal. 2:6; I Cor. 4:1-4. Could you write on paper a brief sketch of all that is recorded of Paul's experiences and what God wrought through him on this third missionary journey?

* * * *

Lesson LI

PAUL TAKEN INTO ROMAN CUSTODY IN JERUSALEM

Acts 21:20-40


1. The general situation here in Judea. a. The believers numbered in the thousands by this time. These were believers out of the Jews. They still kept the ceremonial law. Not because of necessity to salvation, but from tradition. It was thus understood a matter of "adiaphora". b. Reports had been spread abroad that Paul taught the Jews that they must not keep Moses and the law. Now this was a partially true report; Paul denied that keeping law-works were either necessary or sufficient to salvation. But he himself kept it. He circumcised Timothy for the sake of the Jews. But when it was a question of the truth of the Gospel—he did not give in, no not for an hour. Gal. 2:3-6. But, at any rate, the report about Paul was circulated, and there was great danger in it. c. Now Paul here in Jerusalem, and his presence will become known to the many thousands of believers. And a goodly cross-section of these will be or are present at the feast of Pentacost.

2. James and the elders suggest a plan to publicly show that the reports concerning Paul are fictitious. a. The plan is: Paul must be seen in the temple and that in the act of keeping the Ceremonial law. It must become evident that he walks orderly and keeps the law. b. Circumstances fit this requisite perfectly. There are four men (brethren evidently) who had taken a vow upon them. Quite likely the vow of the Nazarite. (Paul seems to have taken some such vow in Corinth and shaved his head in Cenchrea Acts 18:18). How long this vow lasted we do not know. But Paul is to participate in this vow, by paying for the sacrifices for the liberation of these four men. This necessitated purification according to the law at the highpriest and was a public act in the temple. c. This Paul will do. He does it for there is no compromising with Judaism involved. It was not in conflict with the decision of the Meeting in Jerusalem. That decision involved the Gentiles. Here it was a question of love for the weaker brethren. And Paul will become "unto the Jew a Jew" I Cor. 9:20-23. Thus Paul had written from Macedonia to the church in Corinth. He can apply his own rule to himself once more.

3. And it is during the execution of
this plan that Paul is in the Temple, when the storm breaks loose above his head. This storm did not frustrate the purpose of the elders and James. In fact it gave the greater publicity to what Paul was actually doing in the temple. “How wondrous are the ways of God, unfathomed and unknown.”


1. Paul is in the temple. It is the seventh day. Some Jews from Asia see him in the temple. These Jews are those who were evidently defeated by Paul in the preaching of the Gospel. Had Paul not taken the believers into the school of a certain Tyrannus. They are blind as those pictured in I John 2:11.

2. They shout as though the temple is on fire. “Men of Israel, help!” This is the man that teacheth all men everywhere against the people, and the law, and this place.” They stir up the people. Not a difficult task. They mob Paul. They grab him, and the temple doors are closed. Out of the temple proper he is cast.

3. He is further accused of having brought a Greek into the temple and thus having defiled the Holy Place. Fact is, they had merely seen Paul in the city with Trophimus, the Ephesian.

Rescued and taken into Custody by the Roman Centurian—Claudias Lysias. vss. 31-40.

1. Rescued by the Centurian, Claudias Lysias. a. Report of the uproar reaches the Antonia, (Roman palace in Jerusalem built by Herod the Great). This was connected with the court of the Gentiles by a flight of steps. Claudias himself appears on the scene with his soldiers. b. The Centurian attempts to know the nature of this man’s crime on the spot. Possibly whether he had attempted to commit murder in the temple with a dagger. But there is so much confusion that it is not possible to find out.

2. Taken into custody: Paul is put in chains both hands and feet, as Agabus had foretold. He is carried into the castle up the steps. The mob mad with frenzy following, shouting: away with him!

3. (Paul requests and receives permission to speak: a. The Centurian is disillusioned as to Paul’s identity. He thought Paul was a certain Egyptian rebel. But surely that surly fellow could not speak the beautiful Greek employed by Paul. What is this? b. And Paul receives permission to address the mad crowd. He beckons to them with his chained hands. Surely this is a strange sight. A mad audience on the castle steps, Paul guarded by Roman soldiers, and with a presence of mind that well-nigh baffles understanding preaches the Cross as his self-defense.

Remember Thy Creator

Unto us as Covenant children,
So unworthy though we be,
Comes this God inspired message,
In thy youth remember Me.

This thy youth, these days of gladness,
But thy days are like the grass,
Time flows on in ceaseless measure,
And so swiftly they shall pass.

Soon the evil days come near thee.
Hands grow feeble, eyes grow dim,
Time shall cast its mark upon you,
In thy youth remember Him.

Beautiful God's revelation,
See while bright thy eyes to see,
Sing while strong your voice to praise Him,
Hear while ears are given thee.

Work, for soon the shadows gather
Labor now while yet 'tis day,
Serve Him in thy youthful vigor,
Time shall take thy strength away.

Shall we then seek earthly treasures,
We the Children of the day,
And in careless sinful living,
Cast the precious hours away?

God forbid we shall forget Him,
Vain the joy earth doth afford,
Oh remember thy Creator,
Let thy joy be in the Lord.

Tho o'er heights of joy you wander,
Or through valleys of the shade,
He is with you, thy Creator.
He who heaven and earth has made.

Let us cast our Crowns before Him,
Hear this blessed word of truth,
And remember our Creator,
In these golden days of youth.

By Miss Janet Wassink, Pella, Iowa.