The Triumphant King

So that's your king upon yon tree
Between two malefactors hung?
A sorry sight it seems me
Your song of victory won't be sung!

Is he the one who claimed to be
The Son of God who in flesh came?
His vaunted power I fail to see,
Where is the strength of his great name?

Be still, you scoffers; come, I pray,
Your plans to slay the Son of God,
To tomb which you've well guarded;
His Father now has thwarted!

For He has risen from the grave,
By death He couldn't be felled;
Confess His Name you wretched slave
Who're by sin's bondage held!

—G. T. E.
REPEATEDLY one hears reports that at present there is in the making, or that there already is, a great religious awakening throughout our nation, a revival of interest in things spiritual, a real “back to God” movement among civilians and members of the armed forces alike. Many, so we hear, that had forsaken God and His Word are returning to the ways of faith and repentance.

Various things are suggested in support of this claim. There is the fact that religious items are receiving more space in the columns of the daily newspapers of this nation than for a long time. Individuals write, even in the Reader’s Digest, of returning to the family altar and daily home worship that had long been neglected. Another calls attention to the enormous sale of Bibles during the past few years. A prominent speaker of the Gideons recently stated that the boys in the camps were turning to the things of God by the thousands.

Indeed it would make one’s heart rejoice if there is a real religious awakening on a grand scale. But . . . for there is a “but” . . . is it true?

The fact that daily newspapers are allotting more space to news items from the church world, the fact that here and there, there is renewed interest in the family altar, the fact that the sale of Bibles has increased so considerably — all these things do not yet mean that there is a large scale return to the things of God. It certainly is not of national scope. Do you in your daily contacts see any difference in the great mass of men? Do they not curse the Name as much now as heretofore? Is not immorality and divorce on the increase? Is not juvenile delinquency a testimony to the contrary? Is the attendance at worship in the American church world at large any better than a few years ago? The homefront gives little evidence of any large scale awakening; let alone a movement that could be called national.
Among the armed forces it is little better! Perhaps even worse. The services held by the chaplains in the camps at home are very, very poorly attended. Many of the chaplains are merely serving the purpose of "morale builders", so I don't blame some of our own boys if their chaplain serves them such "food" that they seek their spiritual comfort otherwise, either with a few of their buddies together reading and praying (as one of them told me they did while in Africa) or alone with the Word of God and religious literature from their own churches at home. Sad to say, but by and large the army is interested in the chaplaincy only as a morale-builder. If "wine, women and song" build the morale, give it to them. If "pin-up girls" do it, let them have them. If "chaplains" do it, let them have them. A pastor who has visited many camps during the past few years, had spoken there frequently and contacted thousands, told me he saw nothing that augured a religious awakening. On the contrary he saw much spiritual deflection, "wine, women and song" with all that goes with it.

We must not expect a large-scale, nation-wide "back to God" movement. God has never promised "national conversions". He has never told us to expect it. And, indeed, it is He that must give repentance. Otherwise it will never take place.

We do believe that also now in this war all things work together for good to them that love God, who are the called according to His purpose. Undoubtedly through this great distress the people of God will be drawn closer to their God, and are lifting up their heads "on high."

But much of the renewed interest in altar worship, much of the prayer offered up in distress on sea or in the heat of battle, is a passing emotion. When the smoke of battle clears away, it is gone. The prayers of the wicked that are abomination to God. Only when the prayer arises from the heart, only when the interest shows itself to be enduring, only then is it pleasing to God. God searcheth the heart, and trieth the reins.
Better Not To Come Back

Under the above caption I read an article in a religious paper that, to my mind, contained sentiments with which we ought to agree.

The article had reference to those of the church that are in the service of their country, away from home and regular church life. It emphasized that there are things that can happen that are worse than not coming back home.

Perhaps we think that the worst news that could be brought to our door is a telegram stating that our dear one was killed in action. For our flesh that indeed would be very difficult news, as those that have been so informed know from bitter experience. It is difficult to hear that a dear one is missing in action, but then there is still the hope that he may after all be located and return. It is difficult to hear that a dear one is wounded, but then he may recover. If he has been killed... well, it seems that no worse news could be heard.

But there is worse news. That is the information, however it comes, that a young man has forsaken the way of God, that he lives in iniquity and sin, and that when he returns he will be "through" with all that has to do with God and His Word. We are not referring to sins into which someone stumbles to arise again. We refer to someone that makes "shipwreck of the faith". that will return an infidel and unbeliever. Spiritual casualties. Oh, I know, if they so return they never were of Israel. Nonetheless if any should so return and by his attitude show that the fruit of his experience has been only hardening of heart. if he has been swept away by the pleasures and cares of the world... is this not worse than not coming back?

It is better to enter life halt and maimed than having one's limbs to be cast into hell fire.

There are things that are better than life. "Thy lovingkindness is better than life."

Young men and young women of our number that are in the armed forces, our continual prayer for you is your salvation. Yes, if it may please God, that you may return in health and strength and that soon. But above all, yes first, that you may remember your Creator, that you may not forget that also your battle is not against flesh and blood but against spiritual powers of darkness, that you may keep the faith and stand fast in the Lord.

The message of spiritual casualty would be harder than even the message of your death.

May God be gracious to you! And to us! Rev. P. De Boer.
SO THAT'S A KING? That miserable figure on the cross? Naked and hanging between two malefactors? And that crown of thorns on his head? What practical jokers those Roman soldiers! And before they led him out to be crucified they made sport of him. They spit in his face and buffeted him; and others smote him with the palms of their hands and said: "Prophecy unto us, thou Christ, who is he that smote thee?" Look too at that sign that was tacked over his head and written in Hebrew, Greek and Latin so all could read. It says: "Jesus of Nazareth, the King of the Jews." Pilate wrote it and refused to change it although the chief priests requested that he do so.

Say, and did you hear that one of his disciples, Judas the treasurer, betrayed him with a kiss! They say every man has his price and this fellow held out for sixty pieces at least. After all, this man was rather unique and certainly did some things which others couldn't duplicate! Like raising that fellow Lazarus for instance. Those Jewish theologians don't have that figured out to this very day!

Then there was another one named Peter. He always was bragging about his love for his leader and how he'd defend him. I hear he denied him three times in rapid succession just before they took his leader out to be crucified! Even cursed and swore about it and said he never knew the fellow. Where is that great multitude that followed him and whom he fed so abundantly that one day? But it's his own fault that they don't come to his defense. They figured he'd always feed them well and instead he insults them and accuses them of following him for bread alone! He always spoke of himself as being the Bread of Life, and Jews aren't cannibals! Well, that's what happens to these idealistic dreamers who blaspheme and stir up the people!

O you miserable, wretched, despicable creature of the dust—If That's All You See!

And nineteen hundred years later we still see men gazing at that cross. They are not wagging their
heads in caustic derision. Oh no! They are refined, polished gentlemanly scholars. Carefully and meticulously they scan the pages of Holy Writ. And they too are interested in this King of the Jews. Although they are sceptical about that story of his being conceived by the Holy Ghost and some of the miracles which are impossible to explain either logically or scientifically, nevertheless, they admit that he was certainly an outstanding character. Too bad he wasn't appreciated. Such fine moral teachings! Such a nice story teller! See how he loved those little children! And how he wept at the tomb of Lazarus! If only he had been understood. What a great influence He could have exerted on the world if only they hadn't been so hasty in their condemnation. Maybe He did say some things which hurt. Perhaps if He'd only been a bit more diplomatic and compromised with the rulers of His time He could have lived a normal life span and what a difference it would have made! If only He hadn't been so idealistic! Instead, He chose to be a martyr to His cause. What a loss! What a pity!

And If That's All You See you are still blind to the power of the Cross. You have gazed at Golgotha and missed its full import.

And we too, gaze at Golgotha. But we have seen more than the cynic, philosopher or the believers in the fallacy of a potential universal saviour. For we gaze at Golgotha and by grace understand the true purpose of that lonely forsaken figure on the Cross. For we know and believe that His suffering, death and subsequent resurrec-

BEACON LIGHTS

philosopher are not the only ones who view that cross. There is also another very large group of Golgotha gazers whose vision has been impaired in an entirely different manner. Their number is legion and their departure from the truth of Golgotha assumes many shades and colors although the basic error is common to all. They understand and believe as they gaze at Golgotha that this is truly the Son of God come in the flesh. They believe too that His suffering and death had as its purpose our redemption from sin. They too have gazed beyond Golgotha and know that He was raised again and sitteth at the right hand of the Father. They believe the miracles which He performed while He sojourned among men. What then do they lack? Have they too gazed in vain? Have they missed aught of the spiritual realities of Golgatha? Yes, indeed!

For, If That's All You See you are still blind to the power of the Cross. You have gazed at Golgotha and missed its full import.

And we too, gaze at Golgotha. But we have seen more than the cynic, philosopher or the believers in the fallacy of a potential universal saviour. For we gaze at Golgotha and by grace understand the true purpose of that lonely forsaken figure on the Cross. For we know and believe that His suffer-
tion and glorification was accomplished for a definite peculiar people.

God forbid that we should believe in a Planless, Purposeless, Heavenly Father Who would send His Only Begotten simply for the sake of making salvation possible. May it not be that our Lord suffered the agonies of hell without doing so for a particular people—His elect, His Church, His sheep! What an insult to the Wisdom of God and how disgusting to represent Bride of Christ as a strumpet who will open her feet to any stranger that passes by!

Gaze at Golgotha and see the mighty hand of God working salvation for His own! Gaze at Golgotha through the Scriptures and the proclamation of that Word through His servants! Gaze at Golgotha, and while gazing, forget self and your own foolish philosophies and imaginations and you will understand that that Gospel is not a well-meant offer, not a possible means of redemption, but it is a power of God unto salvation, sharper than any two-edged sword, a resurrector from death, a beautiful truth for those who believe but a terrible condemnation to him who refuses!

Let us, then, thus gaze at Golgotha!

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OUR SCHOOL

By HARRIET SCHIPPER — Redlands, Calif.

SOMETHING about our school in general. At present we have eight grades and thirty-three pupils. This group is separated and we have four grades in one room and four in the other. There are sixteen pupils in the first four grades, and seventeen in grades five to eight. Thus, quite evenly divided.

When school began in September, all eight grades were in one room under one teacher. We felt the necessity of two teachers and the plan as it is in operation now is very successful.

As I have grades one to four, let me tell you something of my pupils and their work.

Eight little boys and girls began attending our First Reformed Christian School in September and the progress they have made during the year is very commendable. They can read well, know their numbers, and are very proud of how well they can write. One little boy visited a near-by town for a day or two and upon his return told
his teacher of how he attended school there. He said, "They can read", but added scornfully, "they can't even write!"

Coloring drawings is their chief delight and part of their Friday afternoon sessions is devoted to this is which the other classes also take part.

In the second grade is a boy who enjoys the distinction of being the only pupil in that grade.

The third grade numbers five—four boys and one girl. They have made huge strides this year in spelling and language, not omitting arithmetic and reading.

The two boys in the fourth grade can tell you several interesting facts about this world in which we live as they are studying geography along with their other subjects.

Our first subject each morning is Bible. Before we go on to a new portion, we review the previous day's story.

We get a little nature study now and then when a pine cone is brought in, the leaf of a palm tree still unfurled, or cotton in the boll. One day while it was raining, it began to hail and the children were allowed to go out and see it. Some of them caught a few of the hail stones and were amazed at how soon they melted in their warm hands.

At present work is being done to beautify the school grounds. The yard is being levelled and some new play equipment will be provided. Just now we have one merry-go-round which goes merrily around all during recess and before and after school. Sometimes the children find an old board in a neighboring yard, this they place on the merry-go-round, a child on each end of it. Then while they go around they teeter-totter at the same time.

Our School is ideally situated, facing a city park just across the street. In it is a tennis court providing a nice smooth floor for a boy's basketball game.

Our school has prospered, may it continue to do so by the grace of God. We as teachers and pupils earnestly desire your prayers.

We thank our California friends for this issue of Beacon Lights. We believe that they have really shown us what they can do. We are especially grateful to Miss Harriet Schipper, of Redlands, California, who took matters in hand and made this project possible.
A Calling To Instruct

By MARIAN VANDER WERFF — Redlands, Calif.

IT WAS INDEED a surprise when a call came from Redlands congregation urging me to instruct their youth in the truths of Scripture. I, being torn between the desire to stay home near relatives and friends and the desire to labor among God's children, found myself in a very difficult situation to make a decision. Finally, however, I felt that it was my calling to accept the teaching position. and by the first of September I found myself many miles from home, amidst people whom I hadn't seen before. But although we were strangers in the flesh, there was a spiritual bond. We met on the common ground of Protestant Reformed faith. Soon acquaintances were made and friendships formed.

We found many obstacles which had to be overcome, consequently the school board found it necessary to employ two teachers. The school building consists of two rooms—one of which was not being used at that time. The lower four grades then moved into this room and so our school now is divided into the lower four grades—taught by Miss Schipper and the upper four grades taught by myself. Next year, the Lord willing, a ninth grade will be added.

Considerable amount of progress has been made during this school term. Not only is there progress shown in the subject matter of the textbooks but also in the pupils' attitude toward school work, interest in various subject and the desire to gain knowledge so that the pupil will not be carried away by the vain philosophy of the world.

Each day is opened with prayer and the singing of Psalter selections in praise and adoration of Him. For each of the first days of the week a portion of Scripture is read, explained and discussed. Written lessons are given at the end of each week. After Bible study follows the teaching of the basic subjects which the pupil will build on for the rest of his life. This of course is taught so that the child may learn to see all things in the light of their relation to God.

We, as teachers, feel the great responsibility of teaching the covenant youth. We all realize, of course, that training the child consists of more than the teaching of facts and rules. The child is often times more impressed by what he sees and hears in a practical way than by what is taught him. Therefore it is of great importance that we as instructors, practice in our own lives that which we teach the child. All instructions must direct
the child to God for God is the center of all things—not man, as is commonly taught in Christian schools outside of our own denomination. And that is the reason we should establish schools where the children of our churches will be taught the same truths as in the church. You may say they are taught by their parents then, “My children are receiving the necessary training in the Christian Reformed School; why begin a school of our own?”

But, alas! Are not the teachers employed usually Christian Reformed? Naturally, they take their views with them into the classrooms and convey them to the children when teaching history and government, and even when praying for peace.

But parents can also greatly aid in educating the child. In fact, it is their obligation! They should impress upon the children’s minds that they are to respect and obey their teachers. They ought to keep informed on the progress of the children in school by personal contact with the teacher. Continual prayer should be offered for the child’s instruction and also, not to be forgotten, prayer for the instructors. Moreover, we should make sure that the teaching is according to Scripture.

Finally, however, let us remember that not we, as teachers, parents and the church make a Christian. God alone can do that. He has called us to train the child in the way that he should go.

Principal.

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**GROWTH**

By MR. H. BRUNSTING — Bellflower, Calif.

I SUPPOSE if one were to write on the above-named subject in general, one could write a volume. Obviously, however, that is not my intention. But I wish to express a few ideas on the growth of our churches and that more specifically on the numerical growth of our Protestant Reformed Churches.

We as churches have now been in existence almost twenty-one years, and although quite a number of new churches have been established since our birth, nevertheless, we all know that these churches have not grown numerically in great numbers.

Here in Bellflower, California, we have been in existence exactly ten years, and our membership is only slightly larger than at the beginning. Other congregations have ceased to exist, but others have also grown more rapidly.

And now the question is, should this fact be a cause for rejoicing or
should it be disappointing to us? Now I don’t think that anyone would dare deny the fact that often times the desire arises in our hearts that our churches might grow more rapidly in membership. And that desire in itself, of course, is not sinful. It all depends on the reason for that desire. If we really desire that others would join our church for the truth’s sake, then only are we justified in our desire. However, we know that this is not always the case, but so often we wish to make a show for ourselves in our community, and if that is the case then our desire is sinful.

The truth is that if we as churches persevere in the truth entrusted to us, we cannot and may not expect material and numerical growth and I think that idea can be substantiated by the teaching of the Scriptures.

The Bible plainly teaches us that in the latter days (in which we undoubtedly live) the love of many shall wax cold Matt. 24:12, and many false prophets shall arise. vs. 11. In this day and age many are being tossed to and fro and carried about with every wind of doctrine by the sleight of men, and cunning croftiners, whereby they lie in wait to deceive. And do not we see this all about us? Our Protestant Reformed Churches are often despised and frowned upon. But we wish to follow in the footsteps of our Master. Did He not tell the Jews of His day: “and because I tell you the truth, ye believe me not.

Yes, we certainly rejoice in the fact that also others join with us if by God’s grace their eyes have been opened to the truth and then we give all honor and glory to God, and in that sense we are disappointed if we do not grow numerically. But on the other hand we also rejoice in the fact that we remain small and insignificant in the eyes of the world and the modern churches of this day because we know that not many wise men after the flesh, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence.

Let us therefore pray that God may give us grace to deny ourselves and to persevere in the truth which is dear unto us. For we are facing perilous times and especially for you, young people, in the days that are to come. We shall be hated by all men for His Name’s sake. But in the end we shall be victorious. yea, we are already the victors in Christ Jesus our Lord Who gave His life as a ransom for many.
As I have only been in the land of sunshine for a short length of time, and therefore do not as yet know too much about California, I will nevertheless try to write something concerning the beauty, scenery, and climatic conditions of the great western state.

Our Church in Redlands is situated on the northern end of town where the great stretches of orange groves begin. The home of our minister, Rev. De Boer, is next to the church, and on the other side of their home is our Christian school.

To me Redlands and vicinity may rightfully be called a wonderland, as every day seems to bring new surprises and new wonders.

We are surrounded by the towering mountains on all sides, and especially at this time of the year are they most beautiful to see with their tops clad in glistening white snow, which we can see from the distance.

Sometime ago a party of five of us made a trip up into the mountains. As we travelled higher, turning curve after curve, we could feel the mountain air becoming more fresh and invigorating. Also the high altitude seemed to have a peculiar buzzing effect upon our ears.

It was near supper-time when we finally reached our destination. The mountain air worked up our appetites. So before going any further we had a bite to eat. Thence we began climbing the rest of the way by foot, searching for the falls we had heard so much about. We finally did find the beautiful falls, tumbling amid rugged scenery, in a spot called the “Valley of the Falls”. The falls gushed straight down from the rocks above us. Looking about us we could see mountains above, below, and all about, truly making us feel very small and insignificant. Yes, reminding us once again of One Who is far greater than we,—the Creator and Maker of all creation, Who governs and upholds all things.

But not only are the mountains noted for their rare beauty but also the deserts, the flaming sunsets, waving palm trees, flowers of every size and color, and last but not least, seemingly endless stretches of the golden orange trees.

It seems strange that at this time of the year one can pick ripe golden oranges in the warm sunshine, and then in thirty minutes drive to the mountain heights and engage in winter sports.

Sunshine prevails in abundance practically the whole year around. The mountains, mild ocean cur-
rents, and the warm sun help to keep winter at bay.

The ocean is a drive of approximately sixty-five miles from Redlands. On one occasion, since I have been here, we made a trip to the ocean, about the latter part of September. It was a beautiful day. We left Redlands by truck about ten o'clock in the morning. The sun was very hot so that we who were sitting in the rear of the truck acquired a sunburn before we even arrived at the ocean. Then upon our return in the evening, the air had cooled so considerably that we were chilled to the bone on the way home. This goes to show the contrast in climate out here; mornings and evenings are cool while during the day it is usually hot. But all of us enjoyed playing in the huge waves of the ocean that warm September day. We also found great sport in gathering sea shells of all colors, size and description.

Once again I say that truly Redlands and its surrounding country is most beautiful and interesting to see. May we thank God that we still have the opportunity in this country to enjoy nature in all its beauty and loveliness as His handiwork.

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The Protestant Reformed Hour

By MR. THYS FEENSTRA — Redlands, Calif.

EVERY DISCUSSION about a thing will best proceed from an investigation of the name which it bears. For the name ever sizes and presents the most distinctive features of the thing. In the name we have the true declaration of the innermost nature. So too, the name Protestant Reformed. When the name “Protestant Reformed Churches” was adopted, they meant to express that they stand on the basis of the Reformed Churches of the Reformation of the sixteenth and seventeenth centuries. And what a basis! The Word of God and the Reformed Confessions, the reformed faith as expressed in the three forms of unity—the Heidelberg Confession, the Netherland Confession, and the Cannons of Dordrecht.

At the period when the Reformation was about to burst forth, there were two principles with regard to doctrine. Human systems had taught that salvation is of man. The religions of the earth had devised an earthly salvation. The religion of God taught that salvation comes from Him alone; that is, it is a gift from heaven.
The sovereign Ruler, God, hath given to us eternal life. I John 5:11. The church had fallen because the great doctrine of justification by faith in the Saviour had been taken away from her and that doctrine of justification by faith is the head that shall bruise the head of the serpent.

And so it is today. As in the days of the Reformation the church had fallen away from the true doctrine of God—that she is saved by grace only and not of herself, it is a gift of God. Today too man believes that they are not saved by grace but by works. Yes. God does a little bit too, but we are saved by our own free will. Salvation is of man. I refer here to those who claim that they have salvation. For if one would but listen to the preaching of today, the claim, the ground for salvation is that we have done so much for the Lord. Another, because we are from a Christian family. And still another, because we go to church and live morally clean and honest lives. All these reasons are very much in harmony with the general gospel message of today which does not proclaim what God has done for us, but rather what we should do for God.

The doctrine preached today is that aside from Christ, aside from saving grace man could be pleasing to God and upon the grounds of their own merits enter into God's presence: God being obligated to them for the good men have done.

Over against that false and damnable doctrine of man the Protestant Reformed Hour on the air raises its voice and like unto the days of the Reformation holds high the doctrine of our God and our Lord and Savior. The righteousness which is by faith in Jesus Christ is the only ground while all other ground is sinking sand. He alone is the author and the finisher of our faith. We are the workmanship of God. We work out our own salvation with fear and trembling because it was God that worked in us both to will and to do according to His good pleasure. It is in Christ Jesus that the whole is accomplished: Christ is the very satisfying end of all, in the full possession of Him we lack nothing.

Indeed the fall of man brought an utterly ruined world, and what a ruin! All things underlie the curse of God and the penalty of death. But not only that—we have lost the image of God in knowledge, righteousness and true holiness; that image is defaced in all things. Nor is it enough to say we have lost the image of God to the extent of being dead in sin, we must add that we are naturally defiled in all our faculties in our entire soul and body. Not only are we unable to do any spiritual good but we are wholly inclined to all evil and that (Continued on page 22)
Dear friends in uniform, so many miles from home,  
I've been asked to write you a letter, and that in the form of a poem;  
Some of you I have never met; but believe me when I say,  
I consider it a privilege to write you a letter today.

I am sitting at my kitchen table, and as I glance o'er hill and plain,  
I think how bright the trees and fields appear, after yesterday's rain;  
As I look across my driveway I see a beautiful flowering quince,  
And next to it the yellow jasmine, covering my neighbor's fence.

In the background I see the mountains, towering majestically high,  
And upon them the snow-covered pines can be seen with the naked eye.  
Oh, yes, it's a beautiful valley in which our city lies;  
I guess that's why it's called the valley of Paradise.

How different must be the surroundings where you have been called to be,  
Some of you on foreign soil and some far out at sea;  
It is hard for us to visualize the places where you stay;  
Or to understand the problems that you face from day to day.

We read in the daily papers about the things our soldiers do,  
And oftentimes some brilliant accounts about our war heroes too;  
About the heroes of this war so very much is heard,  
But we read of more significant heroes on the pages of God's Word.

Heroes of faith who fought against sins,  
By wearing God's armour they the battle did win:  
God's people all have a battle to fight,  
Standing strong in the Lord and in the power of His might.

Let us put on the whole armour of God in the fight against sin,  
Becoming heroes of faith and obedient to Him:  
Then we will gain the victory and say till our dying breath,  
"We are more than conquerors thru Him who loved us, even unto death."

Your friend,  
Mrs. A. Braaksma.
NAMES OF SERVICEMEN WHOSE PICTURES APPEAR ON PAGES 16-17

2. Pfc. Peter Koole.—Fuller.
5. Sgt. Fred Blaauw.—Fuller.
6. Herman Dykstra, S. 1-c—Fuller
9. T-Sgt. Homer Kuiper.—Fuller.
10. Sgt. Ralph Oostra.—Hull, Iowa.
13. Pvt. Wilbur Wybenga.—Fuller Ave.
15. Pvt. Peter Vander Loon.—Fuller Ave.
18. Pfc. Benjamin Rietema.—Fuller Ave.
19. Cornelius H. Nobel, Ph. M. 2-c—Fuller Ave.
20. T-Sgt. James Dykstra.—Fuller Ave.
22. L. to R. Bert Van Mannen, S. 1-c—Hull, Iowa.
23. James Knott.—Fuller Ave.
24. S. Sgt. Peter De Jong.—Fuller Ave.
25. Cpl. Peter Boomsma.—Fuller Ave.
28. Cpl. Andrew Swieter.—Fuller Ave.
29. Lt. Peter Luyk.—Fuller Ave.
34. Sgt. George H. Sytsma.—Fuller Ave.
41. Marvin Kroondyke.—Fuller Ave.
42. M.T. Sgt. and Mrs. Joe Schaafsma—Fuller Ave.

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Ed. Note:—We still have on hand several pictures of Servicemen which we hope to place in a future issue of Beacon Lights. Your pictures are still welcome. Please send them to:

BEACON LIGHTS
706 Franklin St., S. E.
Grand Rapids, Michigan.
Dear friends.

Here I am some place in the Phillipines. Had a wonderful voyage, all is well, our food was excellent and I'm very happy. Just imagine being around civilization again and the people understand our language! I'm very glad to be here and its very safe, so please don't worry at all.

One thing we have learned is that everybody is very religious. Most everyone is Catholic. The Phillipinos are very happy that the Americans got their country back for them. They are very poor and rice is their main food. The Japs have treated them very cruelly.

As time passed, we had an earthquake and I thought someone was shaking my bed. Imagine! It was my first experience and it kind of scared me.

Had my washing done today by the Phillipinos and do they ever do a marvellous job! It's real amazing. They charge us 15 centavos for a fatigue pants and 25 centavos for a jacket. That's 12½¢ in American money. Their money is just half the value of our bills and coins.

We have everything set up for our regular line of work. Our officers have been just perfect and the cooperation has been very good and that's speaking for the entire company. We have done lots of work for the short time we've been here but it's helping to end the war, that's certain. We surely have played an important part over here and will do it until the war is over.

The rain is pouring down and I truly enjoy it because its cooler and more comfortable for us. Although it really has been very hot over here.

I took a picture with a two-year old Phillipino girl. She has brown eyes and dark curly hair. Every other day the little girl comes into our tent and I give her candy and she'll sit on the cot with me. Everyone likes the little girl. I gave her mother my bed sheet so she could make a little dress and pantie for the little girl as she didn't have much on.

At 9:00 tonight I'm going to make coffee for my tent-mates. I wonder how strong I should make it? I'll explain how I do it. First of all I've got three iron pins thirteen inches long. These are stuck in the ground about 6 inches deep in the form of a triangle. Then I put a can of oil in the center, place a gallon can on top of it about a little over half full of water. After the water boils, I drop in a cup of ground coffee, then put out the fire and let the coffee settle. After 15 minutes of cooling we have coffee. Then we sit on our bunks and criticize the terrible job I've done. Anyway, we have the fun doing it but we all long for the day when we can come home and we hope it may come very soon.

Yours truly,
Cpl. Everette J. Franken.
San Francisco, California.
Dear Friends:

I was asked to write a letter for the Beacon Lights. I am not much of a letter writer, but as this is to be an all-California issue, I will try my best.

First of all I can say that I am still in good health and getting along as well as can be expected. The going has been pretty rugged at times, but then again we have a lot to be thankful for. God has been with me through it all and I am still well. It is a great comfort to know that God is everywhere and that I never felt so close to home as last night. It was just like old times when we all got around the piano and sang. Can those Phillipinos ever play the piano! They play everything by ear and just perfect too. Afterward they took us upstairs and gave us a lovely room with a soft bed with two clean white sheets to sleep in. Man, oh man! It was a dream up there after sleeping in holes for so long. It was really swell.

Well folks, I must close as my time is limited. So until next time. May God bless and keep you all until we meet again, and may it be soon.

Sincerely,

Pfc. A. Van Voorthuysen.

* * * *

Cairo, Egypt

Dear Friends:

I wish to thank everyone that has made it possible for me to receive the Beacon Lights and Standard Bearer. I have found much enjoyment and comfort in the wonderful pages.

We have a very nice church on the base. I go to church as often as I can. The army chaplains are wonderful. They try very hard to bring the Word of God to the men.

This base is the best in Africa. The conditions here are very good. The food is fine and sleeping quarters are very good.

It will be a wonderful day whenever we get back and live like God had intended His people to.

Sincerely,

Pvt. Henry Dekker,

Bellflower, Calif.
continually. Moreover we underlie an eternal sentence; we have incurred the penalty of the violated laws of God and the curse of His broken covenant. A penalty and a curse! Which press upon us every moment of our lives and weigh us down, binding us for time and eternity. And to crown it all, there is no conceivable way of escape, nor one ray of light, no mercy except in the infinite love we have outraged and the infinite goodness we have despised! As we look out from a condition so deplorable; What hope can we have. But God has dropped some wondrous words about a promised seed, a great warfare and a strange victory. “I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head and thou shalt bruise his heel.” Christ crucified—the solution of the tremendous problem of sin and grace! Let God be forever blessed and glorified! Brought face to face are the ruins of the fall and the glories of redemption.

The Savior of sinners must be revealed: evil must have its course and ruin must come. Hell is opened from beneath. God will not be left destitute of a seed to serve Him; the eternal purposes of God’s love and mercy cannot be defeated for God will give His glory to no other Salvation is of God alone.

It was for that doctrine, the doctrine of sin and grace, that the reformers gave their life and blood. It is the doctrine which has been the cause of almost every controversy in the church of Jesus Christ. Sin and grace; our total depravity that you and I and all men are so deeply lost in sin, are so corrupt and wicked that none of us can by nature do any good before God. So corrupt are we that in no way, nor in any measure can we save ourselves. We must be saved by grace, by sovereign grace alone. That was the will of God. How blessed are we when looking at our sins which testify against us, we turn from our own work of sin to the work of redemption in Jesus Christ and to Him we say “Nothing of myself I bring, simply to thy cross I cling”. Glorious Saviour! That is the gospel of God.

Listen therefore to the Protestant Reformed Hour on the air for it is God’s hour.

SERVICEMEN

Beacon Lights is always interested in hearing from you and about you. Drop us a few lines today. Address your correspondence to:

BEACON LIGHTS
706 Franklin St., S. E.
Grand Rapids, Michigan.
BEACON LIGHTS

SOCIETY NEWS

The Harmony Circle

During the past year the girls of our church organized a girls society which we call "The Harmony Circle". Our president is Miss Harriet Schipper.

The first meeting was devoted to voting for president, vice-president, secretary, treasurer, vice-secretary-treasurer, and for the adopting of a constitution.

Our membership at present is 12. We meet every Tuesday night from 8:00 to 9:30. Our program is as follows: Singing of a psalter number, prayer by the president, Bible discussion, collection of dues, and the minutes are read. We then have recess during which time the refreshments are served. Following the recess is our program which consists of spell-downs, Bible quizzes, readings, musical numbers, etc. We then sing a psalter number and one of the girls close with prayer.

We are now studying the women of the Bible, which we find very interesting and instructive.

During the year we had a rummage sale and the money we received from it was donated to our Christian School. We plan to have another sale in the near future as the first one was quite a success.

Clarice Gaastra, Sec'y.

Young People's Society
Redlands, California

Our Young People's Society consists of eighteen members. We meet every Sunday afternoon in the consistory room in the basement of our church at 2:45. Our meetings are led by our president, Rev. De Boer. The meeting is opened with prayer and followed by a song service. A portion of Scripture is then read and discussed. After Scripture reading, different churches or religions are discussed by the Society. Each week one member is assigned the topic so that he can prepare an introduction. Among the religions that have been discussed are: Jews, Catholics, Mormons, Jehovahs Witnesses, and Methodists. Minutes are then read and dues collected. A program follows. Members who are to take part are appointed by the president. The meeting is then closed by singing a psalter number and prayer by the president.

—Reporter.

* * * *

Girl's Joy Club

We haven't been in existence very long, only about three months in fact. Our group is composed of
BEACON LIGHTS

girls in the 6th grade and above. We have a meeting every Friday afternoon at the home of one of the members. There are seven of us and at 2:30 on Fridays we get together and sew or knit. Sometimes one of the girls reads a book to us while we work.

We have Miss Schipper as our president and our club has all the other officers too.

Plans for an Easter party are under way, it will be for supper and then we'll attend church to practise with the others for the Easter program the Sunday School is sponsoring.

Beth De Boer, Sec'y.

Who Am I?

1. The tenth of March, in the year 1908, marks the date of my birth in that part of Grand Rapids formerly known as "The Brickyard". I attended the Baldwin Christian School, and was a member of the Dennis Avenue Christian Reformed Church during the years preceding 1924.

2. In 1921 I had completed my primary instruction and began attending the Grand Rapids Christian High School, which was then in the second year of its existence. I graduated from high school with the class of '25 and attended Calvin until 1928. Since I felt it my calling to prepare for the ministry in our Protestant Reformed Churches, I did not immediately finish my college course, but rather went to our own Seminary, and graduated from there in 1932. Later I did succeed in obtaining my A.B. degree by taking up the rest of my studies in Hope College, while I was serving our Church in Holland, Michigan.

3. Literature always appealed to me. I majored in literature, while in high school and college, and still take a keen interest in reading. As far as my own literary career is concerned, I was editor-in-chief of the Emblem while in High School. I also was privileged to produce a few catechism books, which are now being extensively used in our churches. For some years I wrote the Bible Study Outlines for Beacon Lights, and my contributions have also appeared regularly in the Standard Bearer, Church News and Concordia.

4. My first charge was in South Holland, Illinois. I was their first minister and served there from 1932 to 1938. In Holland I served from 1938 to 1943. And since the fall of 1943 I have been Rev. Vos's successor in Redlands, California.

(WHO AM I?)
These are two books which belong together; the second one is a sequel to the first and is written about the same people and some of the same horses. Both Flicka and Thunderhead are horses belonging to Ken McLaughlin who was the son of an army captain who bought a ranch near Cheyenne, Wyoming and began to raise horses. Ken was a born lover of horses and when his father gave him permission to choose a year-old colt for his very own, he took a filly, which he named Flicka, a Swedish word meaning 'sweetheart'. Ken became so devoted to Flicka, that when the filly became sick he nursed it carefully through storm and weather so that he himself got pneumonia and was very ill for a long time on account of it. But the horse pulled through and so did Ken.

The second book, Thunderhead, is the story of the young albino stallion that was born to Flicka. Ken had great hopes for his swift wild stallion as a race horse, but Thunderhead was too wild and at the end of the story Ken decides to let him go.

The two stories are written not only about horses but just as much about their owners. The whole family—Bob McLaughlin and his wife Nell, and their two young boys, Howard and Ken play the main parts in the story, as they raise, love and train the horses they own. Ken takes the principal part as the owner of the two horses. Flicka and Thunderhead. The author not only excellently describes the characters of the members of the McLaughlin family, but gives character to the animals in the story, and makes them almost human at times.

It is an exceptionally clean story of an American family, and rather good in comparison with some of the trash which appears nowadays. But Nell, the mother, probably best expresses the author's philosophy when she says that four things are the cure for the ills of mankind: religion, nature, associations, and work.
Bible Study Outlines

Lesson LV1
Paul Before King Agrippa

The Occasion. (25:13-17)

King Agrippa and Bernice come to pay the new governor, Festus, a visit and also to welcome him and thus to gain his favor. After some time Festus tells Agrippa of the remarkably interesting case he has on his hands in Paul; a case which was giving him some trouble. He narrates the history of the case, omitted his own guilt in the matter, and gains Agrippa's interest in this matter. Whereupon Festus promises Agrippa the favor to hear Paul. It will be arranged to take place the following day.

2. The Particular Occasion. vss. 23-27.
a. The scene. It is a gathering of the nobles, the chief men of the city, and also of the Chief captains, the Chiliarchs. Great splendor and array of worldly pomp. b. Festus, the governor introduced Paul and his case to the gathering; more particularly to Agrippa. He tells of Paul's case and the general background. Incidentally two matters become quite apparent: (1) According to Festus' own testimony Paul is innocent. Festus thus condemns his own act whereby he necessitated Paul to appeal to Caesar. (2) He also states his own predicament in this case. He has nothing to write to Caesar. Hence, he desires this hearing to have withal to write to his majesty.

Paul's Address Before Agrippa. Chapter 26. Agrippa tells Paul that he is permitted to speak. He does. We notice the following points in this address: 1. Paul's introductory remarks. They are courteous and respectful. They are according to the spirit of Rom. 13. Yet they are void of flattery and falsehood. It is no lie that Agrippa is versant with the usages and customs of the temple and the Jews. He was by Caesar's appointment in charge of the Priesthood of the temple.

2. Paul's Address Proper. vss. 4-23. a. He rehearses his manner of life prior to his meeting of Christ on the road to Damascus. He brings up two points in this connection. The first is that he always has and still adheres to the fundamental hope of Israel, the hope of the resurrection. He thus believed the prophets. And this he did in the strictness of a Pharisee from his youth. Compare Phil. 3. Secondly, that whereas he at
that time, thought that Jesus of Nazareth was in conflict with this hope, he persecuted the church very greatly, with madness. This Luke had already related in Acts 8, 9, b. Secondly he tells king Agrippa of the great change that had been wrought in his life. He tells in detail what is recorded in Acts 9 and what Paul also had already stated in Jerusalem, where he spoke to the mad crowd. In the main this speech follows the line of thought of the one recorded in Acts 22. Yet there are a few elements added. (1) Paul speaks about the Christ and his work from the viewpoint of the Old Testament Scriptures. The perspective of prophecy is introduced. Compare this speech of Paul with Jer. 1:7; I Ch. 16:35; Is. 35:5; 42:7, 16; 61:1. (2) Since Damascus, Paul has entered into the work foretold by the Prophets and realized in Christ Jesus. And in this Paul testifies to have been very faithful. Had he not journeyed far and wide. These things had not happened in a corner. Always and everywhere he had preached Christ's death and resurrection according to the Scriptures. For these Scriptures testified of the Christ.

His Challenging Question to Agrippa, vss. 24-27:

1. The question: "King Agrippa believest thou the Prophets"? To understand the thrust of this question we must bear in mind that Paul means the Prophets, the Old Testament Scriptures as they speak of the Christ and as I have just expounded them to you. Of course, a Jew should believe the Prophets?!

2. Agrippa's Reply: "With very little thou wouldst persuade me to become a Christian." We notice in this reply: Firstly, that it evades the direct question of Paul. On the other hand this reply of Agrippa shows that he perceives the logic of Paul's question. And therefore the guilt of his unbelief is his willful rejection of the Christ of the Scriptures.

Effect of this Address on Festus.

1. Not of faith in the Christ. On the contrary he cries: Paul, your many letters have made thee mad. But he does not treat Paul as one mad.

2: He possibly wished to free himself from the force of Paul's arguments and testimony by declaring him mad. Is not the cross foolishness to the Greek?

3. More than ever Festus is certain that Paul is not guilty of death, and still he has nothing to write to Caesar.

QUESTIONS—1. Did Festus put on airs when privately telling Agrippa about Paul's case? Is the tone of his discourse slightly different in Paul's presence? Does he relate all the parts of the story to Agrippa? What light does this shed on the alleged objectivity of "history" as written by man?


3. Does unbelief always hate and fear the truth of Christ's resurrection? Is this always the point of the parting of the ways? Acts 17:32; Matt. 28:18. Is not Paul's reply in Acts 26:29 not virtually the same as the sentiment ex-

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Lesson LVII
The Voyage From Caesarea to Melita
(Acts 27:1-44)

From Caesarea to Myra, vss. 1-5.
1. The ship on which they travelled. It was bound for Adramitium, a city in Asia near to Troas. It was thus going in the general direction of Rome, and it travelled the following course: Sidon to Myra along the coast of Cilicia and Pamphilia. The reason for this course, and not directly by the shortest course? Contrary winds. They evidently hugged the shoreline to protect themselves from the prevailing northwestern winds called the Etesian winds. They sailed evidently by “tacking” the wind:

2. The party travelling was: Paul, Luke, Aristarchus and a certain Julius, a centurion of the Augustan band. The chapter also speaks of soldiers and other prisoners.

From Myra to Mileta, vss. 5-44.
1. Myra to Fair Havens. This time they are on another ship. They left the ship sailing for Adramitium at Myra, a city of Lycia. Now they are travelling on a ship coming from Alexandria in Egypt and bound for Italy. They evidently planned to sail through the stretch of water between Achaia and Crete, but again they had to contend “contrary winds”. Consequently they travel slowly and for many days. No modern “stream-line” travelling. The wind was no doubt blowing from the northwest. And thus they sailed under Crete. (Confer map). And they come into a port called “Fair Havens”. Here, evidently according to the text much time was spent. It was now past the time of the “Fast”, which in the year 59 occurred on Oct. 5. And it was the season when sailing on the Mediterranean Sea was considered dangerous.

2. Fair Havens to Milita. a. The intention of the ship-captain and the sailors. Because Fair Havens was not commodious for wintering and whereas there was a harbor some 25 miles to the west on the island of Crete, they decided to sail for this harbor, called Phoenix. (See Map). b. All seems to go well at first. The wind blew gently from the south. They have the small boat trailing the larger grain vessel. But suddenly a hurricane strikes the ship, coming from the North—north-east. This wind was known as the Euraquilo. This wind would have blown the ship on the Sýrtis, the quick-sands off the western coast of Libya, Africa. To avoid this disaster, they “lower the gear”, which means that they took in much of the main sail, and kept enough sail to put toward the north and west instead of south-west, while the wind was blowing from the north-east.
C. The Storm:

1. It lasts all of 14 days. It was still raging in its full fury when Paul and the 269 souls with him were cast on the shore of Melita. 2. Luke tells in great detail how they fared and labored in the storm during this time. There was great despair, for no sun nor star was visible for days. They did not know where they were (read chapter 27 carefully, referring to Map).

D. Paul's Vision and Comfort.

1. The vision itself. An angel appeared to Paul at night. 'I'llvo matters are related. First, that Paul would surely stand before Caesar and testify at Rome. Secondly, that no lives would be lost, but that the ship would be destroyed in the angry sea, and that they would all be cast on some island. 2. Paul, consequently, steps forward, tells the men to be of good cheer. That God had given all their lives to him. For his sake they would all be saved from death in the sea.

E. Approaching land. It is noticed by the sailors. They must have heard the breakers on the shore. For they could not see land, it being midnight. They sounded and found that they were indeed approaching land. This is the dread of the sailor, in a storm! In view of landing Paul is busy bolstering up the spirits, and insists that every one eat. Paul in presence of them all, gives thanks in prayer and eats and all eat with him. The sailors, under pretense of putting out the anchors in the stern of the ship lower the smaller boat, but Paul detects the treachery and the soldiers cut the ropes and the little boat is lost in the storm. Where two seas meet, the ship runs into a sand-bar and thus is broken in half. Those who can swim first jump into the foaming waters, and others are on rafts and broken boards, and the wind sweeps them to shore.

QUESTIONS: 1. What is the central important fact in the narrative of this storm? Is it to teach us how men fared on the high-seas in ancient times? Is the key to be found in verses 21-24? Compare Acts 23:11.

2. How many times had Paul suffered ship-wreck prior to this? II Cor. 11:25. Was Paul qualified to give advice to sailors? vs. 10. If it was the will of God that Paul and his entire shipful should land safely, why did Paul insist that the sailors do not abandon ship? vs. 31, 32. Why did the soldiers wish to kill the prisoners? vs. 42. What reaction did a similar situation have on the jailor? Acts 16:27:

* * * *

Lesson LVIII
From Melita To Rome
Acts 28:1-16

Paul in Melita. Paul, Luke, Aristarchus, Julius, the soldier-band. the sailors, the other prisoners all are washed ashore by the tempestuous sea. They are wet, drenched and cold. Picture the scene. Here Paul and his companions and the others are due to pass the winter. They will be here for three months. Just a few particulars are related to us by Luke. He wished to show how Paul came to
Beacon Lights

Rome. The following particulars Luke relates:

The Initial Stay.

1. They are treated very well: With no common hospitality. There were 270 men to care for, feed and to lodge. Melita is the now well-known Malta. In this present war it was called the "most bombed spot" in the world. The natives "barbarians" build a fire to warm them.

1. Paul also carries wood. A viper clings to his hand by its teeth. The people on the island associate this with retributive justice. This man was no doubt a criminal. He had been spared death in the sea, and now Justice is finding him out in this way. So they reason. But when Paul is not affected by the viper, they change their mind and say that he is a god! One is as wrong as the other!

Paul in the Home of the Chief of the Island.

1. This man had land, an estate. Here Paul and his companions and no doubt Julius were entertained for three days. But Paul is an ambassador of Christ. And soon it will become evident.

2. The chief of the island was Publius. His father lay sick with fever and dysentery. Paul heals him. Why? To confirm the gospel? We can hardly think it to be otherwise, especially in the light of other miracles wrought by Paul. Compare Acts 14:10; 19:11, 12; Gal. 3:5. The result? Paul preached there for three months. And a stream of patients were brought to Paul during this time. After two years of seeming unnecessary imprisonment in Caesarea, after the terrible experience in the sea, Paul again is preaching the gospel, not building on the foundation of others. God used the storm and the foolishness of sailors to bring the gospel to this Isle of the sea!

On to Rome, vss. 11-16.

1. The ship on which they travelled. It was also a ship from Alexandria bound for Italy. It had wintered in a port of this island. It's name is "The Twin Brothers". These "twin brothers" in Greek are: Dioskouros. They were in heathen mythology the twin sons of Zeus (Dios the genitive case of Zeus) and Leda. Their names were Castor and Pollux. (See the Holland Bible). Sailors are superstitious. And they named this ship, no doubt, to incur the blessing and guidance of these tutelary deities. This is the third ship on which Paul and his party sail.

2. The course of Paul's Journey. a. By ship. They touch at Syracuse, eastern port in Sicily. From here they must "tack" to go to Rhegium situated on the "toe" of Italy. b. At Syracuse a three day stop is made. Then they go to Rhegium. A south wind springs up and on the second day they arrive in Puteoli. They had made 182 miles in two days. The distance from Grand Rapids to Chicago. It was "making good time" for those days. At Puteoli Paul meets brethren with whom he stays a week. The ship no doubt went on: the remaining 130 miles to Rome Paul would travel afoot. He does, and the brethren in Rome hearing of Paul's coming set out to meet him. No doubt some aboard the ship on which Paul had traveled had
brought tidings of his coming. He is met at the Appian Market, 40 miles south from Rome; and again by others at the Three Taverns, 30 miles from Rome. Indeed Paul might take courage. It had taken 6 months to make the journey from Caesarea to Rome, and it had been his ardent desire for three years to come here. And thus Paul comes to Rome.

QUESTIONS: The term "barbarians" can be found in the following passages in the N. T.: Acts 28:2, 4; Rom. 1:14; I Cor. 14; Col. 3:11. Does it in the Scriptures mean: a member of an uncivilized tribe or race? It is quite evident from this lesson that the "storm" worked together for good for the work of Paul? Did Paul not preach in more territory in this way? Is there something unique about Paul's entrance into Rome compared with his entrance into Athens? Which is more superstitious, thinking that "Justice" was finding Paul out or to think of him as a god.

* * * *

Lesson LIX
Paul In Rome
(Acts 28:17-31)

This is the last lesson on the book of Acts. We almost feel like we finally have arrived there ourselves; at least those of us who have lived into the book of Acts. We could almost wish there was more of it. But that was neither the will of God, nor the purpose of this writing. Its purpose was to show how the work of Christ begun on earth was continued and finished by Him from heaven in and through the ministry of His disciples. The heritage of all them that are sanctified has reached to all nations. The line was Jerusalem-Samaria and Rome and unto the ends of the earth. . . .!

Let us study what Luke records for us of Paul's stay in Rome. We notice the following:

His Dwelling Place.
1. He was not placed in prison in a dungeon, but was allowed the freedom of living in his own rented house. Here he is guarded by a Roman soldier. Here he would not always be the same one. Paul would thus live here for two years. Then his case would be brought to Caesar and he would be acquitted, only some 6 years hence to die a martyr here in Rome. See II Tim. 4.

2. He was therefore in a position to entertain the brethren, his co-workers, and others. He also was at leisure to write to the churches.

His Activities Here.
1. Luke relates the initial contract that Paul has with the Chief of the Jews in Rome. He frankly relates to them what has brought him here. He does so without bitterness, or rancor against his nation. He is told that they really know nothing about his case: only they know that in Jewry this sect of the followers of Jesus is everywhere spoken against. But they are anxious to hear more about it, and a certain day is set.

2. The meeting. It seems to have been an all-day meeting. Paul is here meeting with the chief Jews. He rea-
sons with them from the Scriptures, showing that all the Scriptures speak of Christ and find their fulfillment in Him. The result: a. Some believe in Christ's name. They see the Scriptures. They do not have a covering on their heart. II Cor. 2. b. Others are believing. They understand very well. See the point intellectually, but they are spiritually hard and calloused. This comes into bold relief on this meeting. And the Word of Is. 6:9, 10 is here clearly fulfilled. The Gospel is therefore from them and given to the Gentiles. This same Scripture is thus applied by Jesus when he speaks to the people in parables. Matt. 13:14; and John says that even though Christ had performed so many miracles, yet those Jews could not believe because Isaiah had prophesied these words. John 12:40. Surely Paul is aware of always being triumphant in Christ as a preacher of the Gospel, both in them who perish and in them who are saved.

3. Other Activities. a. He wrote the epistles to the Ephesians, Philippians, Philemon, Colossians. He seems to have kept in close contact with all the churches through his colaborers and through letters. b. There are indications in these letters of Paul's activities. He asks for their intercession. Eph. 6:18-20; Col. 4:3, 4. He also speaks of enemies in Rome who attempt to hurt him. Phil. 1:15. Even here in Rom. he is maintaining the faith and running the race and knows in whom he believes.

QUESTIONS: Whose prisoner is Paul in Rome? Eph. 3:1? Does this make the imprisonment more easy to bear? A fruitful imprisonment? Does faith level all life's situations to the high plain of victory in Christ's kingdom? Has this study of the book of Acts strengthened your faith and enriched your spiritual life?

* * *

The "WHO AM I?" appearing on page 24 gives us a few biographical facts about Rev. Peter De Boer, of Redlands California.

* * *

SERVICEMEN'S FUND

Our Servicemen's Fund has received the following donations:

Miss Tillie Nobel, Grand Rapids ....$ .75
Ladies Aid Society, Holland, Mich. 10.00
Young People's Society, Manhattan 5.00
Mr. and Mrs. H. Rietkerk, Calif. 2.50
Mr. and Mrs. J. Cammenga, G. R. .75
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Miss Gertrude Timmer, G. R. ....... 2.00

We thank all those who have donated toward our Beacon Light's Servicemen's Fund. It is only through this means that we are able to send Beacon Lights to our men in Service. Mail all donations to Miss Alice Reitsma, 706 Franklin Street, S. E., Grand Rapids, Michigan.