JEHOVAH IS OUR LIGHT AND OUR SALVATION

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BEACON LIGHTS

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Herein Is Faith . . .

By KRYN FEENSTRA - REDLANDS, CALIFORNIA

It is somewhat with a feeling of fear and trembling that I write this article on Faith. Not that I am afraid of what men are going to say about it. But the Whom whom we love and serve must be glorified. I hope it may be seen through this article that Salvation is by Grace through Faith, as the work of God, through Faith that does not only become the Victory sometime in the future, but Faith that is the Victory even now, that overcometh the world. There is a world of sin and iniquity, that rises up as the mountains round about us, that reaches to the very throne of God. You cannot just climb over this mountain of sin, for God stands ever before us. Nor can we escape from Him, for He is everywhere present, we live and move in Him. He is in heaven, but also in hell.

Faith is the victory that overcometh this world. There is a world of sickness, sorrows and tears that no one can understand. Who could measure all the suffering from Adam to the last child of God to be born. Volumes could be written and yet, Faith is the Victory. There is a world of death, the power of which is so great that it holds every man in its awful clutches. It works in us from the cradle to the grave. Oh. if you want to see Salvation as it is by Grace, then you should stand at the bedside of a dying child of God. When the Doctor shakes his head, and when you yourself can see that it will soon be over, then it is: "Dat God volkomen uitkomst gecft," and that Faith is the Victory that overcometh the world!

There is the world of Satan and all his host who is the god of this world, who by nature is our father, who by nature we love. He is the lie over against the truth. No wonder we fit perfectly for we are by nature nothing but a lump of sin. And, yet, Faith is the Victory that overcometh the world.

Tremendous Faith! It does not take away this world of sin, sickness, death, sorrow, tears. Satan, the flesh. But it is the Victory in and through them all. I would like to bring out a few thoughts concerning this Faith.

According to the best commen-
tators and theologians the word Faith has different meanings. In the New Testament it is usually used to mean, to believe. "Believe in the Lord Jesus and thou shalt be saved". Sometimes the word is used to mean trust, also truth, to be carried, to be lifted up, to sit in the shadows of the Almighty. Faith is the sphere of the life of the Child of God as in natural life he must have air to breathe, so in the spiritual life he breathes in the sphere of faith.

Essentially, then, Faith is an attribute of God, wherein He sees Himself through the Son and in the Spirit, and wherein He proclaims of Himself through His Word that He alone is the ever faithful, Covenant Jehovah. With Him there is no shadow of turning, and He remains the same yesterday, today and forever. He trusts in Himself with a tremendous trust and says, "Trust in the Lord all the ends of the earth". He is truth. Truth and righteousness are the habitations of His throne. Knowing Himself in all His perfections, He is lifted up to the glorification of His Name and God sings of His everlasting mercy: "Ik zal eeuwig zingen van God's goedertierenheen."

Faith is the sphere of the Covenant life of Jehovah, eternally working through love wherein is shown His Grace and Beauty. That Faith has been revealed through an infinite wisdom, the Eternal Logos, and through an infinite power, the Holy Spirit. All the Faith of the Triune God comes in the Son of God. All the fulness of God dwells in Him bodily. Faith never leaves the sphere of God, but we are taken up into it. It comes down to us through One Head and from out of that Head into the Body which are the Elect, the Church and into them only. In Him Faith comes down into the midst of our unbelief and has the Victory over the whole world. Christ becomes the sinner in our stead and calls out in the Psalm, "My iniquity is more than the hairs of mine head", although He had no sin.

Christ alone thirsts after God, and having the Victory over death and hell, He arises Victorious. And, because of the fruit of His labors and His alone He sends us His Spirit who takes out of this fountain of faith and giveth unto His Church according to the measure of His Grace. And this becomes in us a Confession of Faith, wherein I say that I believe in God, the Father, Almighty, Creator of Heaven and Earth, and I believe in Jesus Christ! His only begotten Son.

And so with a simple trusting faith. I am lifted up to sit in the shadow of the Almighty, and sitting there I also have a song, a song that God eternally sings, "Ik zal eeuwig zingen van God's goedertierenheen."
Easter is the time of new garments. Fifth Avenue in New York has its Easter Parade; Los Angeles has a similar show of new finery and spring array. Every church building on Easter will offer its display of new hats and coats and other things.

Garments, new garments! Many of them. Thousands upon thousands. *Ad nauseam.*

But there is and remains only one Easter garment. Ever old and ever new. Never going out of fashion, never coming into fashion. Always it is the only one, besides which there is none.

And this Easter garment is the righteousness of Christ. With this garment of righteousness Christ arose. Yes, it was because He had by the suffering of the cross atoned for the sins of His people. had established perfect righteousness, that He could be and was raised from the dead. Rom. 4:25.

That righteousness of Christ alone can cover our nakedness before God. No cloak of man-made worship, no array of man-made garments of whatever hue or color, can cover the sin and iniquity that is ours by nature. The blood of Christ alone cleanseth from all sin. And His finished work is the righteousness that God bestows upon us, and with which He clothes His people.

No, new spring apparel is no sin in itself. Of course not. But to focus our attention upon it, and to forget the robes of righteousness which Christ fashioned for us, is fatal.

As Christian young men and women, let us not forget the one and only robe of righteousness, the Easter garment that never grows old, that endureth unto all eternity.

Let the world prate of its finery, and set its heart upon that which perisheth. They are fools. But let us not be fools, but wise. For we are clothed with garments of salvation!
Easter morning. Bright and early, before the sun rises above the eastern horizon, people will be going in their cars to join in one of the annual "sunrise services". Not all, but many at least.

Not far from Redlands, in the neighbouring city of Riverside, a crowd climbs mount Rubidoux. There the first sunrise service of this country was held several decades ago, and there annually such a service is held. The view of the fair city of Riverside is beautiful from mount Rubidoux, especially on a clear day. A wooden cross stands at the top of the mount, visible from far. It must be an impressive sight to see the sun rise over the distant mountains from the top of this mount. Thousands will see it again this Easter.

And yet such sunrise services are a vain attempt of a nominal Christendom to make something of an Easter that should be, not a rising sun, but the living Christ of God. Sunrise services are evidence that our day and age has lost the heart of the gospel. Christ risen. It is a resurgence of heathendom's spring festivals and worship of the sun. To my mind the entire practise roots in sheer heathenism, and is no better than heathen Japan's worship of the sun. The whole thing belongs in the category of easter eggs, baby chicks and rabbits, the heathen's symbol of returning life.

When Christians (so-called) need more than the simple preaching of the living Word of God, when they hanker and cry after such things as "sunrise services" it is evident that they have left the true message of Easter and now seek a substitute. form is substituted for the essence.

Thus Christ is pushed out of Easter, and a rising sun takes its place.

The living church of God will turn to the Word, that is the Scriptures, will not be offended by the simplicity of the narrative and be satisfied with the blessed gospel: He is Risen!

Sunrise services may play on the emotions, may provide a pleasant excursion, but it is the Word, the Word of the resurrection we need. That can be administered in our churches. And in general it certainly is not administered in any of the sunrise services, at least not here in Riverdale.

We must see and hear the Risen Christ, not a rising sun. A rising sun certainly sets: Christ lives forever!

P. D. B.
Do You Know?

Do you know that more money has been spent last year in our fair country for liquor than was spent for education in all its branches? Though we cannot on the basis of Scripture teach prohibition, nevertheless it is well in this "drinking age" to remember the words of Scripture warning against the misuse of wine. Think only of Eph. 5:18, "And be not drunk with wine, wherein is excess; but be filled with the Spirit". Temperance in all cases, abstinence in many, remains the rule. May our young folk not forget it—for the church's sake, for God's sake, for their own sake.

Do you know that more money was spent last year in the United States for cosmetics than was spent for education, higher and lower? For beauty, mind you, that is only skin deep, and not even that. Peter's exhortation to Christian women of his day rings true always. "Whose adorning let it not be of that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." I Peter 3:3, 4.

P. D. B.

HEY, WAIT!...
I'm Going to the meetings of the
PROTESTANT REFORMED YOUNG PEOPLE'S CONVENTION
AUGUST 19, 20, 21
Meditation

By REV. L. DOEZEMA — BELLFLOWER, CALIF.

John 20:29: “Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.”

These words of the Risen Lord direct our attention to our faith.

It is important for us to confess our faith. We hear the message of His birth and we must say, “I believe...” Now again we have heard the Easter messages. That is not enough. Do I believe?

Believers are blessed. Believers shall have life and not perish.

Thomas believed: the context explains how he made a beautiful confession of faith after he refused to believe. The disciples had seen the risen Lord and had received the Holy Spirit. With joy and conviction they conveyed the news to Thomas who was not present upon that first meeting of the disciples with the risen Lord. Their glad tiding, however, was not received. They repeated it again and again, “We have seen the Lord.” For a week Thomas was not impressed. He coldly stated that he had to have proof positive personally. He had to see and touch for himself. The testimony of others was not sufficient for him to believe. . . and to live and rejoice.

Thomas must have been in deep despair for he was one of the twelve of the faithful ones. His Lord and Christ was crucified, was gone out of his life without giving him life and joy in the final complete sense. The marks in the hands and side of Jesus were signs of the cross to Thomas. That cross, the shame and death and curse, was a stumbling block to him. Before he could believe in the Christ as His Lord, as Lord over all things, His Lord, he must have satisfaction in his mind. There had to be harmony in his understanding. The cross had to become a necessity and a beauty for him. He had to be able to say, as an ambassador of Christ, “I preach Christ crucified.” If we understand this real problem of Thomas we will not call him the doubting Thomas. He needed more than just the recognition of the risen Lord that the women and Mary had had. If it had been merely a problem of recognition, Thomas would not have stipulated these marks as requirements. He could have merely said that he would wait to see the Lord for himself. for he had many other marks to recognize Him.

Thomas had the problem of Job. Without an answer he had no re-
surrection joy and blessing. For a week he lived close to the pit.

Notice he did not say I do not believe: He said unless I will not. Jesus did not say he was an unbeliever. He said, "become not faithless, but faithful."

You and I often do not believe. We do not have life then. To ask ourselves, do I believe? arouses us to our calling, to our faithlessness to the Word, to our unbelieving. Yet we cannot say I do not believe. To come to such a confession would cut us off forever from the bread and water of life. Who dares to say in the midst of the Church, "I do not believe in the resurrection"? For what would we believe in then? Is there any salvation outside of the resurrection? Is there any other name given under heaven?

But Thomas. Without resurrection knowledge and joy he was. Not an unbeliever, but there was danger. He could not say I believe. Can you and I say: I believe? Not of ourselves. By grace we say, "I believe, help thou my unbelief."

After eight days the Lord appeared to Thomas. Thereupon Thomas said, "My Lord and my God." Then he was blessed indeed with faith, by the inbreathing of the Spirit of Christ who irresistibly drew Thomas to Himself. He saw and believed. Not upon the basis of his own eyes and touch. Then the power is still in Thomas. But because of the power of Christ who gave power to the powerless Thomas.

Blessed are they that have not seen and yet have believed.

We have not the physical presence of the Risen Lord. Yet we are blessed. The requirement of Thomas now does not hold any more. Jesus Himself changed that way. He sent His Spirit upon the day of Pentecost. We believe by His power and grace without seeing Him with our physical eye. So we are blessed, saved from the despair that Thomas was in.

Notice how Thomas was blessed. He saw the marks of the cross in the risen Lord. He received the Spirit. He was given power and authority to preach. His joy was full.

May our resurrection joy be full by faith in the resurrection of our Lord Jesus Christ.

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ALL CALIFORNIA ISSUE

We wish to take this space to express our appreciation and thanks to our California friends for the splendid cooperation they have given us in making this an "All-California Issue". Especially to Miss Alice Reitsma is due a debt of gratitude for her efficient work in gathering and preparing the copy for this number of Beacon Lights. —Ed.
Dear Friends: Caliente, Nevada. March 7, 1947

Caliente is the place where the train stops and where we have the disappointment of the change of time. Traveling west from Iowa we turn our time back two hours. At Caliente we have the second change. Eager to get home, it is always a disappointment to me to have that last afternoon stretched one hour longer.

Just at this place I began this letter to you servicemen. It seems that this little disappointment made me think of my assignment to write you a letter. I was reminded of you because you probably have many such disappointments in the service. You wish to see the time shortened so that your time of service may be finished and you may return home.

Now there is something else about this trip of mine to Classis West of our Churches that I thought I could write to you about. As you probably know there are eleven churches which are represented in our Classis. One minister and one elder from each church attend. The delegates from California must travel approximately 4000 miles to attend this meeting. Usually it lasts one day. These facts impress me very much. From a human point of view it seems so much out of proportion that so many miles must be travelled twice a year for the purpose of meeting with ten ministers and ten elders for just one day to discuss matters of our little churches which often also seem so insignificant.

The work of the ministry itself together with the administrative work of our small church groups can also from a certain point of view be made to seem so insignificant. In fact I realize that many of our few families hardly ever concern themselves with the welfare of our churches. That means that many of you come from families which have never taken notice of the progress of our churches, the real spiritual progress I mean. That is why I mention this in my letter to you.

You have been taken into the service of our country without your own choice in the matter. You must serve, for it is important that we have such national defense.

Nevertheless, you will presently be called to serve in a much more important calling, the defense of the truth in the Church of Jesus Christ. Comparatively speaking there is little money and interest to assist you in this most serious and important calling on earth. There will be much more attention spent by your fathers and mothers and sweethearts to help you get started in life, to see you make a success of yourself.

This calling is to be ministers, for some of you, to be elders and deacons for others, to assist in the work of the church in your work and prayers. This will come as a calling to service, but it will also require a humble and obedient will. On the part of all of us it requires prayer to the Lord of the harvest that there may be laborers.

Hoping I have drawn your attention from your present service to a future service. I am . . . . Yours in His service.

Rev. L. Doezema.
Welcome To Our Veterans

In the name of our consistory and church it is my privilege to welcome back into our midst our returned servicemen. They are by name: John Bouma, Everette Franken, John Kimm, Marvin Paauwe, Abel Vander Veen, James Vander Veen, Andrew Van Voorthuyzen, Everette Van Voorthuyzen, and I add the name of Clifford Doney. These nine have served our country, both here and overseas: five of them in the army and four in the navy. Two more of our "boys", Marvin Noordmans and William Pieksma, are still in the service.

We welcome you, returned servicemen, most heartily.

It is far more pleasant to welcome you back than it was to say farewell to you. When you left, we realized that God in His providence and inscrutable wisdom called you away from us. It was only the assurance that God's ways are the best ways, always, even though they appear otherwise to us, that strengthened us and enabled us to say good-bye.

But now we may welcome you back, one and all. You have passed through difficult ways. You have gone through blood and battle. Not one of our number fell on the battlefield. The Lord has been pleased to spare you and bring you back. Had it pleased the Lord to take any of you away on the field of battle, we would by faith submit to His will, but it is much easier to rejoice now that He has been pleased to return you safe and sound. Fellows, let us give God the thanks, and Him alone!

But, fellows, your battle days are not over.

Yes, to be sure, the physical combat in which you were engaged is over. You have laid your uniforms and weapons of war aside. You have donned civilian garb and returned to the life of the ordinary citizen.

And yet your battle days are not over.

I am thinking of the great, spiritual battle, of which the Scriptures speak from Genesis to Revelation. This warfare goes on about us and even in us. The church on earth is the militant church, and its members are soldiers in the service of Christ the King. This combat is a mortal combat between the hosts of sin and the people of God, twixt the true church and the wicked world, between faith and unbelief, righteousness and unrighteousness, Christ and the Devil. It is not a battle waged with weapons of steel and iron but with the spiritual weapons of Scripture and prayer.

You, fellows, are covenant young men, and are called to be of the party of the living God.

While you were in service you
were called to remember that you were Christians. We sent you our church papers, we sent you radio sermons, we sent you meditation booklets: our prayers ascended to the throne of grace for you. Your letters showed that this battle was frequently very hard. We well understand, for army life cares little about the things of God and Christ the King.

Now you are back, back amidst all the opportunities of church and church life.

May you fight the good fight of faith, and continue faithful in this battle. That is our wish and prayer.

Thanks be to God, we have the victory! It is rooted in God's eternal counsel. It is promised in the Scriptures! It lies fast in the finished work of Christ the King, who founded the Kingdom of God in His precious blood and lives and reigns forever.

May we go on together shoulder to shoulder fighting the good fight of faith—until Jesus comes!

Rev. P. De Boer.

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**Book Review**

**MRS. L. DOEZEMA**

Bellflower, California

**THE ANGELIC AVENGERS . . .**

By Pierre Andrézel.

Lucan was an orphan who was employed as governess by a widow with three children. When the employer became romantically inclined toward Lucan and asked her to become his wife, she fled and found shelter at the home of her boarding-school friend, Zosine. Just at that time Zosine's father was forced to leave the country to escape his creditors, and Zosine found herself penniless and alone except for her friend, Lucan. As she herself said, Lucan was used to being poor, and when Zosine almost gave up, she encouraged and sustained her. They finally decided to seek employment as governesses at an
employment agency. At the employment office they were informed that a wonderful place was open for them. A certain pious and learned gentleman, the Reverend Pennhallow, and his wife, wished to receive, free of charge, two well-bred girls into their home to teach them higher learning and the classics. After an interview with the minister and his wife, the two girls consented to become “their adopted daughters” and go with them to France. The two old people seemed to be pathetically eager to please their charges and the girls were especially won over by the winning ways of the tender old minister, who was indeed learned and taught them many things. Gradually however, through a chain of queer happenings, the girls began to suspect that things at the Penhallow estate were not all that they were supposed to be, and finally it became definitely clear to both girls that they were actually prisoners of the fictitious minister and his wife, who were holding the girls for white slavery. Escape was impossible and until almost the very end of the story it appears that the two girls will suffer either persecution or death at the hands of the merciless and cruel pair. But rescue comes, and in the end both Lucan and Zosine find romance and happiness.

On the surface this appears to be a rather refreshing romantic and idealistic novel. Rather victorian, clean, and altogether different from the present-day novel. The story, however, is symbolic, as the Norwegian author very definitely meant it to be, and as the readers in the suppressed countries immediately realized. The minister and his wife are a picture of the fascist oppressors, cruel, merciless, and unrelenting. The two girls represent the small conquered nations who have first been cheated into serving the relentless Nazis and then are prisoners. As one of the girls says, “You serious people must not be too hard on human beings for what they choose to amuse themselves with when they are shut up as in prison, and are not even allowed to say that they are prisoners”. The symbolism is very easy to trace throughout the story. In the end the forces of “good” triumph and the forces of evil are overthrown; besides the author pictures a bright and happy future.

Idealistic this novel is, but the Christian ideals are entirely missing. It must be remembered. The ideals of the world—victory and lasting peace—are the ideals of Pierre Andrézel. On condition that the reader does not lose sight of that fact, I think this story can be recommended above many other modern novels.
Letter

Beacon Lights,

Dear Mr. Editor:

I appreciated the article of the Rev. R. Veldman, in the last issue of the Beacon Lights on An Appeal to Movie-Goers. Appreciated it, not because of the evident worldliness creeping in among us (it makes us weep to see such corruption growing on the Protestant Reformed Tree) but because it confronts us with cold facts. And that is well. Lest we ever become complacent.

Both in this article as well as in his splendid pamphlet on "The Movie", the Rev. Veldman emphasizes how great and grievous a sin movie attendance is. About this there can be no debate therefore.

He ends his article with a stirring, earnest, heartfelt plea.

That is as it should be.

I have no doubt that these facts of increasing worldliness constitute a definite call to the Church of God in this world that it use and continue to use the Key of Discipline.

When young people so plainly reveal that they love vice, immorality and corruption as to become, "bold and regular about their movie attendance" and, besides, are so anxious to introduce and maintain this corruption that they, "tell their pastor and elders in the presence of their parents that they see no wrong or harm whatever in this practice", then, it seems to me, the Church must use that other Key.

God will save us from being swallowed up, but only if, with the preaching of the Gospel, as one form of discipline, each particular church makes use also of that other Key, namely, personal admonition and finally, if need be, erasure and excommunication.

Let those who delight in vice, immorality and corruption become fully aware of their sin, that they may repent, and let not the Body of Christ become corrupted through their corruptions.

Rev. Veldman has sounded an alarm. The enemy is pressing at and breaking through the gates. Let them who are especially authorized of God, take up the Sword of the Word and the Key of the Kingdom and let them FIGHT.

Yours in Him,

M. Gritters.
Oak Lawn, Ill.

Spring

Spring is coming
While the stream goes its merry way
The wind blows, the water flows
And the birds to the north do wing.

Elliott G. Braaksma
4th grade.
The Tarantula

In connection with the article entitled "The Black Widow", which appeared in the January issue of the Beacon Lights, I received the following missive from California:

Dear Mr. De Boer:

“We read your article entitled "The Black Widow" in school last week, and the pupils found it very interesting, especially since California heads the list with spider-bites and fatalities. However, when we read in your article that this was the "only poisonous spider in the United States" one of the boys asked "How about the Tarantula?" I asked him to look it up in the encyclopedia and report on it. We found that it is a large member of the spider family whose bite is sometimes poisonous. The boys say that this spider is well known around here..."

Sincerely,

Alice Reitsma.

As this is an "All California Issue", it seemed an opportune time to answer the above question. Rather than doing this directly, permit me to elaborate upon the subject at hand.

In the 14th century after the Black Death had swept the continent of Europe, many fears and superstitions arose. In southern Italy a mania arose concerning the large black hairy wolf spider, called the Tarantula. (Incidentally the name originated from the town Taranto, Italy, where they were found in great abundance).

Its bite, considered poisonous, resulted in a disease called tarantism which supposedly produced convulsions and thickening of the blood. The method of ridding the body of this venom was a lively dance, called the tarantella, which frequently lasted for hours. This practice rose to its height during the 17th century. What ignorance and superstition was involved in this ceremony! This myth formed a convenient pretext to continue the heathen rite of Bacchantes— which was banned by Christianity. On one occasion two hundred fanatics while performing one of these dances on Mosel Bridge at Utrecht met a watery grave as the bridge collapsed under the strain.

For centuries it was considered a poisonous spider. Already in the 14th centuries B. C., Diogenes referred to it as a creature being able to bring death to mankind. It was not until about the 19th century that men began to question the validity of tarantism.

Fabre testified its poison was not serious to man. "and causes less inconvenience than a gnat-bite." Lankester, Wood, Comstock, Savory. McCook, Simin. and other naturalists have minimized the effects of the bite of the L. taran-
tula, either by stating that they were practically "nil" or of such insignificance as to cause no alarm. Medical men have made controlled testings, and they discredit the belief that L. tarantula caused suffering to masses of humanity in Europe. The American Educator Encyclopedia states that the bite is very painful, but is no more dangerous than the sting of a wasp."

In southwestern United States several species of spiders related to the trapdoor spider are called tarantulas, although they are not in the same scientific superfamily as the species found in Europe. However, the name tarantula, is so firmly established in the southwest that scientists, rather than cause confusion, decided to abide by the common usage: although they do distinguish the two by spelling: the European species is *tarentula*, while those native to our country *tarantula*.

The American species are found in only a few states in the Southwest. Interesting engineers are they, for they burrow tunnels varying from one-half inch to 2 inches in diameter, about 1 foot in depth, and then spread out in all directions. Carefully they keep watch at the angle of their tunnels for any intruder. They are among the largest spiders known and attain an age of 25 years.

According to legend, in the old frontier days of the Southwest, a very strong whisky called "tarantula juice" was considered the only remedy for a tarantula bite. It is said that an old Indian was so addicted to the cure that he carried a tame spider with him and induced him to bite him when he was in the vicinity of a store where the "coveted beverage" was sympathetically administered.

During the Civil War a geologist reported that he studied the dreadful tarantula and he considered the bite fatal. However, he offered no proof to verify this.

In 1901 Browning sent out a questionnaire to physicians in southern California concerning poisonous creatures, particularly, spiders. The results showed seventy Black Widow bites, as compared to five tarantula—a ratio of 14 to 1. Since then, many towns have been built where "tarantula villages" existed, destroying their subterranean passages, while the construction of houses and buildings favored the Black Widow.

Recent scientific experiments show that the tarantula bite is non-poisonous. Baerg induced a large tarantula to strike him twice on two consecutive days, and said. "The sensation produced by the strike was like that following the stab of a pin, and within less than an hour all traces of pain disappeared."

Fattig reports that it required thirty minutes of teasing to induce
a large tarantula to bite his thumb, its fangs sank one-fourth of an inch and remained for three minutes resulting in slight swelling and pain similar to a bee-sting.

In conclusion, let us summarize the problem by saying that the tarantula is slow to attack a human being; is limited to a small part of the United States, is considered to be on the decline numerically, and is not considered poisonous under normal circumstances.

Voices Of Our Veterans

First of all I can truthfully say we are all very glad to be back with you again. I am quite sure, none of us would care much about going back into the Service, (at least I wouldn't). Being in the Service is something we can be proud of, yes. but also glad to be out of. There were times when the ways seemed terribly hard and that all hope was gone, but yet it pleased God that we might all return home safely, for which we are very thankful.

We are also grateful to the Church for the many things it has done for us. Being away from Church and Society life was one of the things we missed the most. Whenever we did come home on leave we were always greeted with a hearty welcome which really made us feel at home again.

We also want to thank you for making it possible for us to receive all the Church papers, the Standard Bearer, Concordia, Beacon Lights. I know we all enjoyed reading them very much. We are especially thankful that we were always remembered in prayer, because after all, our safety is centered in Christ, and with Him nothing happens by chance. Once again, thank you!

Andy Van Voorthuyzen
Redlands, Calif.

* * * *

I have been in the Service 52 months and have found it a great experience as well as a trying one. All during this time I received the Beacon Lights, and the Standard Bearer, so it is my wish to say thanks to the Editor and the entire staff for the splendid work they have done. Naturally there were times in Combat Area when we had no time for reading, but when that privilege came around I always read the Beacon Lights very carefully. It was hard on us to be away from the Church life to which we were accustomed, for such a long period of time. But the comfort was that God was with us.

Now that I'm back again with my family and am able to once more take my place in the Church, it is God that I thank.

Everette Franken
Redlands, Calif.
Our School

It’s 3:15 and school is dismissed. A few pupils still loiter at the front entrance, talking and laughing together. But soon they, too, ride away on their bikes. We have come to the end of another school day, marked with imperfections, and the teacher sits alone with her thoughts. How is it possible that God can use our work which is so imperfect, in realizing His own perfect work? But He does!

Our Bible Lesson this morning taught us that when Jesus entered the temple on Palm Sunday, the children shouted, “Hosanna, to the Son of David.” And Jesus told the Scribes that it was out of the mouths of those children that He perfected praise. We praise Him in song and word in our classroom.

We always enjoy our Bible class for the history of Salvation is indeed an interesting study. But to know all about Christ with our minds is not enough. We must know Him with our hearts. And so we wrote some poetry today, which probably does not measure up to literary standards, but nevertheless is beautiful because it is a confession from the lips of children concerning the Christ.

Alice Reitsma
Teacher, grades 5 thru 9.

EASTER and SPRING

Spring, Spring is here again
Boys and girls are glad and sing,
Praises to the Eternal King.
So to heaven He will bring
Boys and girls that worship the Eternal King.

Now they go to church this day
To hear what the preacher will say
All about the Easter Day;
For Jesus suffered all the way
And rose for us on the Resurrection Day.

Phillip Gaastra
5th grade.
Our School

"Even a child is known by his doings."

What goes on in our Protestant Reformed schoolroom here in Redlands? Let us visit a room and see. The first bell has rung and the first four grades find their seats not too quietly in our modern school building here on Clay Street. After the second bell quiet reigns. hands are folded. heads bowed and we hear: . . .

"I thank thee Lord, for quiet rest
And for thy care of me.
O, let me through the day be blest
And kept from sin by Thee."

We sing favorite selections from the Psalter. the first grade gradually becoming accustomed to the words and tunes. Next Psalters are put away and its time for Bible. During these Lenten weeks we are studying the Gospels. They tell us of His suffering and death.

Another day is well under way. may it go forward to its close unto His glory.

We are passing on to you what our pupils wrote especially for this issue.

Harriet Schipper
Teacher, grades 1 thru 4.
The cause of Christian instruction is dear to the hearts of Christian parents. They spare neither time nor money so that the Covenant children may receive the very best of Christian instruction. They realize that it is their responsibility and their's alone.

The parents are the responsible parties for the instruction of their children. If they could but realize the great responsibility that rests upon them, they would perhaps often deal differently with the problems that arise daily in connection with the training of the children.

Basic to a healthy Christian home life is obedience. Children must obey their parents, not because they are older or bigger and perhaps stronger, but because they have authority over the children, God-given authority. In this world there are many which have authority over us, but whatever authority there may be, let us remember that it comes from God. God is God and He alone has all authority. He does not share that authority with anyone, for by that very token He would recognize the equality of another. God may and does delegate authority but He never surrenders it. Now in His wisdom He has seen fit to delegate some of His authority to parents.

Unless that responsibility is recognized, there can be no blessing upon that home. How do we as parents and children stand in regard to this? Just let us be honest and admit that we often fail miserably.

Parents sacrifice a great deal for their children and deny themselves many things for them, but the children must understand that parents may not sacrifice any of their God-given authority just because the children might find it rather burdensome. Parents may be irritable, unjust, ignorant, and what is called "old-fashioned". They have their sinful nature and character. Children are quick to detect this and because of this, perhaps withhold from their parents the honor and respect that is due to them. Of course, the parents should by the grace of God fight against their short-comings and strive for the perfection of parenthood, but their position of authority is in no way dependent upon their perfection.

It is never the question whether the parents are worthy, for they are not, but the question is whether they are invested with authority from above. That alone should settle the matter of obligation in the home. Parents must be very careful how they use this authority. They will have to give account of it. This is equally true for the children. "Children obey your parents in the Lord." The School Board, M. Gaastra, Pres.
Trust In The Lord
By Thys Feenstra — Redlands, California

Not human strength or mighty hosts
Not charging steeds or war-like boasts
Can save from overthrow:
But God will save from death and shame
All those who fear and trust His Name
And they no want shall know.

“To trust: to confide; to have confidence in God. What is it?”

The singer of Psalm 33 sees a mighty host. He sees Egypt, Pharaoh, and his chariots. He sees the world as it existed in that day, that terrible world, and as it exists always, in every age of history. It is the world with its power and might, its knowledge and wisdom: its science and art, its culture and civilization, without God and in opposition to Him; the world with its pride and self-exaltation, the world in its sins and condemnation, with its trust in man, and the power and wisdom of man. He sees that world in battle array.

But he sees also Israel, the church. He sees that church standing before the Red Sea. The enemies behind and the Red Sea before them. He sees them there in fear and trembling. But he also sees Moses, the man of God, the mediator, the saviour of Israel standing there at the head of his people, with his rod and his hand stretched out, and he sees the waters dividing and Israel the church, entering into his death.

Oh, here the human race is split in two. Here we stand divided: here is a fundamental difference between those that trust in human strength and mighty hosts, and those that trust in His name.

“Death makes separation: Death is a place.”

In the book of Acts the apostle Peter says that Judas went to his own place. Jesus says that Judas was the son of perdition. The Bible is very clear in its statement that Judas went lost. Judas went his own place. His own place was hell. How terrible! I suppose that was for Judas, because he was the chief of sinners. Was he? And was it the place of Judas only? How about yours and mine? Was it our own place? Oh, terrible reality! Our place is that with Judas: that is the place all sinners have prepared for themselves. We must know this, terrible though it is; we must know our own place.

“But God can save from death and shame.”

We must know our place, but by grace we may also know His place, for our Lord and Saviour snatches us from our own place and brings us to His own place. That is salvation. How is that possible? Let me tell you. He said, give me my
price, and Judas valued him at thirty pieces of silver, but, he also asks you and me. what think ye of the Christ, and we too valued Him at thirty pieces of silver. But that is not all! 'Father, give me my price,' and God too values Him. His only begotten Son, at thirty pieces of silver; the price of a slave. Therefore, when hanging on the cross, He cried in agony, "My God, my God, why hast thou forsaken me". It was for you and for me: for He trusted in God. that God would raise Him up for our justification. For we were sold under sin. We were slaves of sin and were worthy of eternal condemnation, and He! He! stood there in our place. Therefore there is now no condemnation for those that are in Christ Jesus our Lord. Oh, mighty, marvellous cross of Christ! By it the world: man's world is forever condemned. Let us therefore. not love the world, neither the things that are in that world, for then we are condemned with that world. Let us rather have boldness to draw near upon the blood-sprinkled way, through the death of our Lord. By it the grave is forever opened into life. "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

Thanks be to God, Who giveth us the victory. through our Lord Jesus Christ!

Oh, we can now understand Ps. 33. Better, we can now understand the joy of the Singer, as he sings his Psalm.

Not human strength or mighty hosts
Not charging steeds or war-like boasts
Can save from overthrow.
But God will save from death and shame
All those who fear and trust His name
And they no want shall know.

Shall we have confidence? Shall we confide and trust that He can so perform it?
"Oh, blessed souls so favored!"

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ATTEND!
AUGUST
19-20-21
**Question Box**

*Question:* "Is it proper for the minister to take communion at both services? If so why do not the elders do this also?"

*Answer:* We should consider that there is no rule which tells us that we may not celebrate communion every Sabbath, or every time we worship. The number of times we celebrate communion comes to us from the custom of our fathers who somehow deemed it wise not to raise the sacrament to the importance of the preaching of the Word, and yet to somehow advise about four times a year. We thank God for the gift of this custom and many forms and customs that we have, about which we need not trouble ourselves and break new paths of action with attendant confusion. If a minister does celebrate twice a Sunday he may see fit to do so because he administers it and therefore we cannot say it is improper. For the same reason we could say an elder may or may not as they see fit celebrate if they also administer.

However, there is something in that celebration of the Lord's Supper by a small part of the congregation in the second service which defeats one of the very ideas of the supper. For which I am glad that in our congregation we have done away with it by insisting on participants attending the designated service. We celebrate together.

* * * * *

*Question:* "Is it Scripturally possible to understand "the poor" or "the poor ones" in any different way as being referred to individuals who are in direct bodily need? How is it Scripturally defensible to leave collections for "the poor" from out a true public worship? Without the forenamed collection is there public worship?

*Answer:* We can say that in Scripture the word "poor" sometimes refers to those who are spiritually poor. e.g., Matt. 5:3: "Blessed are the poor in spirit" and also Matt. 11:5: "And the poor have the gospel preached to them. Sometimes it refers to those who are materially or bodily poor, in distinction from the rich.

In connection with the poor in a material sense, we all understand correctly that it is the calling of the churches through its deaconate to take care of these poor. The question is does this belong to every public worship? I cannot find proof of this in Scripture. We have only the admonition to care for the poor. Whether this was done at every service is not stated; nor is it definite that the work of the deacons to "take care of the tables" as
we read it in Acts, was a necessary part of their every public worship. It is true from our Reformed church assumption the collection for the poor was considered as a part of every service of public worship. It was a question whether it should be during or after the service. Concerning this we read this from Jansen, p. 115, “Onder den dienst is liturgisch het meest juist. De liturgie toch eischt dat het karakter van vrijwillige liefgave bij de collecte voor de armen goed tot zijn recht komt. Maar dan als deel van en niet als een aanhangsel achter aan den eeredienst.” It is also true that since the Reformation the deacons were considered as officebearers in the church.

In most of our churches, as is also true here in Redlands, the one collection, which is the first and is called “for the general fund”, is distributed among various needs of the church, including needy churches, and thus in a way at every service a collection for the poor is taken.

* * * *

Question: “Should we as young people have a Youth Center in our Church?”

Answer: If we would interpret "youth center" as a place in the church where the youth of the church gather for fellowship and study of the Word of God, we would answer: by all means. Make the place attractive, too. And then we would say in that sense we do have youth centers.

I realize, however, that that is not what is usually understood by the expression, "youth center". I think by youth center is meant a center for physical and social entertainment only. Then in answer to the question whether we should have these centers in our church, I would say no. We should build our churches and sponsor only that which pertains to our spiritual welfare in our churches. We do not have offices for obtaining work or conducting business, we do not make the house of God a den of thieves, etc.

It may be, however, under certain circumstances, that a group of Christian youth or parents provide a center for the recreation of the Christian youth. I have in mind an instance in which parents of one of our churches and of a Christian Reformed church made a skating pond, hired someone to take care of it, and thus provided a youth center in their own unique and commendable way. Notice how I say, it may be under certain circumstances. I make this provision for I am afraid that there are two evils we must guard against. The one danger is Anabaptism, false isolationism: the other danger is that many "worldly amusements"
are brought into the body of Christians. Youth centers may become vicious organized endeavors of the devil, under cover of the name Christian, to seduce Christian youth.

* * * *

Question: "You often hear people say, God chose His people and passes another by; but does God ever pass anyone by?"

Answer: The expression is used undoubtedly to solve the problem which we all have, to explain how God sovereignly rejects some to eternal damnation without becoming in any way the author of sin. The expression "passes by" as the questioner rightly observes, does not satisfy us. In the first place it overlooks the revelation of God in which it is clear that it is according to His will that there are wicked in this world. He raises them up to show His power. In the second place it doesn't answer the problem of God's power to save. It implies lack of power to save, or it explains that God's choice is purely arbitrary. In the third place there is even an implication of dualism: in the expression: it fails to see that the wicked are vessels of wrath in which God reveals Himself and does not pass them by.

* * * *

Question: "Does the ungodly sin against God in hell? If not, what then is the attitude of the creature in hell toward God? Is it fear, hatred or love?"

Answer: I think we should understand that history is the stage for the manifestation of sin and grace. After the man of sin has been revealed and sin has reached its ripened development there is the judgment and thereafter the eternal reward. In hell there is no purgatory, no love or fear of God on the part of the ungodly creature. He remains ungodly, never Godly. I don't think that we can say, considering the purpose of history and the judgment, and the idea of hell—it is the final death, the final reward—that the ungodly creature shall sin in hell. Hell shall be passive and eternal suffering. It has been argued that the wrath of God shall be revealed in all its divinity and that punishment implies sin and therefore there shall be also in hell a continuing in sin. But I do not think that this argument considers the line of separation which changes and separates time from eternity.

* * * *

Question: "Is there a difference in the terms: God wills a certain thing and God allows a certain thing? What is the difference?"

Answer: There is a difference. To say God allows a certain thing implies that the power of its being
BEACON LIGHTS

is outside of God’s will. When we confess the Providence of God we confess that almighty, omnipresent power of God.

* * * *

**Question**: “Is there any difference before God between sins of thought, of word, and of deed? Is it just as sinful before God to think a sin as to commit it?”

**Answer**: This questioner understands correctly that sins of deed word and thought are all sin before God. Even though there may be a difference they remain sin, for which we must give an account. We can answer on the basis of the teaching of the difference in degree of punishment which the Word of God makes plain that there is also a difference in these sins. If I sin in thought, e.g., hate, that is murder; if I murder in deed that is also murder worthy of greater punishment. However, we must remember that we are not judges. We cannot say that the thoughts of one person under certain circumstances deserve less punishment than the deeds of another person. God alone is the judge who knows the heart. Jesus forgave the sins of the woman taken in adultery, but the adultery of the Pharisees, which may have been only on the inside were not forgiven.

* * * *

**Question**: “If an unbelieving doctor performs an operation, to restore to health or to save a life, does he do a good deed or an evil deed? If a philanthropist, out of a merciful heart, erects a hospital where there is need of one, does he do a good or an evil deed? Would God have them do these things or would He that they forbear? If they do what He would have them do, do they do evil or good?”

**Answer**: To the first question we can answer very simply with Scripture, Romans 14:23: “for whatsoever is not of faith is sin.” If it is an unbelieving doctor he sins before God. One may be an expert surgeon and perform a remarkable operation, but ethically he may sin if he does not acknowledge his strength and talent is in God and that God is the one who saves and restores life and therefore must have all glory.

To the second question the answer is the same. Mere philanthropy is not enough. Philanthropy is the love of man. We must love God above all, and only then can we really love man. The Bible teaches us that the tender mercies of the wicked are cruel. Prov. 12:10.

To the third question we can answer that God would have them do these things for such He has commanded in His Word.

Nevertheless, though they do in deed what he would have them do, i.e., outwardly, that does not mean that they do good. There are more commandments than just to care
for the poor and sick. If we keep some outwardly and transgress one of the commandments we transgress the whole law.

To present the matter in another way. God willed that wicked men should crucify Christ. Does that mean they did good or evil?

* * * *

**Question**: “Can a man be saved who professes to believe in the atoning blood of Christ and denies eternal damnation, i.e., believe in hell as annihilation?”

**Answer**: Mere profession in the atoning blood of Christ does not save anyone. Many will say even that they have done many wonderful works in His name and shall not be received by Christ. Our salvation does not depend upon our confession. We are saved by grace through faith and that faith causes us to confess and to lay hold of the Scriptures. To deny that part of the Scriptures which teaches that hell is eternal suffering is worthy of the judgment of revelation, his name shall be blotted out of the book of life. We should, however, make consideration for ignorance because of false teachers. Maybe someone “believes” that there is no hell because he has been under the influence of false teaching. Should he be brought to the light of those Scriptures which definitely teach us about the reality of hell, and then deny, we cannot regard his confession of faith as sincere.

The above questions were among those given the Rev. L. Doezema who conducted a question-hour in Redlands. Lack of time on that occasion did not permit him to answer all of the questions presented and he very opportunely uses this issue of Beacon Lights to answer those that remained. We thank the Reverend for this appropriate material as well as for his other contributions appearing on pages 6, 7 and 8. —Ed.

**Contribution From Our Young People’s Societies**

Every Sunday afternoon at 2:45 o’clock, about twenty young people file quietly into the auditorium of our church here in Redlands. To the accompaniment of the organ and piano we sing a few Psalter numbers to get us into the proper mood.

We are studying the book of Genesis under the leadership of our president and pastor, Rev. De Boer. And as we open our Bibles from week to week to the chapters dealing with the patriarchs of old, we receive new light and understanding and hope.

As an after recess project we studied the Movie pamphlet and are going to study Jesus Saviour and the Evil of Hawking Him. And
of course, we also have essays and musical numbers by our society members.

Our group is small—we only fill a few rows of seats in a comparatively small auditorium in the small city of Redlands. But we take courage when we realize that it is to us that the Saviour says, "Fear not, little flock, for it is the Father's good pleasure to give you the kingdom."

Alice Reitsma, Sec'y.

MIRACLES
by Bess De Vries

In the Old Testament we read of many miracles. The history of Israel in bondage; there God performed many miracles to free His people. When they were freed from Pharaoh they were led thru the Red Sea on dry land. In the wilderness many miracles were performed: God showing His great mercy and power and majesty toward His people. Marvellous things did He. He divided the sea and caused them to pass through. In the day time He led them with a cloud and all the night with a light of fire. He clave the rocks in the wilderness and gave them drink as out of the great depths. The miracle consisted in the Lord's delivering His people through His out-stretched arm and in bringing them to the promised land of their abode. And so we could go on and see all God's wonderful works.

The greatest of all miracles. The virgin birth of Jesus Christ our Lord. Christ coming into the likeness of sinful flesh, born of a virgin. The miracle of miracles.

In the New Testament we read of many miracles. Christ making the deaf to hear, the blind to see, the sick made whole. the lame to walk, the dead brought back to life. We read of them all, and marvel at His great wonders.

The miracle spells redemption, the breaking through of grace. The redemption from Egyptian bondage, the conquest of Canaan, God's entering with His people into Canaan's rest were all shadows. The miracle is the work of God in His redeeming His people thru Jesus Christ the Lord.

Miracles were not all the same kind. The typical miracles of the Old Testament brought into being, not the reality as such, but its shadow. The typical miracles were thus prophetic of better things to come. Miracles performed by Christ should be called symbolical, as they effected merely a physical healing and were thus signs and seals of the true healing consisting in Christ's making whole the spiritually impotent sinner.

It is not then the typical nor the symbolical, but what must be called the true miracle (the incarnation, the cross of Christ and its
fruitage. the regeneration of His elect, their spiritual healing, the regeneration of all things) that brings in the heavenly reality.

Miracles today. Are there miracles in our present day? I do not think so. We have God's written Word and the Holy Spirit was poured out after Christ's ascension on Pentecost. God has redeemed His own through His only begotten Son. The Son of His promise in the Old Testament, who came in our flesh in the New Testament and who reigns now at the right hand of the Father, Who shall some day come and redeem His people to the uttermost.

(Contribution from Redlands' Young People's Society).

THE SPIRITUAL WORLD

From all of Scripture we conclude that Angels are Spiritual beings which possess intelligence, will and power. In their intellectual faculties they are far superior to man. and have much more knowledge about God's council than does man. The greatness of their power is manifested by the means and titles which Scripture gives them: Principalities, Powers, Dominions, World-rulers, and that they Excel in Strength. However all the power which they possess is given them of God. and can only be used in the way which God commands.

All the angels are employed in their own way. In the Old Testament the angels smote the Egyptians, they attended the Israelites on their journey, destroyed their enemies, defended them in hours of danger. They predicted and celebrated the birth of Christ. In the New Testament we read that they ministered to Christ in His sufferings, they announced His resurrection and ascension. They delivered Peter from prison. And they are still ministering spirits to believers. They bear away the souls of the departed. They gather God's people into His kingdom and they are to attend Christ at His second coming.

Angels are invisible. but they are not omnipresent. God is omnipresent, everywhere at once: but angels are not. However. they are not confined to space as bodies are. and so they execute the will of God in the natural world. and act upon the minds of men. Angels communicate with one another. and so they also communicate with our spirits. Whether each individual believer has a guardian angel is not declared with any clearness in the Bible. In Matt. 18:10 we read: "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." This seems to teach that children have guardian angels, angels that watch over their welfare. But it does not
prove that each child or each believer has his own guardian angel. We do know that where believers are gathered, there we also find these Spiritual beings busily engaged in the work appointed them by God.

There are also other Spiritual forces at work in the Church and in the world at large. The Bible teaches that the battle of the Church is not against flesh and blood, but against principalities and powers, against the Spiritual forces of evil in high places. This spiritual force of evil is the Devil, meaning—mud-slinger, slanderer, liar, also called Satan, the opponent or adversary. He always speaks the lie. He hates God and all other things are the objects of his wrath and fury only as they are related to God. From all that the Bible tells us about Satan we may conclude that Satan formerly was one of the most wonderful angels, a prince or chief among the angels who had great authority. Although Genesis tells us nothing of this, it is suggested by New Testament references that the devil’s first sin was pride, dissatisfaction with the position assigned to him. Because of his rebellion he and his angels were accursed of God. Then, in paradise, by means of subtle argument and the lie, he holds before Eve the possibility of being like God. Adam and Eve fell and so sin entered into the world and death through sin.

What of Satan’s power today? In II Peter 5:8 we read, “Be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour. Satan and His host of devils is still busily engaged in his work of tempting God’s people away from the Truth. Throughout the New Testament Satan is represented as the Prince of the world. the spiritual power behind all the Anti-Christian forces opposing Christ and His Church.

We must constantly be on the watch to keep out this roaring lion. We must give him no place in our hearts and lives. Satan is the Deceiver! The Liar! Christ is the Truth! “The Truth shall make you free.” John 8:32. That is the way of deliverance from the power of Satan.

(Essay given in Y. P. Society by Miss Alice Reitsma.)

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--- 28 ---
With the Morning, Joseph felt much refreshed. Before the sun began to color the eastern sky the caravan turned into the roadway. Raanah had layered Joseph's feet to harden them; and as the youths swung along briskly at the head of the caravan, their lungs expanding with the crisp air, Raanah burst into his marching song. This joyousness was contagious. Joseph's worries abated, and his mind opened to impressions. For diversion they skimmed pebbles along the road and laughed at the antics of the dogs as they chased them. They flipped up their daggers to catch them by the handle. They practiced with their slings. Because of their early training both lads were very proficient.

But as the hours piled upon each other, the sun became a ball of fire. There was little breeze. Clothing stuck to the sweating bodies of the men. The animals worked up a lather. The old dragon slunk along, growling, tense, baring its fangs.

Near noon they came to a spring which flowed in a narrow stream that wound among the low hills. Its banks were fringed with bushes and trees. The tradesmen dismounted and gathered around the spring.

Suddenly the scream of a woman rose above frantic shrieks from many throats. So fearful was the outcry that the asses brayed and kicked up their heels. The dogs barked. The tradesmen stiffened in frightened bewilderment.

"See—'tis one of the dogs," cried Asaph. His aquiline face aghast, his eyes bulging with terror. "He has sickened at the water. Run—!"

Confusion spread. The backbone of the caravan broke instantly. Some of the cameleers climbed up the legs of their charges. Others cringed behind them. Most of the slaves took to their heels.

The merchantmen seemed uncertain what to do.

"Where can a man run?" wailed Egiba. He danced about in several directions, then dropped behind a boulder near the spring. Damhru tried to shin up a stunted cedar. Accid-Adab seized Uruk's loosened saddle to mount and fell, dragging it on top of himself. Isme-Dagan waded into the stream and stood agape, paddling his toes in the water.
At the outcry Raanah and Joseph stared for a moment in frozen wonder, then instinctively glanced about for a place of safety. "Quick," cried Raanah, "let me boost you into this tree." Without further thought they sprang toward it.

The sick dog was running in a circle, unmindful of everything but his misery. A few bolder slaves hurled short spears at him. These fell short of their mark and only harrassed him. He broke the circle and darted forward savagely.

Raanah had just helped Joseph into the tree when a scream of terror startled everybody anew. He whirled about. It was the girl who had served them the day before. She had been running toward them when the dog darted forward, and she became so frightened that she stood paralyzed before it.

Raanah's heart sickened with fear for the girl. The next instant he was at her side. One of the short spears lay near his feet. Its point was broken, but he grabbed it. Thus armed with only a light stick he stood to defend himself and the girl. "Run!" he yelled at her roughly to break her trance. "Run for your life!"

As his voice rang out, the animal turned its greenish eyes upon him and Raanah faced it grimly.

The dog was a huge, lean scavenger, part wolf, part hound, and repulsive at all times. When they skirted a city a short time before, it had attached itself, uninvited, to the caravan. In health it was a loyal creature and would have defended them, snarling and fighting, to the death. Now its sick eyes gleamed viciously on friend and foe alike. Its blood-red lolling tongue was lathered, and its tearing teeth were white and sharp.

Yet danger held no terrors for Raanah. Rather, he gloried in the excitement. He knew that his goddess stood beside him. She would strengthen his arm. She would prevent the dog from harming him. Yet, to be a creditable son he must kill the creature for the safety of others.

As the brute sprang at him growling, he landed a stinging blow on its nose. It grovelled in agony with its snout on the ground, but was up in another moment and at him again, its savage wolf nature fully aroused. Before it could reach him Raanah whacked its forelegs, and it went down, while Raanah jumped nimbly aside.

A smile played upon the youth's lips. His eyes were shining, and his whole bearing was that of a conqueror sure of victory. He raised blow upon blow on the beast, exhausting, befuddling it. He sprang about deftly, his stave ever on guard or thrust like the sword of a fencing master.

Then the unexpected happened. After landing a stinging blow, the spear snapped. Without a moment of hesitation Raanah threw the piece in his hand at the grovelling dog and drew his dagger. The blade looked pitifully frail and short. It meant a much closer encounter. The youth would have small chance with such a weapon. A groan swelled from the watchers. The girl uttered a piercing cry. At the sound of her voice, Raanah raised his head as if listening to another voice. His lips moved, and a confident smile played upon them. Now his god-
dess would befriend him!

The next instant, the mad brute was up and at him, snarling viciously. Raanah stood his ground and raised his arm to strike. A flash of sunlight played upon his dagger blade like lightning, dazzling the eyes of the onlookers. There was a blur of man and dog in combat. Seconds later the anxious crowd saw the dog lying on the ground, quivering in the throes of death, with Raanah, panting from his exertions, standing over it. An "ah" of relief from the crouching company swelled into a loud chorus.

The menace removed, the merchantmen and slaves fluttered from behind their shelters all talking at once and gesticulating. Raanah and the dead dog quickly became the center of the group. Joseph was the first to reach him. He had time only to grasp Raanah's hand, his eyes glowing, then made way for the merchantmen.

"Bravely done, lad," Damhru lauded him.

"You have saved some of us from a fearful fate," Dungri said, while Asaph, Kedar, and Kihai-Del crowded forward with fluent words of praise, much to Raanah's embarrassment.

"That was a plucky fight," Egiba grinned, slapping Raanah on the shoulder. He turned to the others. "The lad has a valiant heart."

"Indeed, he has," growled Isme-Dagan, sloshing up with wet feet, for once agreeing with his partner. "But come, we must look you over for scratches."

Raanah protested, but with rare good humor they held him and inspected his arms and legs.

"Not a scratch," Egiba declared, when they had finished. for once sobered by the near tragedy. "Surely, the gods must have intervened. No earthly power could have saved him." He winked at the others knowingly.

Accid-Adab, of all the group, held aloof. His fright and tumble had humbled his pride. Jealousy and greed smoldered in his crafty eyes. But he quickly resumed his dignity and authority. He ordered Calah to pour oil over the dog's body and burn it so that no bird or beast could eat its flesh.

As soon as Raanah could escape the confusion, he looked about for the girl. She had gone to the spring with a jug. She saw him coming, and waited so they could be alone.

There was a winning wholesomeness about her sun-kissed face, and a musical huskiness in her voice as she spoke. "I do not know how to thank you."

"Please say no more of it," Raanah begged, flushed and pleased. Then noting her shyness, a teasing mood touched with gallantry inspired him. "You were vocal enough when the dog took after you," he grinned. "And if you had not shrieked so loudly, I could say that you were like wildflower, tossing frantically in the wind, yet helplessly rooted to the soil."

"No!" Her eyes were dancing. "I was a motionless icicle. There was no feeling in me. I became human when you yelled at me so fiercely, and ran because I was more afraid of you than the dog." They both laughed.
“Oh, but you fought the creature splendidly,” she praised him. “I could not tear my eyes away for admiration, yet I became an icicle again with fear for you.” She had sobered through the intensity of her emotion, but Raanah was still smiling. She lowered her eyes. For some reason they refused to meet her holder gaze.

“Tell me your name?” he begged, wishing to prolong the conversation.

“Bashia,” she answered briefly.

“Bashia,” he repeated it slowly as if savoring a morsel. “It is a pretty name.” Then he added grinning, “But not prettier than the maid who bears it.”

It was the girl’s turn to flush, and her eyes glowed like twin stars before she lowered her lashes. Raanah thought he had never seen a lovelier young woman. Although her dress hung in loose folds, it did not hide the slender grace of her figure. Her hair was like a halo, and soft ringlets touched her forehead. But it was the mystic spirituality of her dark eyes that most attracted him—when she would let him see them.

While they were talking, she set down the jug, and her hands fluttered nervously with her girdie. He noticed that although brown they were well-cared for, and had not been calloused by hard work; and he knew by the shapely lines of her head and shoulders that she was descended from generations of aristocrats.

“You were not born to slavery?” he began by way of opening up channels of information.

She shook her head, and her face sobered as if there was some deep sorrow in her heart.

“Tell me,” he urged. “where did you live?”

“In Nineveh.” Then she explained. “My father grazed many herds, but he died a few months ago, and his brother desired our wealth, so he sold my two older brothers and myself into slavery.”

“Was there no one to protect you from him?”

“No, our uncle was our only relative, and he was made guardian over us. Our mother died when we were all small.”

Bashia’s eyes grew moist and a little tragic. “Where my brothers were sent, I shall never know.” She fell silent, then gave Raanah a wistful smile. “But I should not depress you with my doleful story.”

“But you—to whom—?” Raanah persisted, his face grown grave, for he had heard much talk of the evil ways of men.

“Oh, I was fortunate. I was bought by Dahmru as maid to his wife. They are very good to me, and let me keep my amah. The old woman is a prophetess, and Dahmru and his wife are pleased ter of attention. ‘H’m, yes, Raanah has

“Water!” a merchantman yelled. “I am coming;” Bashia answered. She smiled at Raanah, picked up the jug and ran to serve the men.

Raanah looked after her admiringly, his heart stirring in an unusual and peculiar way.

To be continued.
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