Suitcases, Suitcases, and more Suitcases,

Yes, anyone riding past First Prot. Ref. Church on Monday, August 21, was assured that some great venture was underway, even though he saw no people. The people, you see, were inside the church receiving last minute instructions as to the itinerary to Chicago. And then, those suitcases had to be packed, jammed, twisted, shoved, squeezed—and finally pleaded with before the trunks of ten cars could be closed.

Arriving at South Holland Church, we waited nervously for two cars. Our schedule from this point on was tight and it was imperative that these cars pull in soon.

They did.

A tasty lunch having been served by the friendly women of South Holland Church, bermudas having been changed to more suitable traveling apparel, two more people having received tickets the last minute, and last, last minute instructions having been given, a comfortable bus took us through the heavy Chicago traffic to Union Depot. But, since we had taken so many suitcases, they had to go by a special truck to the depot. And, as you can well imagine, 60 people waited anxiously at the depot for suitcases that were not there. Fifteen minutes and the Denver Zephyr would leave for Denver and 60 people planned to be on this sleek, silver, stream-lined train... but, evidently they must go without suitcases.

The truck arrived.

A mad scramble to get suitcases ensued—especially by the girls who carried two of their own and then had to find an eligible, friendly-looking, kindly person to carry theirs.

Large, small, heavy, light,
Square, round, dark, bright.
Suitcases of every shape, size,
Color, and texture met the eyes.
natured young fellow to carry their remaining “necessary” luggage. We found a leader who led the way to our car dodging myriads of nonchalant, accustomed travelers who didn’t care in the least whether or not we made our train.

We were scared. We had a quarter of a mile to walk to our couch knowing that trains have a nasty habit of leaving on schedule. Trudging doggedly to our destination, we didn’t smile at porters waiting servilely at other cars, we didn’t make glib remarks to each other; even complaints of the long walk were silenced by the din of 60 people scurrying to make the train.

We made it . . . three seconds before the train pulled out. No one talked, everyone just flopped into a seat and breathed ten relaxed breaths. And now that we reflect on this period of quietude, we appreciate it because it was one of the few of its kind.

The train ride, sixteen hours of it, was noisy and I dare say, at times, a mite wearisome. We enjoyed friendly and not so friendly porters and we tipped them for services whether friendly or unfriendly. The not so friendly ones were especially put out with the members of our party with large feet. These fellows heard such comments as “Hey der baby, ah, git youh a feet out a’ de aisle der.” But feet in the aisle wasn’t half as troublesome as five to ten people sitting in the aisle on a suitcase to play games with their friends.

Night and day became merged on the train. The din kept up; the wise cracks still came; gales of laughter still reverberated. Shrieks, roars, howls characterized both day and night.

When the train came to a halt in the Denver Depot, representatives from Loveland were there to greet 60 weary, yet eager young people. Again we had to board a bus to ride 65 miles to Loveland. Tired of riding? Yes. Tired? No. The noise kept on. No one seemed to be in the least bit fatigued.

But once we arrived in Loveland we could ap-
preciate all the riding we had survived. For in Loveland we walked, and walked, and walked. 60 people you know, all minus their dependable cars.

We were thankful for the little red and white bus with the memorable words on its side, “Standale Hi Tone Cleaners.” For this mighty little bus hauled as many as 18 people at a time, and four or five loads of such, from one place to another . . . and all free of charge and without tipping!

After registration, at which time the delegates and visitors received clever badges depicting the nickname of Loveland, and after each of us had received a place to rest his weary bones, the young people read, rested, shopped or swam until the Mass Meeting.

The Mass Meeting per usual was impressive. This was Rev. H. Hoeksema’s first appearance in Loveland, and besides the intense interest displayed by the natives of Loveland, the out-of-towners also were captivated by the speech. He spoke on the topic, “The Beauty of Holiness As God’s Perfection.” Clarity plus Colorado combined to make an evening of pure enjoyment. It is to be observed at this meeting and throughout the entire convention the complete sense of unity which prevailed. There were few cliques and few wall flowers. Everyone seemed to mix and in the true sense of the term, enjoy each other’s fellowship. This was distinctive of the 1961 convention.

After the meeting it was indeed amusing to watch the “steadies” and the new friends bargain and beg for the few priceless cars to be had at this convention. But this major hindrance didn’t seem to discourage. Pedes (not a model of a car) proved to serve the purpose as well. The usually quiet sidewalks of lulled Loveland were being scuffed by the stroll of contented couples conversing easily in the cool, exhilarating breezes of mountainous Colorado . . . or being
hushed by the mellow moonlight.

The day of the outing, however, dawned hot. Just plain hot. Not sweltering, not humid, simply hot. After a brief, but well attended business meeting, two buses, and the few cars, set out for the much heard of Estes Park. After stopping en route to glimpse gigantic rock formations and swirling, gushing streams of water, some members of our party rode horseback up mountain trails while others hiked for a distance up the jagged mountain side. Then with ears popping because of the high altitude, we once again resumed our trip up to Estes Park. At such a high altitude many would have preferred to flop on the ground and rest, since nearly everyone found it extremely difficult to breathe. Nevertheless, the more energetic played a strenuous game of horse-shoes or swam in an aqua colored pool. Even the ball fans attempted to play the annual game of softball East-West. The West had the advantage of being used to this strange air; the East, the record of a two-year victory. The game waxed breathless. Runners on first were only too glad to have a fellow team member run the remaining bases for them. Although the game was close, the East will face the West next year with a three-year victory — and hopefully with fewer airs but with more air. However, this exciting victory won't be remembered as well as will the thrill of

Two
playing a soft ball game in the mountains, with peaks towering on four sides, massive cliffs extending everywhere, and mere midget man in the middle.

The ball game being over, most of us decided to take the aerial tramway ride up the steep mountain side. One cable, vouchsafed to hold us, served as the support, and if one didn’t look up at the cable, nor down at the passing rocks, trees, and cliffs, it was an enjoyable ride. By the time everyone had ridden the tram, supper was again served. Per usual, it was country style and delicious. It seemed as if we spent a great deal of time eating; but we know that we spent less of our time eating than the time we used of Miss Hulda Kuiper and the other women of Loveland. From morning ’til evening those women were busy preparing good, wholesome meals for us to devour.

Gathered in an open amphitheater, the picturesque scene of the second convention speech, each of us had a moment to reflect the day’s activities, and to view at dusk the stately pines standing lonesomely on the mountain side like sentinels at their post while a thick haze settled over the mountains changing them from colorful, spiry peaks and jagged precipices to a sombre outline of deep grayish purple. And each of us could not help but respond, though not as poetically,

*My God how wonderful thou art
Thy Majesty, how great!*

Wrapped in blankets, beach towels, and every other available piece of clothing, we sh-sh-shivered and ch-ch-chattered until the meeting closed with a song fest around a bonfire directed by Gerald Kuiper. Rev. H. C. Hoeksema, with the distinct disadvantage of a c-cold c-climate, still orated a powerful speech on “The Beauty of Holiness As the Church’s Distinction,” and thus kept our c-closest attention.

We were tired when this day was over. Nearly everyone kept curfew. One had no choice.
On Thursday, August 24, we met rather glumly at Loveland park for the annual pancake breakfast. Why glumly? This was the last day of the much anticipated convention. The breakfast was tremendous — food aplenty, smiles aplenty, talk aplenty.

The business meeting which followed was one of the longest ever. It met until 4:30 p.m. It was also one of the best. Vehement discussion plus super attendance prompted satisfying results. After the meeting there wasn’t much time to get ready for the banquet. However, everyone made it looking his best in spite of little rest during the last three days, and in spite of insufficient facilities with which to get ready. But, the insufficient facilities were cheerfully overcome. The twenty young people who stayed at one house with only one bathroom overcame their’s by sending all the fellows to the irrigation ditches to bathe. They looked clean to us.

The Swiss Steak dinner served at the banquet was as delightful as the company one kept. And
as we stepped upstairs to hear Rev. H. Veldman give the final convention address, a certain sobriety settled over us. This solemnity was soon lifted when we grasped Rev. Veldman's sense of humor in his dynamic speech. We even enjoyed his slight irritation when a wailing siren gave him such steady competition.

And with the closing of prayer by the new Vice president, Gerald Kuiper, the seemingly shortest convention ever was over.

We lingered for a while afterwards to try to express to the Lovelanders what a well-planned, well-executed convention this was. We told them that someday we would come back to visit these fine people and this peaceful, colorful country. No one noticed the moistened eyes, the few dispensed tears, or the choked up throats which accompanied the words. Everyone was only glad that no one could see the dull ache each had in the area near his heart. You see, all were attempting to communicate to these people and to each other not only that the convention was successful but the reason why—it was successful. That reason being that each of us had felt throughout the entire convention a deep awareness of the Beauty of Holiness as perfected through a mighty God, a majestic creation, and fellowship with his chosen people, young and old.

And so parents and friends won't you agree with the young people that this convention was successful?

mary beth lubbers

ABOUT THE CONTEST

The Beacon Lights literary contest committee is now able to bring you more news about the current contest. In the first place, we have contacted three people who are willing to judge the material submitted. They are Rev. H. C. Hoeksema, professor in the Prot. Ref. Theological School, Miss Hulda Kuiper, a member of the teaching staff of the South Holland-Oak Lawn Prot. Ref. School, and Dr. John Timmerman, professor in the English department of Calvin College.

Secondly, upon the advice of one of the judges, we are making a slight change in the categories in which you may enter. If you recall, according to the rules in the June-July issue of Beacon Lights, there were two divisions, prose and poetry. We have decided to divide prose into two parts, fiction and non-fiction. This means that there are now three categories which you may enter: poetry, prose fiction, and prose non-fiction. First, second, and third places will be awarded in each division; each first place winner will receive a prize of ten dollars.

Thirdly, in order to give you more time for preparation and to enable you to turn in more entries, we have extended the deadline by one month. All entries must be in by November 5, 1961.

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CONVENTION REPORT

Mary Beth Lubbers

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MISSION MINDED!

Are we?
Within our circles some seem to think so, others think not. Without (and the position of the onlooker at times has merit), opinion falls in the negative column. Our critics have struck sorely and with regularity on this point: time and again we are accused of gross laxity, of feeble effort, and others. The list is long.

To be sure the mission efforts of any church is a very serious matter. Of course if a congregation maintains she has a living place in the universal church of Christ Jesus she must also have evident marks thereof. Of several, a chief mark is the preaching of the Word; and then, as it is proclaimed both at home and abroad, or within and without the church. The latter applies directly to missions: a witness without and about! We should always maintain, and rightfully, that of the many commands in the holy scriptures, the commonly called "mission mandate" ranks supreme. Do you remember what our Lord said that day? "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. And there are definite reasons for its prominence! Chiefly here again through the preaching of the Word, the church of Jesus Christ is gathered, and that by the Son of God Himself through His Spirit. "If we don't do it others will," said a prominent pastor as he spake to a large Reformed congregation and many others as they listened to his sermon broadcast on local radio stations. He emphasized that God would surely gather His people and that none would be lost or left, only this God does through missions. And I agree.

In reality it was the mission mandate of Christ that launched the still ever-rolling tide of gospel ministry as it rolls for the ends of the earth. And thereby God's people are being gathered!

Is it going out from us?
So weighty a matter is this question that we as churches, officially and privately, individually and collectively, should be applying rigid self-examination about every aspect of our missions at all times. Is this being done? It would be beneficial for our young people, even now already but especially later when they occupy an active and leading role in the church, to continuously self-examine their faithfulness in this most holy task. Lethargy here is disastrous.

Not we cannot be accused of being utterly without mission interest. We have organizations that prove the opposite; we can cite facts to the contrary. We have a mission board, a mission field, a mission program and a missionary. We have a radio ministry which of late has reached new realms. But lest we boast too loudly let me caution you: these don't always mean everything. For example, a mission board could very well be defunct, a mission field could be a poor selection and a mission program wholly unworkable. To boast of mission machinery to my mind is simply idle, it must be there of course, but what is more important is mission action. What are we doing? And, is what we have, working for us: is our mission machinery out on the field? These are the questions, and if we answer them honestly, only then conclusion can be arrived at re our mission mindedness.

Obviously many factors have both in the past and present retarded and restrained our mission endeavors. At present, I suppose the lack of funds and the dearth of ministers could be factors cited. But I feel these are, by and large, only excuses. Can we forever come with these? If it is not scarcities then it is vacancies. I ask, is faithfulness to this calling to arise and decline by these standards? I am sure Christ does not want us to govern our mission zeal by the number of problems in our denomination. A good mission program has its place right alongside of many problems in the church: whether that be a crisis or vacancies.

The past has proved us unfaithful. If I
recall correctly it was our synod of 1952 which approved the calling of five missionaries. Then the split came. But since that day no effort in the least was made to even call one additional missionary! And mind you, it is simply not true that vacancies and scarcities prevented us from doing much during all this time. For a number of these past years nearly all of our congregations enjoyed the services of a pastor, while be times candidates waited for a call.

But this is not all. Other factors indicate a definite lack of zeal. Aside from a small letter written by our missionary which appears only from time to time in one of our church papers, there is no other column in these magazines devoted to culturing and nurturing interest in this worthy cause. Besides, none of our churches enjoys a mission festival which is really a Reformed heritage. Then too, we take mission offerings, but to other causes we give our dollars while the mission offering gets our dimes.

All in all it seems we have long since buried a hearty zeal for missions in the sea of effortlessness. Except in the way of radio ministry we have not gone forward.

This radio ministry is interesting, it needs a compliment. There is a radio committee doing things most people do not know are necessary in order that it might be. And with some cooperation, advance is made in this field: new stations are added and also an introductory program is being compiled. One wonders just how this aspect of missions should be evaluated? Assuredly it is not a substitute for the missionary and his field, by no means, in fact it is only a supplement. And even then, radio ministry has its weaknesses. For example, it does not often result in the establishing of churches; it does not collect believers of like faith in any visible form. It answers no personal questions and solves no practical perplexities. It is only a witness, but let me emphasize a highly effective and efficient one. The real value of a radio ministry can never be accurately estimated, so priceless is this God-given means.

In conclusion: it is the mission field with its missionary that needs our full attention and support. Whether churches are established or not, the Word of God must be sent abroad. His Word never returns unto Him void. Let’s be busy! Time has been wasted and spiritual muscles have never seen action. In the way of faithfulness our God will bless us.

rev. a. mulder

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THE CONVENTION OF 1961

With the Convention of 1961, the Federation of Protestant Reformed youth took a giant stride forward. This occurred as the result of unified little steps on the part of individual young people. The Federation advanced when young people conducted themselves with wisdom and decorum. The Federation advanced when young people greeted their fellows with sincerity and eagerness. And the Federation advanced long-leggedly when young people conducted their business affairs with diligence, warmth, and foresight.

In all, over 120 young people attended the Loveland venture. And I am sure that the unanimous judgment would be that the beauty of the Colorado landscape is surpassed only by the excellence of the Love-
conscious, if unspoken, reaffirmation. Actual, face-to-face relationships revealed the underlying unity, and the deeply earnest conversations that spring up so easily away from home grounded the conversationalists more firmly. And the “spirit” of the Convention became a corporate thing, a feeling no longer possessed by any one because it possessed all. By the final day, not a person remained ignorant of that “spirit.” Not all recognized it equally as clearly but the comments of all breathed the same “spirit”: the joy of confessing together the truth of God in love for Him and for each other. Only a few, perhaps this year none, sang “God Be With You” from the larynx alone.

The “Spirit of Convention ‘61” found expression in the business meetings. These well-attended and lively (as a description of certain discussions, “lively” is a euphemism) sessions produced the following decisions.

Immediately, the advice of the Federation Board that dues be $8.00 per member was rejected by the Delegate Board. Unanimously, the delegates voted to raise dues for the 1961-1962 society year to $10.00 per member. $6.00 will meet Convention expenses; the remainder is to be divided between Beacon Lights and the scholarship fund.

Oak Lawn was granted a resignation because of the dearth of eligible members.

Redlands, also, was granted its requested resignation. Then the Delegate Board adopted and sent a letter to Redlands urging the society to reaffiliate with the Federation.

Upon completion of the study of Revelation, the societies decided to concentrate upon the book of Genesis.

The delegates adopted the constitution of the scholarship fund (cf. May 1961 issue of Beacon Lights) after making three changes. Since the majority of delegates believed that memorials should not be established, in any case, to anyone but God, the name of the committee became the Protestant Reformed Scholarship Fund Committee. Article VII, 8, which denied married students the right to apply, was deleted. And to Article VIII, which deals with amendments, the sentence was added, “Article VIII can not be amended.”

All those proposed by the Federation Board to compose the first Committee, received ratification from the Delegate Board. In accordance with the stipulations of Article VI, 1 of the Constitution, the members are James Veldman (4 years), Rev. H. Hanko (6 years), Lam Lubbers (2 years), David Engelsma (6 years), John Kalsbeek Jr. (4 years), and Dave Ondersma (2 years).

There were no executive sessions.

d.j.e.

DONATIONS

Oak Lawn Protestant Reformed Church ......................... $17.70
Hull Protestant Reformed Church .................................. 13.25
John Lubbers ................................................................. 2.00
Hope Protestant Reformed Church .................. 29.67
Winifred Koole ............................................................... 2.00
Walter Wybenga ............................................................ 2.00
Ed Kooienga ................................................................. 2.00
Hollis Heemstra ............................................................. 2.00
Protestant Reformed Men’s League ............. 25.00
Basil J. Hafer ................................................................. 3.00
Ted Miedema ................................................................. 2.00
Fred Aalpoel ................................................................. 2.00
Doon Protestant Reformed Church ........... 13.59
Holland Protestant Reformed Church 17.65
Southwest Protestant Reformed Church .......... 26.66
Hope Protestant Reformed Church .................. 24.90
— Redlands ................................................................. 64.66
Hudsonville Protestant Reformed Church .......... 7.50
Randolph Protestant Reformed Church ..........
— Church ................................................................. 11.00

The cover drawing of the previous issue was the artistry of Dave Ondersma.
There are it seems just two motives which could serve as the inspiring principles upon which could be based a disposition of this man's case.

First let me designate by the term Platonic.

Plato in order to establish and insure the continued wellbeing of his ideal city state would inaugurate a system of laws conducive to attain that end.

The system was the means, the city state was the republic in which the system was to operate and the pursuit of happiness the end goal.

And all laws and ethics as well as the needed vocation of its citizenry, which included the army man as well as the man who knew a trade, the teacher and the pupil, all were so integrated as to attain that end.

Now if my idea of Plato is correct, then may I be so bold as to identify our American nation with it.

We Americans have declared this to be our inalienable right.

Our method of endeavoring to attain this end might be open to question, I speak as an American, however we will let that be as it may. Then there is a second alternative which could serve as the inspiring principle upon which to base a proper disposition of Eichmann's case.

This second let me designate as Christian:

Let us in a future article try to establish a Christian government and see its possible consequences in dealing with Adolph Eichmann.

Looking at Eichmann quite apart from the fact that he was the instrument of the German nation to the extent that it delegated powers to be placed at his disposition, he was its instrument to accomplish that atrocious deed of the extermination of the Jewish race and faith. For wherever her conquering armies secured control there Eichmann proceeded with his assignment. And this assignment would have probably been very nearly accomplished had Germany had more time.

Regarding him aside from that assignment which became his responsibility to execute and for which he is now as an individual being held accountable, beholding him apart from these delegated powers to accomplish this assignment, would mean several things.

In the first place it would mean that he originated the idea.

In the second place it would mean that the authority which he needed he must have somehow usurped to accomplish this idea. And he needed a lot of it.

This usurpation would apply to the armed forces placed under the direction of his command. Also and in close connection with this, the transportation facilities which were placed at his disposal seems a rather high priority. The concentration camps as well as the gas chambers and all the mechanics which went into this vast enterprise, all this he was to use with the

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*Anthony Langerak continues his investigation of the problem of Adolph Eichmann. In the April 1961 issue of Beacon Lights he established that every German citizen shares Eichmann's guilt. Now he proceeds to propound that Eichmann could be tried on one of two bases, the one he calls Platonic, the other, Christian. In this article, Mr. Langerak discusses the Platonic basis which proposes that the end (the ideal state) justifies the means to attain that end. Perhaps, the word utilitarian could be substituted for Platonic. —ed.
greatest discretion and efficiency without the delegated power to do so. To see him in this light, it seems, is hardly being realistic. There is simply too much involved in so vast an undertaking. As we just indicated, the resources of the nation in man power, equipment, science and suitable ground sites were needed and were all granted him. All this with a high priority would indicate that the accomplishment of this project was considered sufficiently important for the well-being of the nation. A nationalistic people with a political platform strictly applicable to their own circumstances and needs had embarked upon a course of action.

Their ruthless conduct should not surprise us too much. Nations seem to be irrevocably committed to a most abominable conduct when their own safety is threatened or when their own improved position lies in that direction.

In this connection rather interesting it is to behold a nation, even a traditionally Christian nation such as Britain for instance, completely reverse itself on a particular issue in a few centuries. Whether this is the result of a greater enlightenment which would have to coincide with a national life which today is much less vigorous than it then was is quite doubtful. Or could this change of sentiment be the result of a higher spiritual and moral calibre? Also this is doubtful, in fact, if anything it has taken a considerable turn for the worse.

However, in the recent past England has been subject to the spectacle of solidarity marches on her streets because it would have the South African Dutchmen give greater privileges to the black man. How they can harmonize this position toward a white minority would indeed prove interesting, considering especially in this connection that their historical document, the Magna Charta, was a milestone in human relationships and government. For a few short centuries ago Britain was party to the capturing, transporting, and selling into the Americas of the African black man. It is doubtful if the stench of the slavery ships or the cruelty these slaves endured, was exceeded by the notorious German concentration camp.

Now we see the negro who was formerly the coveted object for gain and exploitation treated differently, of course at the Dutchmen's expense. Both occupy some of Britain's attention, but how differently. The former with a historical past of lazy stupidity and superstition are vindicated and the object of sympathy. The latter with a Calvinistic tradition even as their own are condemned.

The South African negro is encouraged to assert himself politically within the area of the domestic and political life of the South African Boer, while the negro opportunities for self advancement are better than they have ever been, due to the firm and intelligent policy of the Dutch. Compare this with the fact that the Dutch are threatened with being boycotted if they do not allow themselves to be submerged in a black sea.

Let us look at another chapter of this history. The Boers after 200 years of thriving development were compelled for the sake of freedom from British rule to move north where they had the misfortune to find gold. This wealth was not of particular interest to the Boers but it was to the British.

Another war began, one of attrition.

The Boers would not give up this country and be controlled by the British. The British at that time had enormous supplies of men and material at their disposal. However, when nothing could beat these fiercely independent South African Calvinistic Boers and bring them effectively to their knees a way was invented which greatly expedited victory — the concentration camp for women and children which meant degradation, suffering and in many cases death. Perhaps self preservation or vindication dictates so complete a change in national sentiment as is evident today.

However, what is the connection between what is best for the national interest, and the consciousness of how to implement a policy which in its expression gives that national interest its primary consideration.

Organic life as applied to a nation, it seems, is the answer.

Leaders come forward who have vision for the future as well as a sense of history of the past. They raise questions concerning history as it dealt with their nation in the past and give interpretation to past
events and thus set the stage of how to deal with current problems.

In our last article we tried to draw a picture of how a nation as such, is constituted organically of all its citizenry.

They would include the rich and poor, the educated and ignorant, the skilled workman and the unskilled, the influential and he who is but of little account, the philosopher as one who conceives ideas and demonstrates their necessity for the nation’s well being, and he who is receptive to these ideas and eventually makes them his own.

All this makes up the nation and determines its policies both domestic and foreign.

And because these leaders are part of the organism whether they be politicians, philosophers or scientist, their analysis of the situation as well as the solution are expected and men begin to head in a definite direction.

Thus this nation, so organically constituted with its soul life through which it expresses itself and gives it direction, experiences a sense of well being. This also holds true when a nation becomes decadent and therefore directionless, a nation without a purpose and definite message.

All this is in the hand of God.

In Job 12 we read—“With Him is strength and wisdom, the deceived and the deceiver are His. He leadeth counsellors away spoiled and maketh the judges fools. He increaseth the nations and destroyeth them. He enlargeth the nations and straighteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the darkness without light and he maketh them to stagger as a drunken man.”

And in Prov. 21 vs. 1 we read—“The king’s heart is in the hand of the Lord as the rivers of water, he turneth it whithersoever He will.”

When therefore a nation thus made up of all the various levels of its citizenry with all the mechanics of its many organizations comes to expression as one organic whole it stands conceivably to gain all its objectives or to lose all. And this can happen rather quickly when it embarks on a course of war and world conquest.

When then it loses a war and surrenders, both sides cease hostilities if the loser will meet certain conditions.

However if these conditions are not met and fulfilled by the loser then, theoretically at least, the winning nation would resume the war and proceed to compel the reneging nation to meet its obligations.

However when a nation is conquered and the terms laid down are unconditional surrender then that conquered nation with all its organic life and its organizational make-up belongs to the conquerors. This means that all its productive resources, its mines, farms and factories and whatever belongs to its national wealth are no longer owned by the vanquished.

Also this applies to her capacity to produce scientific development and political thought. Her scientific men and all other tangible wealth can be transported to the conquering country.

Into this concept would also be comprehended the policy of dealing with conquered nations’ leaders and those who carried out the orders of the leaders. Considering then that these leaders are nothing more than the individuals who make up the instruments by which national policy both domestic and foreign is carried out, their guilt is no greater than that of the nation which gave them birth or appointed them its leaders.

Therefore not a consideration of the principle of justice will determine how to deal with these leaders but rather what is to the best interest of the conquering nation.

This motivating principle should guide us in all our policy. “I speak as an American.”

And when thus our national interest dictates that Germany’s leaders should die let’s proceed to execute them.

And on the basis of the same principle let’s determine how far down from the top of the ladder of its dictatorial set-up we should proceed with our decree.

Whatever portion of the enemy we save that too will be determined by the same principle. And when we give away countries such as East Germany, Latvia, Estonia, Czechoslovakia, Romania, Bulgaria, Hungary, etc., that too is not justice but a part of the same principle, although one wonders about the wisdom of it. Sometimes we do foolishly because of fear or
because we are indolent and wish to return as soon as possible to former comfortable existence. That may have influenced us more than we are ready to admit.

Be that as it may, when we are dealing with men who have given direction and been instruments to carry out our enemy's policies, whatever these policies were, let's execute them if that serves our national interest. Let's not make hypocrites of ourselves and bring them to trial in order that so-called justice may be applied. For when we bring them to trial we are really bringing ourselves to that tribunal. Had we been Germans, the products of the first world war with an intellectual tradition colored by Friedrich Wilhelm Nietzsche, Friedrich Engels and Karl Marx we too would have spawned a Hitler, Goering, Himler, Goebels and perhaps even an Adolph Eichmann.

As our immediate past history shows, we did not hesitate to murder 1,800,000 Kutaks relations with Russia and become an ally with her in the recent struggle. We even called Stalin "good-old Joe," a man who did not hesitate to murder 1,800,000 Kutaks by starvation when he considered them a threat to his collectivization program. Many of them may have been Christians, but they had no way to advertise their plight. Or did we simply ignore them? We do not know to what horrors this dictator subjected this small minority of his nation in order that the organism itself might function better. Better in the sense of their new ideology.

In this process, knowing human nature to be what it is, those that were and are still to be eliminated did and are suffering quite as much as the Jews did under Eichmann's program. It's too much to believe any differently of human nature whether it be German, Russian, Chinese or even American.

I speak then as an American and then say let's do what is for our greatest national interest when dealing with the vanquished. Whether it be by public trial in our courts, Germany's, Israel's or international, let's confess it to be foreign policy based on self-preservation and not moral considerations. Even returning them to their places of authority, which would include Adolph Eichmann, would be determined by this principle of national interest. You say this is no better than the Germany we conquered, or that of Russia or China of today or Britain of the past.

I reply, you are correct, again, I speak as an American, one who is giving his own self interest the highest priority. If our form of government is to my best interest and happiness, as my conception of happiness may be, I will compel the vanquished to help preserve it. And lest he suffer complete annihilation he will conform. From the vanquished I will utilize what I can in order to further my ends even if it be Adolph Otto Eichmann.

Even Eichmann will become an instrument who will train the future guardians of the vanquished. He will train them in our interest. Thus the safety and well-being of our Platonic Republic will be insured. The same indefatigable energy and resourcefulness which he displayed in his late assignment will have to be applied to the new. His cooperation will determine his well-being. And if his mind and personality are considered to be warped beyond the point of our usefulness then too his doom is sealed. His very position of authority in the past shall serve us or he shall be executed. Not a display of law, courts and justice, but rather, his ability to become integrated in our scheme of self-preservation will determine.

The Loveland Young People's Society wishes to express its regret concerning the outcome of the convention picture. We are sorry that your last memory of the 1961 Convention should be this. Please accept our sincere apology.

THE LOVELAND YOUNG PEOPLE'S SOCIETY
The Story of the Christ Child
Leon Morris — Eerdmans — 128 pp. — $2.50.

In many contemporary churches, earnest laymen learn enough of the Greek language to enable them to read the New Testament in the original. They regard, and rightly, the benefits derived from ability to understand the special stresses and connotations of the Biblical Greek to surpass the effort put forth in mastering the Greek. In our own circles, Greek is for the pre-sems and none else. If this unfortunate situation persists, it will be all the more necessary that ministers take pains to explain the peculiarities of that language and that readers of English spend time with books such as The Story of the Christ Child.

Dr. Morris, by his own admission, does not write so as to cause the reader “to contemplate mysteries or hear music.” But he has “a love for the Greek New Testament, and a conviction that many of its riches can be made available to the non-Greek reader by dint of careful explanation.” In this book he treats the events leading up to and the events of the birth of Christ as found in Matthew and Luke. With the familiarity and ease of a man in his element, the Cambridge scholar ferrets out of the Greek information and explanation not to be gotten from the English. The passage in Luke 2:14 which reads in the English, “and on earth peace, good will toward men,” is used falsely, though eagerly, by most men. There is here no basis for regarding the essence of Christmas to be “good fellowship . . . general mirth and jollity.” Instead, Morris insists, the real message is that a Savior from sin has come; there is the insistence that the Glory of God receive priority; and, in fact, the correct translation is, “on earth peace among men of good pleasure.” That one is a man of good pleasure can only mean that one is a recipient of God’s favor.

This last interpretation characterizes the author throughout. For he constantly applies his comments and commentaries to the present day. God’s people, lured into love of power and fame, must remember that God’s ways are not men’s ways. God’s choices have always been the obscure, unknown, and unenlightened, Elizabeth, Mary, Christ — and us.

d.j.e.

New Testament Guide
John H. Bratt — Eerdmans — 143 pp. — $3.00.

Dr. John Bratt, chairman of the Bible department of Calvin College, has drawn upon his extensive background in Bible studies to produce a concise but complete guide towards the study of the New Testament. The dynamic theme around which the details cluster is that of the Christian Community, founded by Christ (the gospel narratives), developing and spreading (Acts), inspired by letters (the epistles) and promised a glorious destiny (Revelation).

Every New Testament book is treated as to its authorship, recipients, purpose, practical value, theme, and contents. And the contents are divided into distinct segments which are further sub-divided. As the conclusion of the treatment of each book, Dr. Bratt asks pertinent questions and suggests possible projects concerning the material.

The value of such a guide is immediately obvious. The wide range of information, historical as well as textual, presented in the handling of each book plus the efficient breakdown of all aspects of each book are
fruits of a life devoted to such study. That those unable to sow such seed can reap the harvest is a blessing without disguise. New Testament Guide clamors for use by youths in school, society, and catechism and by adults whenever they desire systematic analysis of That toward which the Guide points.

current comments

jim jonker

a cause to support

"i will show thee my faith by my works."

Almost everyone almost everywhere has a cause which he supports. Some give only financial support; some, only moral support. Some support because of pressure; some give themselves earnestly and energetically. Some support too few causes; some, too many. Few try to avoid what they believe to be a worthy cause; many look for new means or new causes.

That a man is willing to devote himself entirely to a cause and, if need be, to die for it remains somewhat an unexplainable phenomenon. We can understand that a man would die for what we believe to be right; we find it harder to realize how a man could gladly die for a cause which to us is obviously wrong. We seem relatively unable to comprehend that a man would die for what he believes to be right, if it seems wrong to us.

A man’s sincerity of belief seems to be the deciding factor. Newman quite correctly makes the observation that a man will not die for a conclusion, but he will die for a belief. But this sincerity is relative. The fact that a man is sincere in his belief does not make him right nor does it make his cause a worthy one. Richard Evans states, "It is not enough to be sincere, for one may be sincerely wrong, and therefore all the more wrong; we must not only be sincere, but sincerely right."

The Christian’s obligation is to one cause, The Cause. But seeking the kingdom of heaven can and must be done in a myriad of ways. And this presents a problem, for the question immediately and constantly confronts the Christian whether or not a certain cause that seems to make a demand on him is a cause which furthers The Cause. The problem is made more complex when he discovers that many worthy causes are sometimes mismanaged and that personal strifes or bitterness may hinder his willingness to give support.

Many causes that seek our help we know are causes which we may not support. Some causes we seem to be in doubt about. When the Red Cross, the Community Chest, the heart fund or the cancer fund ask for donations, we, rightly or wrongly, tend to conclude that these are worldly causes ("Let the dead bury their dead") and that the kingdom causes of the church demand enough of our time and money and take care of enough of God’s people so that we can find a ready excuse to support only through the church.

Sometimes we mistake an evil cause for a good one or confuse and mix an evil cause with a good. Within the sphere of Reformed churches, for example, someone has demanded that the Christian high schools and Calvin College introduce a required course explaining the evils of Communism so that the youth of the church may learn to “support the cause of Christ and capitalism.” Though this perhaps sounds as ridiculous as it is, such feeling seems to be growing in the church world. How Christ and capitalism ever joined forces is one of the greatest mysteries of our century. Yet, Americans who are properly enthusiastic in waging the battle against Communism, and even American Protestants who so recently have restated the principle of the separa-
tion of church and state, now make the horrible error of confusing Democracy with Christianity. One is tempted to remind them that they have a cause to support and that, if they are looking for the enemies of that cause, they might do well to turn more of their guns away from Communism and to begin to focus their sights more intently on such greater dangers as materialism (perhaps capitalism’s greatest product), labor-unionism, the liberalism in the church, the growing movements of ecumenicity and church merger, and those who “bring again out of hell” the teachings of Pelagius and Arminius.

We as Prot. Ref. Churches have many causes to support, many causes which we know are causes of the kingdom. Yet many of these causes, to our shame, seem almost to be dying a prolonged and agonizing death. Some demand our financial support; some demand our moral support; some demand our time and energy; all demand our prayers. Beacon Lights has a financial struggle for survival. Prot. Ref. education, both primary and secondary, will not be developed without your help. Our societies and organizations need active members; our schools and churches need teachers and ministers. Our office bearers need our prayers; our churches need our loyalty and interest. Our church publications need subscribers, and — readers. The Prot. Ref. Scholarship Fund will not refuse your donation, nor will the Foreign Mission Fund or the Reformed Witness Hour.

We confess that we are not our own, that what we possess is not our own. The faithful steward watches, prays, and WORKS.

ABOUT THE CONTEST

(cont. from p. 5)

Finally, we want to urge all of you, young and old, to enter. Don’t let false pride or false modesty keep you from submitting your writing. This contest can be a success only if many entries are turned in and only if many people enter. Parents, urge your children to write; children, urge your parents to do the same. There is room for almost any kind of writing, from the serious and expository to the light and humorous. Get your pen out, today!

Beacon Lights Contest Committee


NEWS

FROM, FOR AND ABOUT
OUR CHURCHES

by MRS. C. H. WESTRA

We received a news sheet from Hope School which informs us that September 6, 1961, marks the opening day of the 15th year of the school. Nine qualified teachers have been procured — six veterans and three new-to-Hope teachers. There have also been many improvements made in the physical structure of the school during the summer months — so whether or not the boys and girls are — the school is ready for them!

* * *

We also have a news sheet from the Protestant Reformed Christian School in South Holland, which opened its doors for the first time on September 5. Prior to classroom activities, a convocation service was held in our South Holland Church, which parents and friends were urged to attend. Their staff consists of three teachers. Much work such as refinishing of desks and cleaning has been done by volunteer labor of various members of the Oak Lawn and South Holland congregations.


South Holland’s bulletin reports: “At latest word Ed Holleman is scheduled to
leave for the U. S. from Korea. May he also have a safe journey home to his family, relatives and to us as a congregation.”

Garry Gras of Hudsonville returned home from the armed services.


Frank Van Baren of South Holland left on September 8 for Ft. Sheridan for induction into the armed forces.

On July 9 the Loveland Young People sponsored a Singspiration. The collection taken was to help defray Convention expenses.

A Pre-convention Singspiration was held at Hudsonville Church on Sunday evening, August 13.

Oak Lawn was the scene of a Singspiration on September 10, sponsored by the Ladies’ Auxiliary.

In Redlands, Mr. and Mrs. Donald Feenstra and Joanne Veldman recently made confession of faith.

Called Home:
Mr. E. Bylsma of First Church at the age of 87 years; Mr. Ed Van Maanen Sr. of Hull at the age of 70 years; Mrs. J. Schap of First Church at the age of 85; Mr. Don Pastoor of First Church at the age of 57 years.

Transfer of Membership:
Mrs. L. Lubbers transferred from Hope to Creston.
Mr. and Mrs. Harry Rutgers and two sons transferred from First Church to South Holland.

Hudsonville accepted membership papers of Mrs. Gerald Lubbers from Corinth Ref. Church of Byron Center, and Mrs. Gerald Miedema from Cutlerville Chr. Ref. Church.

First Church welcomes Mr. Franklin Block from the 1st Chr. Ref. Church of Redlands, Calif.

Mrs. Tom Newhof Jr. transferred from Creston to First Church.

Mrs. Donald Feenstra joined our Redlands congregation – coming from the 1st Chr. Ref. Church of Redlands.

Darrel and John Huisken have transferred from Southeast to Edgerton.

Papers of Mrs. Robert Haak have been sent from First Church to Oak Lawn.

Southeast Church welcomes Mr. and Mrs. Jay Doezema with two sons from (Schismatic) Creston Church.

Mr. and Mrs. Peter Knott and three children transferred to Southeast from First Church.

On July 19 the School Auxiliary sponsored a picnic at the South Holland Park with coffee, pie, and milk being served by the committee.

A couple more picnics were reported which I couldn’t add to my list in the last issue. Redlands’ Sunday School Picnic held on July 4, and a congregational picnic sponsored by their Ladies’ Aid on July 25 at Pinery Park in Redlands.

Volley Ball seems to be a favorite Tuesday night sport with many of our young married couples in Redlands. Older people often join them for fellowship and coffee at Pinery Park.

On July 11 they rented the Yucoipa Plunge for an evening of swimming. Afterwards all were invited to the Albert Karsmeyer home for refreshments.

The South-Lawn Choral Society has again begun its meetings. All South Holland and Oak Lawn members who enjoy singing are invited to meet with this group on Wednesday evenings.

From the Program Committee of the Reformed Witness Hour we have received the following news item: The groundwork for the special program to be given early next year by the Radio Committee to celebrate the 1,000th broadcast of the Reformed Witness Hour has been completed. Many details have yet to be worked out which will entail much thought and hard work for the various sub-committees. The 1,000th broadcast of our distinctively Reformed radio program will, D.V., be aired March 11, 1962. So, young people, and folk of all ages – be on the lookout for further
news concerning this momentous occasion in the weeks to come!—

As this is our post-convention issue of Beacon Lights, I think it is but fitting that we have one of the longest lists of “Future Conventioneers” that we’ve ever had. They are:

A daughter born to Mr. and Mrs. Everett VanVoorthuysen (Redlands).
A daughter born to Mr. and Mrs. Henry Hoksbergen (Hull).
A son born to Mr. and Mrs. Bill Kooiker (Hull).

Prof. H. C. Hoeksema lectured in Loveland on Friday evening, July 14, on the topic of “Christian Instruction.”

The Redlands congregation has a social hall, which is a building located between the church and parsonage. The ladies’ society purchased tiles to cover the cement floor and the men provided the man-power for laying it. As the church building has no basement (I hear they don’t believe in them in California), the hall is used for catechism classes, society meetings, socials, etc.

Bulletin quote from Lynden: Let us speak to the Lord BEFORE the service. Hear the Lord speak to us IN the service. Let us speak to each other AFTER the service.

Mrs. J. Vander Wal, Redlands’ oldest member, was 83 on June 16. She has been bedridden for several weeks due to a cracked bone in her leg.

Wedding Bells rang on June 22 for Mr. Franklin Block and Miss Esther Bylsma (First); on June 29 in South Holland for Miss Eileen Van Baren and Mr. Donald Hauck (First); on July 21 for Miss Rose Ella Van Marel and Mr. Arvin James Bleyenberg (Edgerton); on August 17 for Miss Nancy Scholten and Jacob Kuiper Jr. (Hope); on August 18 for Miss Marilyn Poelstra and Robert Decker (First); and on September 8 for Gordon Ondersma and Miss Elaine Bult (First). May God’s richest blessings rest upon you as you establish covenant homes in His fear.