BEACON LIGHTS
for
PROTESTANT
REFORMED YOUTH

June-July 1962

What Happened to
Brotherly Love
D. J. FABER

Scholarship Fund
DAVID ENGELSMA

Fallout Shelters
THOMAS NEWHOF, JR.
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In This Issue...
WHAT HAPPENED TO BROTHERLY LOVE?

D. J. FABER

This question may well be on our lips. The implication, of course, is that there is a scarcity or an absence of brotherly love somewhere and involving someone. This seems rather general, but the appalling lack of Christian brotherly love is just as general. This is no surprise in the world of today, but in the Church the situation is more than bad.

We all know what brotherly love is, or should be. It should not be necessary for us to get out our dictionary or to consult the Scriptures for a definition, as this is not a new concept, nor is it a remote, seldom needed Christian philosophy. Apart from the positive, we also must be able to recognize the negative side; or the lack of brotherly love. This lack of brotherly love can simply be defined as ungodly hate.

“Well, I don’t think this applies to me or my church,” some of us may sniff, quickly donning our holier-than-thou cloak. Don’t be so sure. Don’t think for a minute that we as individuals, or we as Protestant Reformed Churches are so perfectly observant of Christian brotherly love. Sadly enough, it seems too often the opposite is true.

Granted, there will always be disagreements between individuals. This is not unusual nor is it necessarily unhealthy. Disagreement, ecclesiastical or otherwise, can often lead to fuller understanding, and quite often will serve to break us out of our lethargy. But, when we do have differences of opinion, must we resort to bare knuckles, mud slinging and innuendo?

Certainly—when we are convinced of a certain truth; have faith that it is God’s will and way we must stand firm, but this is no excuse to show hatred for the disagreeing brother, but rather Christian brotherly love. Let’s not be so quick to throw stones or pull the trigger. We sometimes seem so ready to snarl offensively; to impulsively draw our sword and cut off the opponent’s ear.

This situation is not found exclusively among the rank and file church members, either. Sometimes our leaders and members of our governing bodies seem to forget the concept of brotherly love entirely and exchange hasty words and bitter charges in the midst of heated debate. This is very noticeable in most cases because it is usually done publicly and even in writing.

But we ourselves, as ordinary church members, are just as guilty, probably much more so. Our actions are not generally so public and are more likely to pass unnoticed. It seems so easy to say something derogatory about another person, or to imply or use innuendo. We sometimes seem so eager to pass along information or send a little “harmless” story on its way. We think nothing of sitting at the telephone for hours, discussing others and their personal affairs. This is nothing but clear gossip and slander! Could this be our favorite pastime? Don’t you think that it’s about time we started tending to our own business, or better still, to the Lord’s work?

Our churches are passing through trying and troubled times, as we all can experience. This is a time for brotherly unity when we should reveal our oneness in Christ, and not a time for division among the ranks because of personalities, petty differences and touchy tempers.

Whose side are we on? After all, we are helping no one but the Devil in his evil work when we fight among ourselves unnecessarily, resorting to slander and gossip. We must not forget that the main objective of the Devil is to weaken and destroy the Church of Christ and its members. What better way could he use than to enlist the aid of the church members themselves, to spread hatred, distrust, envy and strife among their brethren. Let’s stop this onslaught of the Devil with an effective weapon: Christian brotherly love.

Let each of us examine his own life. Are we quick to take offence, call each other names, make rash statements or accusations?
Are we easily provoked to anger, do we gossip about the brother or sister, do we easily judge the other person or group? We all are guilty to one degree or another. Let us constantly bear in mind our own sins, and remember that we, as individuals and as a church, are no better than anyone else, and but for the grace of God, can expect eternal death.

What happened to brotherly love? Is it passé, old fashioned, unimportant; for others to exercise and not for us? On the contrary. Is it lacking in us? Evidences point to the affirmative.

Let us fervently pray God that He will grant us the grace to exercise Christian brotherly love and understanding in all our dealings with one another, and to reflect the love of Christ, our Savior, in all our walks of life.

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**Editorials...**

**P.R.S.F.C.**

The first meeting of the Protestant Reformed Scholarship Fund Committee was held in April. The Committee elected Rev. H. Hanko, president and John Kalsbeek Jr., secretary.

With more than $700.00 already in the Fund, it was imperative that the Committee determine some broad goals which would guide future handling of the Fund. Should the money be given out in scholarships as fast as it is collected or should it be saved for several years until scholarships could be offered from the interest alone? The advantage of the first method is to be found in the fact that a scholarship handed out at once would retain the high degree of enthusiasm among the young people. However, a scholarship of any appreciable size would nearly deplete the Fund, at this time. To handle the Fund, yearly, on a hand-to-mouth principle would mean instability and uncertainty. One year, there might be enough collected to grant a scholarship, the next year, this might not be so.

For this reason, the Committee chose to establish a base principal sum of $5000.00. This means that before any scholarship is granted from the money which has been collected, there must be $5000.00 in the Scholarship Fund. Only this long-range method "assure(s) continuity of the Scholarship Fund."

What does this imply? First, it implies that no sizeable scholarship will be offered for several years. The Committee expects that by the end of 1962 there will be some $900.00 in the Fund. Roughly, it has taken a year and a half to collect this amount but it should be remembered that the Fund was official only after the Convention of 1961 when the Constitution was adopted. The exact time of the first scholarship of any size depends upon how quickly $5000.00 is collected and donated. Supposing that $1000.00 is added every year and a half, the first scholarship will appear in or about 1968. And if interest rates remain about the same, the amount of the scholarship will be $200.00 a year, that is, $200.00 interest on $5000.00 principal.

Second, this implies a stability as concerns the Fund. This should encourage some to give to the Fund in the form of will or donation who might otherwise bypass a year by year venture. At the same time, young people in coming years will have the motivation of involvement in a durable project.

Periodically, before the goal of $5000.00 is reached, the Committee plans to give small scholarships from accumulated interest.
These will be little more than tokens, especially at first, but tokens serve to stimulate until the reality arrives.

In conclusion, two thoughts ought to be emphasized. Whether or not the Scholarship Fund fulfills expectations depends, for the most part, upon the efforts of the Federation Board as it co-ordinates the activity of the young people's societies. Naturally, the Board and the Committee are anything but adverse to support, no matter from what source. And in the end, of course, the existence of the Fund works for the welfare of the entire Protestant Reformed denomination. But the young people have taken the bite; their's is the obligation to chew.

The final word may be one of caution not to become lost in a financial and methodological maze. The purpose of the Fund is very simply stated: to be a means in God's hand for the preparation of ministers and teachers. The willing students must be first. If no young people wrestle with the callings to preach and to teach, the Scholarship Fund is an ambitious piece of futility.

d.y.e.

BOOKS

Communism and Christian Faith
Lester De Koster — Eerdmans, 158 pp. $3.50

For a good many Americans, opposition to Communism rests upon a dislike of Khrushchev's shoe-pounding and a vague awareness that countries with a Communistic credo have been resisting the interests of the United States.

Lester De Koster, Director of the Library at Calvin College and Seminary, holds such shoddy opposition in contempt. In Communism and Christian Faith, he conducts a penetrating and erudite analysis of Communism's very essence and discovers that this "new totalitarian" owes its power to its being a religion. Aping Christianity, Marxism sets forth its own concepts of sin and salvation and trumpets a redeemer and a promised land.

A clear exposition of the theoretical structure of Communism as formulated by Marx and Engels and a lucid explanation of Communism's key terms opens this work. Indeed, viewed solely as a textbook on Communism in its many facets, the book is worth its existence and its price. But De Koster does more than present a basic knowledge of that system of thought and action, more ranted against than understood. He proceeds to judge Communism, on the one hand from the standpoint of capitalism (that is, as an economic force), on the other hand from the standpoint of Christianity (that is, as a religion). In both cases, Communism gets to itself condemnation, but it is at this juncture that the author's argument is weakest.

The problem is a knotty one as De Koster recognizes when he states that "the precise relation of the Christian Church as institute to economics is complex and disputed . . ." In crude form, the question is, may a Christian opposition to Communism as a false religion ally itself with the capitalistic war against Communism as an errant system of economics? Scripture, and De Koster in the light of Scripture, plainly expose the demonic character of Communism as religion. By what right may the opposition of the true against the false religion be linked with the war, be it cold or hot, of democratic capitalism with dictatorial communism? To
my mind, this confusion of issues vitiates much of the energy of those "on the far right." There is a shameless identification of the United States of America with an earthly kingdom of God and then a hue-and-cry for a holy war. Historically, such a marriage between political and spiritual warriors has only produced grotesque offspring. And though the thunderers on the right raise the roof of heaven with their roars, the fundamental principles, "of God, through God, and unto God" and "of the people, by the people, and for the people," are not cooperative and harmonious. "Unto God!" necessarily expresses itself by a "for the people," but "for the people" never ascends to a "unto God."

Now, De Koster does not so bluntly identify Christianity and democratic capitalism. The most he says is that "Democratic capitalism is . . . open to . . . Christian criticism and amendment." And "American capitalism has shown itself more amenable to self-correction, more sensitive to moral demands, and that it is more liable to the impression upon its ways of Christian patterns than is state socialism in any of its various forms." That laxity of Christian social action is in part responsible for the advance of Communism reminds one of Christ's injunction to feed the hungry and clothe the naked and brings on sorrow for past shortcomings and a new resolve. However, the impression is strongly left that De Koster also would foster some kind of "spiritual" alliance between the believer and democratic capitalism, as it takes form nationally. That is, capitalism in our democracy may be embraced as a power for good in itself. We must bear this injunction in mind, says De Koster, that "we live . . . in an imperfect world." This means that "the imperfect can only approach perfection, but never achieve it. It is . . . a Marxist trick to judge society as if it could be perfect." This thought has implications for a Christian social order: "A Christian social order must be oriented to society as it is."

This may be intended only as a slash of the political-liberal against the political-conservative but as it stands it says a great deal more, carrying important theological overtones. Fact is, this imperfect world not only does not approach perfection but positively flees it. The consummation of the imperfect world is the Kingdom of Antichrist. The Christian neither judges communistic nor democratic states as if they could be perfect but as if they should be perfect. For both, the same standard of perfection holds, that revealed by the Word of God. Any Christian social order is oriented to that perfection alone and not to society as it imperfectly is.

Even De Koster's modified marriage (of the Christian with democratic capitalism) is a mesalliance, unless both are motivated by the same love of God and longing to achieve His glory.

d.j.e.

Notes From Your Board . . .

Since the Federation Board is a representative body of all the young people, and many of them are unaware of its functions, we thought a word about what we have done in the interest of the young people would be fitting.

Our magazine, Beacon Lights, has certainly played a large part as a means of expression and sustaining unity of the young people. The Federation Board must see to it that there are capable and competent members on the staff of Beacon Lights. In the past several vacancies developed. The Board, to fill these vacancies, appointed Mrs. Charles Kregel as news editor, Sharon Prince as a member of the Public Relations Staff, Mr. Charles Westra as writer for "Current Comments," and Helen Flikkema as clerk. With the appointment of Dave Ondersma and Bob Hager, the Photo and Art Department of Beacon Lights has been reinstated. At present, the Federation Board is working on a new method of presenting the book of Genesis for our Bible Study section.

The annual convention is another effective way of sustaining unity among the young people. The host society does most of the planning for the convention, subject to the
Federation Board's approval. At present the Federation has received from Hudsville, the 1962 host society, the following information:

The date — August 14-16
The text — James 2:23
The theme — Friendship
1. Friendship of God
2. Friendship of Christ
3. Friendship of the Church
Theme song — Psalter No. 65

Rumors have it that this convention will be very worthwhile and enjoyable for all of us.

Last year, as you know, the Delegate Board adopted a constitution and appointed a committee for the Protestant Reformed Scholarship Fund. As yet we have received no report from the committee, but we know they have been working on the Scholarship Fund and should have a report at the convention.

The Federation Board also works to maintain unity in the Grand Rapids area. We do this by means of the annual Spring Banquet and the Fall Mass Meeting. At our Fall Mass Meeting, Rev. Mulder spoke to us concerning our attitude toward people of other faiths and the after-recess program was highlighted by Don Doezema showing pictures of the 1961 convention. At the Spring Banquet, Rev. H. Hanco spoke about the Christian approach to courtship.

Our after-recess program included slides of Spain.

The Board submits the following proposals for discussion and action at the 1962 convention.

It is proposed —
1. that we continue to study the book of Genesis for the 1963-64 season.
2. that the assessments remain at $10.00; $6.00 of which shall be appropriated for convention assessments, $2.00 for Beacon Lights, and $2.00 for the Protestant Reformed Scholarship Fund.
3. that the Delegate Board accept the resignation of the Creston Society.

The following officers must be elected to the Federation Board: President, Secretary, Vice Treasurer, and Librarian, for two year terms.

The Board was notified by the Loveland Society that the convention picture of last year will not be available to us because it was defective, and the photographer left town. We are very sorry this happened.

We hope this report will help you understand the work of the Federation Board in relation to you.

See you at the convention!
Yours in the Lord's Work,
THE FEDERATION BOARD

IN OUR OPINION

Hope P.R.Y.P.S.

Dear Readers,

During a recent after-recess program, our society, Hope P.R.Y.P., decided the topic of enlisting in the Armed Services should be revisited, clarified, and discussed. There was a lively discussion and many solid pro and con arguments were presented.

The discussion began with clarification of the issue. Such questions as: What is joining or enlisting in contrast to being drafted? How many years is an enlisted man obligated to stay in service; how about a draftee? Is there a difference in obligation between the two? If I don't join, will I be drafted anyway? What are the chances of not being drafted? At what age are young men now being drafted? All these questions were adequately answered by various members of the society.

Then as the blood began to warm, the ideas and thoughts came from every direction, hot and heavy. Some were for enlist-
ment, others against it; many would not express their final judgment. Perhaps they were undecided.

The main or principal argument for enlistment was largely practical in nature, thus making it important, no doubt. It was felt by some that it is desirable to complete one’s military obligations before going ahead in life and securing permanent employment, securing a higher degree of learning, knowledge, and wisdom, and or finding one’s lifetime companion and mate. It was insisted upon that many problems and difficulties arise when these processes are interfered with.

It was acknowledged by the opponents to enlistment that these problems do arise. However they felt these problems should be dealt with when they arise, they should not be prevented. This is an example of the deep philosophical issues our various societies can become engaged in. The opponents to enlistment are opponents on the basis of principle, they feel. They felt it was wrong to join the Armed Services on the basis that it appeared to be an intentional removal of one’s person from the body of Christ of which that person is a part. The opinions were frozen upon these two ideas. The young people appreciated the closing remarks of our President, Rev. H. Hanko, who generally confirmed the opinion of those who opposed enlistment. It was my impression that with a little prodding Rev. H. Hanko would have agreed that there are instances in which it is better for a person to enlist at a young age. However he is convinced that the exceptions are few and far between and the general rule should be NO ENLISTMENT.  

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A SERIOUS REFLECTION ON THE HOBBY OF ROCK POLISHING*

MRS. J. G. MOELKER

This summer while our family was vacationing in northern Michigan, we searched the rocky beaches and gravel piles for stones, “Petoskey stones.” Have you ever heard of them? The Petoskey Stone found anywhere in the Lower Peninsula of Michigan is composed of fossilized skeletons of colony coral (Hexagonaria: percarinata Sloss). It is a soft stone with irregular hardness. Not a pretty stone that catches the eye. But rather a dull colorless stone that is easily passed by. However it does have a particular pattern peculiar to itself. It is this pattern, brought out by polishing which enables the jeweler to set this stone in pendants, earrings, etc.

As I sat and worked on my stone with sandpaper, my thoughts turned to jewels, precious jewels. I thought of Malachi 3:17, “When I make up my jewels.” The saints are God’s jewels. They are His Peculiar treasures. Ps. 135:4. They are comely with a comeliness that He alone puts upon them. My life is like this stone. Troubles come and God smooths them out. I have a certain place to fill, so I must be prepared for it. He chips a little piece out of my life that I thought had become permanent. He again smooths the rough place and I go on. The sanding continues — a black speck appears — a little more pressure — there it’s gone, like a shadow on my life. After each trouble the pattern is a little clearer.

"O blows that smile!! O hurts that pierce
This shrinking heart of mine
What are ye but the master’s tools
Forming a work Divine."

Finally after the rough sandpaper has done its work the stone is polished. O, how it shines. “When I make up my jewels” . . . Since God knows the niche I shall fill in His eternal edifice, I shall trust Him to shape me for it and at last my life shall be placed as a polished stone, no, a jewel in His Royal diadem.

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*Submitted to the Beacon Lights Literary Contest.  

Six

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BEACON LIGHTS
Dear Miss Lubbers,

Through the courtesy of my good friend Robert Harbach I frequently receive Beacon Lights. I enjoy the magazine and save them for reference.

Today the April issue came and I have finished reading your article on the "Far Right." I feel constrained to reply and hope I do not overly offend you in what I say. I write as one Christian to another which must be appreciated.

It is evident to me that generally speaking the P. Reformers are afflicted with a strange myopia or prejudice concerning the conservative reaction currently gaining strength in America. Almost all of the criticisms I have read in your church papers betray a serious ignorance of the political realities of our time. It seems that most of your intelligentsia feed on Liberal propaganda and then seek to interpret the conservative movement on the basis of such "information."

Your own article shows such lack of understanding of present realities that I am sorry that you undertook to step into an area where you are obviously not prepared to write helpfully. I now answer specific statements in your article.

So you have never met a Communist! Do you think they hang signs around their necks advertising what they are? After a successful communist takeover – and almost all their efforts are successful these days – the most surprising people turn out to be agents of the conspiracy. Refugees have over and again made this point, that the most unlikely people turned out to be Communists when the takeover was completed.

Your interpretation of the late Senator McCarthy's work indicates that you, too, are his critic rather than supporter. What do you actually know about the work of the Senate Internal Security Subcommittee? Have you read McCarthy and His Enemies by Buckley and Bozell? You should not join the anti-anti-communist bandwagon in smearing that courageous Senator who literally gave his life for his country unless you really know about his work. And your sarcastic statement that there are those who "see a Communist in every pulpit, etc." is absurd. Since you obviously dissociate your self from the so-called Far Right, where do you yourself stand, on the Far Left or the Extreme Middle?

For you to base your attack against the forces of freedom and constitutional government on what you have read in Life magazine is certainly a poor method. The anti-anti-communist viewpoint of Life is
hardly the place to find the true anti-communist viewpoint of Robert Welch, Fred Schwarz (not Schwartz) and others who are seeking to re-educate a brain-washed people as to what is actually taking place in this world. You should spend equal time reading International Communism. And who get National Review and American Opinion along with your Life magazine and Time.

And in what respect are the "patriots" tolerating and practicing "methods outside regular political action"? Certainly Welch can have a private opinion about Eisenhower if he wants to. I suppose Eisenhower has some none-too-private opinions about Welch, too. And what is so strange about saying both Roosevelt and Truman were tools in the hands of the Communist conspiracy? Did not Roosevelt say in September, 1943, that "The European people will simply have to endure Russian domination, in the hope that in ten or twenty years they will be able to live well with the Russians." Thus he was fully aware that the purpose of his war was to subjugate Europe to the beasts of along so well with Stalin that he could refer to him as "Uncle Joe?"

You mention other matters about which the "rightists" are concerned and then make your own conclusion that on the basis of these items we surely are "hyper-reactionary." But of the four matters mentioned I do not find a single one that is an unjust criticism. It is not true that the "liberal" program of the Americans for Democratic Action (who are in control of the Kennedy Administration) is all Communist inspired and infiltrated. I know of no one who would make such an irrelevant statement. It is true, however, that the program of the Kennedy Administration will land us in a dictatorship by the Executive, which Kennedy is obviously after, and that the constitutional system of free enterprise and personal freedom will be a thing of the past. Whether a "Democratic" dictator of the U.S. would want to amalgamate his socialist country with the U.S.S.R. is not for me to say. But informed students see that as the eventual conclusion and aim of the worldwide revolution now taking place.

You say the "ultra right is not completely new." In this you are very correct. But it goes back to about 1620 not to just the McCarthy era or even 1850's. Realistic Christians have always loved personal freedom and limited government; and they have always viewed with alarm those who seek to subvert constitutional government and betray their country to foreign powers.

The author of Life has "assured" you that no clear-cut victory is in sight. Of course not, for our administration has never yet said that it has a "win" policy. And the course of events for the past 15 years proves that we have no intention of defeating Communism. For your information, our State Department has now elucidated its plans for actually disarming the United States, and surrendering our armed might to that mysterious polyglot called the "United (sic) Nations."

I would like to see your "point by point affirmation" of some of these so-called verse policies. Obviously, you folks need to debate some of these matters more and take less for granted concerning your understanding of some of these critical issues. For example, I would like to see your defense of fluoridation, which is so obviously good in your opinion that its critics are considered "ludicrous." I would like to see how you defend the poisoning of the public water supply for the purpose, ostensibly, of protecting the teeth of a small age group of the entire population— which protection has never been proven.

When you admit that you have "personally never been much... concerned by this ideological struggle," I would remind you that therefore you should not take such a determined stand against the side of anti-communism. And I also remind you that so far from being a neutral on-looker as you seek to imply, you have rather aided the cause of the Left and harmed the cause of those fighting for their very lives and yours. You may think "such participation" in the cause for freedom is not your responsibility but you do not have the mind of our godly forebearers, including the Reformers, who gave us with the price of blood, sweat and tears the Christianized civilization which you enjoy today. You may think you are outside the struggle now, but in the near future that 2:00 a.m. knock on the door
will, too late, show you that you are very much involved in the present struggle. And it will be too late to lay claim to your rights as an American citizen—as Paul could demand and get his Roman right.

Cordially in Christ,

w.s. Rev. Norman Jones
Artas, South Dakota

The letter published above was sent to the writer of this rubric with the post scriptum that it should be published in Beacon Lights, "if I had the courage to print it." I am sure that the readers of Beacon Lights wish to share this response to an article in Beacon Lights with me.

I am pleased that my article in the April issue of this magazine provoked some response. I am also grateful that this magazine reaches those who are not members of the Protestant Reformed Churches and that there are those who take issue with some of the opinions expressed by contributors to this magazine.

Space does not permit me in this issue of Beacon Lights to enter into all the arguments of Rev. Norman Jones. It is quite evident, however, that he feels that spokesmen for the supporters of our periodicals are not active enough in the political battle which is currently waging between the so-called rightists and leftists. This lethargy on the part of the "intelligentsia" is to him undoubtedly indicative of general lethargy amongst all those who are Protestant Reformed.

The first part of my article which can be read in the April issue of this magazine was intended merely as a statement of the major issues with which the leftists and rightists are currently in conflict; and also to inform the reader that this so-called right and left in politics is not a completely new movement. This writer does not presume nor pretend to be able to write a conclusive series of articles to expose all the fallacies or weaknesses in the current political struggle. (This is of course not to the liking of one who is a supporter of either of these movements.) Rather the intention of this writer was to acquaint the youthful and interested reader with the Far Right and show some of the issues which they are fighting as they come into conflict with an admittedly liberal or left of center wing which is currently in power in the federal government.

I remind the reader and Rev. Jones that I did not simply take issue with the rightist movement but that I also took issue with the leftist movement. I did not simply say that I would not engage in a "point by point affirmation" but I also stated that I likewise would not engage in a "point by point rebuttal." (Either Rev. Jones deliberately ignored this point or else overlooked this important element.) When I stated that the critics of the "water fluoridation program are ludicrous" I also stated that "federal government has assumed more and more of the activities previously controlled by the state and local governments." (This too Rev. Jones forgets to mention.) All these statements and examples were intended to lead up to the conclusion of my article in which I state my position. This position is neither pro-right or pro-left but is a position that transcends either of these positions.

Certainly the citizen who is a Christian may insist on his Constitutionally guaranteed rights but when these insinances go unheeded he has nothing to fear because his real and abiding citizenship is not here on this earth in these United States of America but is in another Commonwealth—eternal in the heavens. He possesses here on this earth as not possessing because his real possession is heavenly. This is real Pauline, Scripturally controlled political philosophy. Paul certainly insisted on his Roman citizenship but he also learned to be content in whatsoever state he found himself. In spite of that "2:00 a.m. knock" he sang praises to God so that all that heard him marvelled. In spite of that "2:00 a.m. knock" he said, "Let every soul be subject to the higher powers."

I believe that it is historically correct to insist that the free constitutionally controlled civilization in which we live is not due to the blood and sacrifice of the Reformers but is due to work of that apostle of the enlightenment, Thomas Jefferson. Democracy did not rise out of the church but is a product of the Greek civilization and was emulated by the early, deistic founding-fathers of our country.
Glimmerings of relief from "Union Shops" are appearing on the labor relations horizon!

"There are only two countries in the world where a man may legally be forced into union membership as a prerequisite to maintaining his employment: The United States and Russia." With these words a Grand Rapids lawyer specializing in labor relations pointed out the paradox of compulsory union membership in "the land of the free."

Many of our young people have been forced to change their choice of occupations as the trade of their choice fell under the cloud of forced unionism. And heads of families have seen their incomes substantially reduced as they turned their backs on positions they had held for many years but were forced out of by their refusal to join a union.

Opposing this growth of compulsory unionism is an organization known as the National Right to Work Committee. As implied by the name, this group has dedicated itself to the promotion of laws which guarantee the right of any qualified individual to work in his chosen trade or profession without belonging to the union holding the pertinent contract. Several states now are enforcing "right to work laws" and others are considering them. (This group carries on an extensive mailing campaign, and anyone interested in knowing which states honor this concept may write them at 1025 Connecticut, Washington 6, D.C.)

Current Comments on the Right To Work Movement are by Mr. Reed Larson, executive vice president of the National Right to Work Committee:

"Union membership should be voluntary, not compulsory: that is the Right to Work principle. No individual in order to work at his job should be compelled to belong or not belong to a labor union.

"The National Right to Work Committee believes in, and will defend the right of workers to join unions - to organize and bargain collectively if they choose."
"We likewise defend the right of workers to stay out of unions if they choose — without losing their livelihood.

"In many areas of our nation, citizens are in the process of erecting safeguards against . . . 'laborism' . . . "The AFL-CIO at its recent convention, launched an unprecedented all-out drive to destroy state Right to Work laws.

"In order to evaluate the arguments raised by those who advocate forced unionism, we need only three basic facts:

1. Unions are PRIVATE organizations, not governmental units . . . Compulsory unionism is governmental power exercised by a private organization.

2. Unions want to bargain for non-members . . . Under federal law, when a union is chosen by a majority of workers to represent a given group, it is permitted to represent all employees . . . in that bargaining unit, union members and non-members alike . . . Having stripped those in the minority of their freedom to bargain for themselves, union officials now . . . demand taxation of these non-union members.

3. Human progress depends on individual freedom . . . The Bible teaches us that God created man. Man is the sacred unit in the whole scheme of human progress. Groups, organizations and governments can only reflect the advancement of men as individuals.

". . . Who should decide whether or not an individual joins and supports a particular private organization? . . . We believe that this is the individual's God-given privilege and that it must be protected."

Although we are in sympathy with at least most of the goals of this organization, which God may yet use to reduce the burden placed on us by compulsory unions, it must be noted that their basis for action is humanistic, that is, man-centered, and in that way, is at variance with Scripture.

FALLOUT SHELTERS

THOMAS NEWHOF, Jr.

The topic of nuclear fallout shelters is one which has received wide spread attention in the newspapers and magazines of our country during the past several years. Shelters have achieved even greater prominence since the President of the United States has advocated providing and equipping enough shelters to accommodate the entire population of the U.S. Although the whole problem of providing fallout shelters perhaps does not have the same significance for all of us as it does for the country in general, the editors of Beacon Lights evidently considered the problem cogent enough to devote a little space to it.

Before we discuss fallout shelters, it would be well to consider the phenomenon from which they are designed to protect their occupants. When a nuclear bomb is exploded, a fantastic amount of uncontrolled energy is released in a very short time. It has been estimated that about 50 percent of the energy released takes the form of a blast wave. About 35 percent of the energy appears as heat and light radiation, and about 15 percent is nuclear radiation. Exactly how much energy is released depends upon the size of the bomb.

Since experimenting with nuclear bombs can be rather hazardous, such experimenting is carried out only with strict governmental control and most of the results are secret. Some information has been published however, regarding the effect of nuclear explosions in the range of 10 megatons (equivalent to 10 million tons of dynamite). The results indicate that, if such a bomb were dropped within 5 miles of the center of Grand Rapids, Michigan, every building in the city (10 mile radius) would be destroyed by the blast wave, and
fires would be started as far away as Holland, Grand Haven, and Ionia, Michigan (25 mile radius). The nuclear radiation, trapped by particles of debris created by the explosion, can be carried hundreds and even thousands of miles by the wind. It is protection from this nuclear radiation for which fallout shelters are built.

In general, the most dangerous components of the nuclear radiation are the gamma rays (other types of radiation are produced, but we will limit our discussion to this one). Gamma rays are very similar to X-rays in their characteristics. Both have the ability to destroy any living tissue which is exposed to them. It can easily be seen that the effects of our hypothetical explosion could be increased by the death of many people too far away to see, hear or feel the blast. It is those people who, in the event of a nuclear war, would not be killed by the blast(s) but would be killed or injured by the radiation for whom the government is preparing to spend about 600 million dollars in a nationwide fallout shelter program.

The three factors which are important in decreasing the effect of radiation are: distance, shielding and time. Any measures which are taken as protection against the gamma rays must include an abundant measure of at least one of those factors.

Distance can provide protection from radiation, since the intensity of the radiation decreases as one travels farther from the source in very much the same manner as the intensity of light from a light bulb decreases as one travels away from it. Distance can not be expected to provide much protection from the radiation which we are discussing, however, since the radioactive particles of debris can be carried around the world by the wind and brought to earth again by the rain.

Shielding can provide protection from radiation, since any material has the ability to absorb radiation to some extent. In order to be effective against gamma rays shielding should be a very heavy, dense material. Lead, for example would make an excellent shelter. Concrete would be a much more practical material. Some shelters are being built in mountain caves to take advantage of the mass of rock above.

Time is the final factor which can provide protection from radiation. It is characteristic of the elements which produce the radiation that they burn themselves out. Radiation is produced by a conversion of mass into energy and hence, a given mass can produce a limited amount of radiation before it becomes so small as to be insignificant. Since it takes an extremely long time for most materials to become inactive, it is more common to speak of the half-life of a material. The half-life is the period of time in which a material loses 50 per cent of its activity. The half-life of each radiation producing material is different. Some are as short as a few minutes. Others are thousands of years.

The problem of entering a fallout shelter becomes immediately obvious. Assuming we have built a shelter with adequate shielding, how long must we remain in it before it will be safe to come out? There does not seem to be any unanimous answer to that question. Some say a few days, others say at least a month.

Preparing for life in a fallout shelter will be quite similar to preparing for a camping trip, with a few added problems. An adequate supply of uncontaminated air, food and water must be available. Those three basic necessities will become extremely valuable in a shelter. In addition an adequate means of waste disposal must be provided. Electricity is one “necessity” which will probably not be available.

Another problem to consider is the condition of the earth when one is ready to emerge from the shelter. After a nuclear holocaust like the one we are told we may expect, the earth might be almost devoid of life of any sort, and certainly not abounding with food. Clothing and shelter too would be practically unobtainable.

Our government has claimed that a shelter program will be a deterrent to war. We can be sure, however, that there will continue to be wars and rumors of wars, perhaps even nuclear wars until the time that has been appointed by our God for the end of all things and the harvest of the earth as described in the Book of Revelation.

UNITARIAN RELIGIOUS COUNCILS AND THEIR BIBLE

Modernism has taken over the field of religious education, including denominational Sunday Schools and foreign missions. Another name for Modernism, a more honest name, is Unitarianism. The aim of the Modernist-Unitarian movement is to acquire key positions in the offices of orthodox, evangelical denominations and organizations until they are modernist controlled. Their purpose is to infiltrate churches, schools, committees and organizations with Unitarianism until they become completely unitarian. Modernists and Unitarians do not acquire adherents by ordinary, orthodox missionary or church-extension effort. Nor do they establish their own schools and seminaries, but enter existing institutions, secure administrative posts which they use to transform these institutions into Unitarian bodies. At the present time, as long as socialism and communism do not yet have a full and free hand in this country, the modernist-unitarian movement cannot use force to overpower the true, historic, orthodox, evangelical Protestant and Reformed churches. But they employ another and very effective weapon to subject all denominations to their power. They place the greatest possible number of radical and modernist professors and laymen that they can in the schools, colleges, universities, councils, in the political and governmental as well as in the ecclesiastical organizations. So that the cause of true Christianity is meant to fall to pieces of itself from within.

Nearly every college and university today has a unitarian “university pastor” who acts as an advisor to students from all denominations, and who instructs in a course of religious education which is unitarian in character and distinction. This modernist permeation and perversion began on the S.S. level. Graded S.S. lessons were published by an association which included freethinkers, Jews, Unitarians, rationalists and neo-evangelicals. The publications were imposing, had a semblance of ecclesiastical authority, and apparently bore an authentic imprimatur, which the gullible and unwary throughout the fundamentalist, evangelical and conservative world accepted to their corruption and compromise. This association eventually merged with the S.S. council of the evangelical movement to form the liberal International Sunday School Council of Religious Education. When the merger was officially being affected, a motion to substitute the word “Christian” for “Religion” in the council’s name failed. Later, the words “Sunday School” (S.S.) were omitted, to form The International Council of Religious Education. This council has the copyright on the American Standard Version of the Bible, which is not without its concessions to Modernism. This, by the way, is the Bible used practically exclusively in the Christian schools and the Christian Reformed Churches in Lynden and vicinity. The New Testament
secretary of this revision is the well known Unitarian, Joseph Henry Thayer. A glance at his Greek-English lexicon on page 418 at the word monogenes (only begotten) will reveal just how Unitarian he is.

The Sunday School Times, one time champion of Fundamentalism, uses S.S. topics copyrighted by the unitarian National Council of Churches of Christ in the U.S.A. (NCCC), although the copyright name appearing in The S.S. Times is that of the International Council of Religious Education (ICRE). So that this council since 1950 is now an official part of the NCCC. The aim of the ICRE has been to turn the tide of "individualistic salvation to the socialization of man." Its work and publications do not always appear under the familiar ICRE name. For now the NCCC controls a committee called the "Division of Christian Education" which regards creation as a myth and the theory of evolution as the modern scientific route of social progress.

This movement belongs to the modernistic psychology of religion school which begins with the animistic worship of nature and progresses to the pantheistic worship of humanity. By this evolutionary trail one may proceed to an advance (!) where he no longer has any need for prayer. Not prayer, but the practice of the principles of Moses, Plato, Mohamed, Buddha, Jesus and Albert Schweitzer are advocated. It should be readily understood from this that not the Bible as the infallible Word of God is the foundation for any course in religious education, but the study of comparative religions, or the perusal of human life itself.

The National Council of Churches (NC CC) is unitarian, radical, modernist, pacifist and leftist. In 1914, when still known as the Federal Council of Churches of Christ in America (FCCCA), it began to meddle in politics. Shortly after World War I it advocated U.S. relations with the Japanese, boosted the League of Nations, and pressured Congress for steep reduction in U.S. armaments at the time when Nazi Germany and imperialist Japan were rising. Of this FCCCA, the Office of Naval Intelligence of the USN Department stated, according to the Congressional Record, Sept. 10, 1935, that "Organizations which while not openly advocating the force and violence principles of the Communists, give aid and comfort to the Communist movement and party. Among the strongest of these organizations are: The Federal Council of Churches of Christ in America: This is a large radical pacifist organization. It probably represents twenty million Protestants in the U.S. However, its leadership consists of a small radical group which dictates its policies (106 clergy, 90 lay members – RCH). It is always extremely active in any matter against national defence." The FCCCA continued for 42 years of leftist and socialist activity until 1950 when it replaced the name with the new, the NCCC. Now the National Council agitates, along with certain Communist-front organizations (e.g. The Emergency Civil Liberties Committee, N.Y., Methodist Federation for Social Action, Ardsley, N.Y., The Citizens Committee for Constitutional Liberties, N.Y.C.) for the abolishing of the House Committee on Un-American Activities (HCUA). It proposes to send an official NCC delegation to Moscow in August of this year and to plan an exchange visit in February 1963 of a Russian delegation headed by Archbishop Nikodim of the Communist-controlled Russian Orthodox Church. Through its various departments it promotes the cause of socialized medicine and of socialized (corporation) farming. Through the World Council of Churches appeal has been made to President Kennedy not to resume nuclear testings, but to unilaterally abandon them. The NCC and the WCC have therefore well established themselves as the "Voice of the Church," and in radical and liberal circles are accepted as such.

But what of theological unitarianism's "Bible"? It has such in the NCCC's 1952 copyrighted Revised Standard Version (RSV). Other modernist Bibles of the past are Thomas Jefferson's N. Testament, the Twentieth Century N.T., Goodspeed's translation and James Moffatt's New Translation of the Bible. But none of these enjoyed the success of the RSV. These are all unitarian productions. On the front cover of this modernist Bible, the RSV, we are informed that it is an "authorized version." Then in small print at the end of the back flap we read that it is authorized by the NCCC. So that it is the National Council Bible, and
comes with the “authority” of that false, super-church.

How does this Bible differ from our familiar King James (Authorized) Version? That question is of interest. It is perhaps more pointed to ask, How does this Bible differ from the Hebrew Text? Let us check three verses of the O.T. in this modernist-unitarian RSV. First, Gen. 6:3, where we read, “My spirit shall not always strive with man” (KJV). The RSV has “My spirit (note the lower case “s”) shall not abide in man for ever.” This version denies the Deity of the Holy Spirit. The ASV has “My Spirit shall not strive with man for ever.” Why does the RSV have “dwell with man,” rather, abide in man” and not “strive with man”? Because the RSV follows the Septuagint (LXX) Bible, the Latin Vulgate and the Syrian Version rather than the Hebrew text. If the word were “dwell” or “abide” it would be the Heb. dur, but it is dun, meaning “to judge.” Both Gesenius and Davidson indicate that the word is dun, to judge. In spite of this, Gesenius, unitarian in theology, translates the text, “my spirit shall not be made low in man for ever,” and interprets this to mean that the higher and divine nature shall not ducell with man for ever! i.e., shall never descend from heaven and dwell in flesh upon the earth. The text is then made to deny the Incarnation as an impossibility. But this word “strive” is found in Eccl. 6:10, where it is translated, “neither may he contend (“dispute,” RSV) with him that is mightier than he.” It is also found in Neh. 9:30: “Yet many years didst Thou forbear them, and testifiedst against (warn, RSV) them by Thy Spirit in Thy prophets.” So that from Scripture usage the word means that God’s Spirit contends with men, testifies against them, “acts as a judge in man.” God acts as a Judge in the preaching of the Word. The word rendered “strive” means “to oppose by the Word.” The modernist version would be far more honest if it had rendered the word “dispute” or “warn.”

Second, Job 15:16, where the KJV reads, “How much more abominable and filthy is man, which drinketh iniquity like water?” The ASV and RSV are similar in their divergence from this: “How much less one who is abominable and corrupt . . .” Why this vague expression, “one who”? The word is ish and means man just as much as enosh in v. 14, or as much as adam in v. 7. Here in this chapter are three different words of the Hebrew for the creature man. But do you see what the RSV makes the Bible say? Not that all men are abominable and filthy in God’s sight, but that any man, any one who happens to be so, is! The change from the KJV to the RSV is a denial of the total depravity of the race.

Third, Ps. 110:1, 3. “The LORD (Jehovah) said unto my Lord (Adonai), ‘Sit thou at my right hand, until I make thine enemies thy footstool.’” The ASV is really the same, but the RSV has, “The LORD says to my lord, ‘Sit at my right hand, till I make your enemies your footstool.’” Notice in the lower case “I” that the deity of Christ is omitted. Now, although the RSV comes in the modern up-to-date English of today, it does, somewhat inconsistently, retain the thee, “thou” and “thy” of the beloved King James version in the passages where deity is referred to. For example, in the prayer the church makes in Acts 4:24-30, we read of “whom thou (Deity) didst anoint, of thy hand and thy plan . . . thy servants” and thou stretched out thy hand.” But here in Ps. 110 the “thou,” “thine,” and “thy” is not retained, so that God is addressing only a mere man, a mere human lord. The unitarian doctrine of the session of the Lord Jesus Christ at the right hand of God is that a mere man sits there, and that only as to his immortal soul! This is a denial of the great Reformed and Scripture truth that the Father ordained the divine Person of the Son in His human nature to through His ascension sit at the right hand of God, i.e., in the enthroned place of omnipresence and eternal majesty.

Now for Ps. 110:3: “Thy people shall be willing in the day of thy power.” The ASV is slightly weaker: “Thy people offer themselves willingly in the day of thy power.” The RSV seems strange in comparison: “Your people will offer themselves freely on the day you lead your host.” Again, notice that the form of address is that of God to a mere man (as though God were speaking to an army general, i.e., a human lord). What the Hebrew says is this: “Thy people—willingnesses, in the day of

BEACON LIGHTS

Fifteen
Thy power.” Willingnesses! a plural noun. God’s people become, individually, willingnesses in the day of Christ’s power. This is the power of Christ as the divine Adonai, sovereign Lord. This idea is still retained in the ASV, but there is nothing of it in the new RSV. Both the Lordship of Christ and the doctrine of irresistible grace taught here are obscured and blotted out of Scripture.

There is much more O.T. criticism we could justifiably make against this new RSV Bible. Perhaps another time. There is equally as much fault to be found with the RSV N.T. Let us consider this one text: Luke 23:42, “And he said unto Jesus, Lord, remember me when thou comest into thy kingdom,” The Amer. Std. Ver. says, “And he said, Jesus, remember me when thou comest in thy kingdom.” And the RSV? “Jesus, remember me when you come into your kingly power.” This makes the penitent thief on the cross address Jesus only as a mere man, and not as Lord. It also makes this text the only place in the whole Bible where our Lord is familiarly and irreverently (be it in ignorance) addressed directly “Jesus!” In talking about Him, we may say “Jesus.” But not in talking to Him. Then we do not say, “Jesus, remember me,” but “Lord, remember me” or “Lord Jesus, remember me.” But what may we gather from our Greek N.T.? That the majority of witness have “And he said to Jesus, ‘Lord, remember me when Thou comest into Thy kingdom.” The ASV and RSV omit the prep. to and the noun Lord, while the RSV invents “kingly power” which does not appear in the Greek. It is true that my Nestle’s Gk. testament has this preferred KJV only in the footnotes. But Nestle’s Gk. testament makes a modern liberal interpretation of Scripture throughout. Destructive higher criticism omits that excellent, most trustworthy Received Text (TR) whenever it suits its unitarianism to do so.

One more remark: both the ASV and the new RSV omit the doxology from the Lord’s (Disciples’) Prayer, only, a footnote in the ASV states that many authorities add the doxology, whereas the footnote is changed in the RSV to read that “other authorities” add it, the latter implying that these authorities are not many, and consist of either “suspected readings” or “rejected readings.” In this way the Disciples’ Prayer is made conformable to the Roman Catholic form of the prayer. So the false ecumenical church prepares the way for the World Council of Churches to include the Roman Church. This, they say, makes for more unity between Protestants and Roman Catholics. At least two large denominations are using this version of the Bible exclusively. The Presbyterian Church, U.S. (South) is being pressured by the liberal hierarchy in that denomination to make exclusive use of it. Isn’t there anything good in this Bible? After all, bread is bread and bread is good. True, but when a loaf of bread has been made with three measures of cyanide do we give much place to discussing its wholesome ingredients? If we must choose between a cyanided Bible and our authorized version with its few archaisms and its sprinkling of quaint and sometimes inadequate expressions, the choice will not be difficult to make!

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**NEWS from, for, and about our churches**

**LOIS E. KREGEL**

**Our Servicemen:**

First Church welcomed one serviceman back into its midst: Arthur Vander Meer.

**Sixteen**

has come back after spending a good deal of time overseas.

Another member of First Church recently
entered the service: Frank Block was a teacher at Adams St. School during this past year. Here is his new address:

Pte. Franklin Block
27-084-781 A Company
2nd Training Regiment
Fort Dix, New Jersey

From Hope's bulletin we took this latest address of Duane Mensch:

Pte. Duane H. Mensch
Student Detachment USAMS
Veterinarian School
1819 Pershing Road
Chicago 9, Illinois

Although school has been dismissed for the summer, the school auxiliaries were still active during the month of June. The Ladies' Circle of Hope School sponsored a coffee which netted them $91.80. The proceeds from a rummage sale which was put on by the Adams St. School Mothers Club amounted to $90.00.

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Congratulations to Mr. A. Bleyenberg, who hopes to celebrate his ninetieth birthday on July 31.

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Membership changes

Mr. Wayne Melvin Yonkma was welcomed to Hudsonville Church from the East Cutlerville Christian Reformed Church.

Mr. S. De Vries transferred to Holland from First Church.

Edgerton received Mrs. Alvin Bleyenberg from Steen Reformed Church.

First Church welcomed Mrs. Robert Veltja from Immanuel Christian Reformed Church of Hudsonville.

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This is the season for church picnics, and most of our church bulletins nowadays contain announcements concerning them. Several of these deserve special mention, however.

On June 9, the congregation of Loveland bade farewell to the family of Mrs. H. Kuiper. Mrs. Kuiper and her family are moving to Thornton, Ill., together with Miss Hulda Kuiper, who teaches at our South Holland-Oaklawn School.

Loveland's Young People's Society enjoyed a spring outing which included a two hour hike in the mountains and lunch, followed by a swim which was described by one of them as "brief, shivery, and exhilarating." (The next day it snowed!) This account will probably bring a feeling of nostalgia to last year's conventioneers.

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Future Conventioneers

A son born to Mr. and Mrs. Bud Zwak
(Hudsonville)

A daughter born to Mr. and Mrs. LaVerne Schut (Hudsonville)

A daughter born to Mr. and Mrs. Cornelius Pastoor (First)

A daughter born to Dr. and Mrs. John Peters (First)

A son born to Mr. and Mrs. E. Medema
(Oaklawn)

A son born to Mr. and Mrs. Gary Lubbers
(Hudsonville)

A son born to Mr. and Mrs. G. Koop (Hope)

A son born to Mr. and Mrs. Arvin Bleyenberg (Edgerton)

A daughter born to Mr. and Mrs. Robert Decker (First)

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News bits

The Reformed Witness pamphlet project, a combined effort of Edgerton, Hull, and Doon, received the following recent response: five requests to be placed on the permanent mailing list. 11 request for the pamphlet: "Calvinism . . . the Truth," and two letters. From one of the letters we quote: "I have just finished reading the booklet: Christ the Priest. I enjoyed it very much. Will you please send me the pamphlet 'Calvinism . . . the Truth?' I pray that we can get many people to read and understand." It's encouraging to hear of fruit upon the labors of this very active group in our churches.

Loveland attracts visitors, quite frequently, from our other churches. Recently five of our churches were represented there on one Sunday. Those who have been there often speak of the warm hospitality shown them by our people in Loveland.

Lynden's pastor, Rev. B. C. Harbach, submitted an article to the Lynden Tribune for its column, "Voice of the Church," entitled "And How to Discern It," i.e., how to discern that voice. In so doing he broadens the scope of the influence of the Protestant Reformed Churches there.

BEACON LIGHTS

Seventeen