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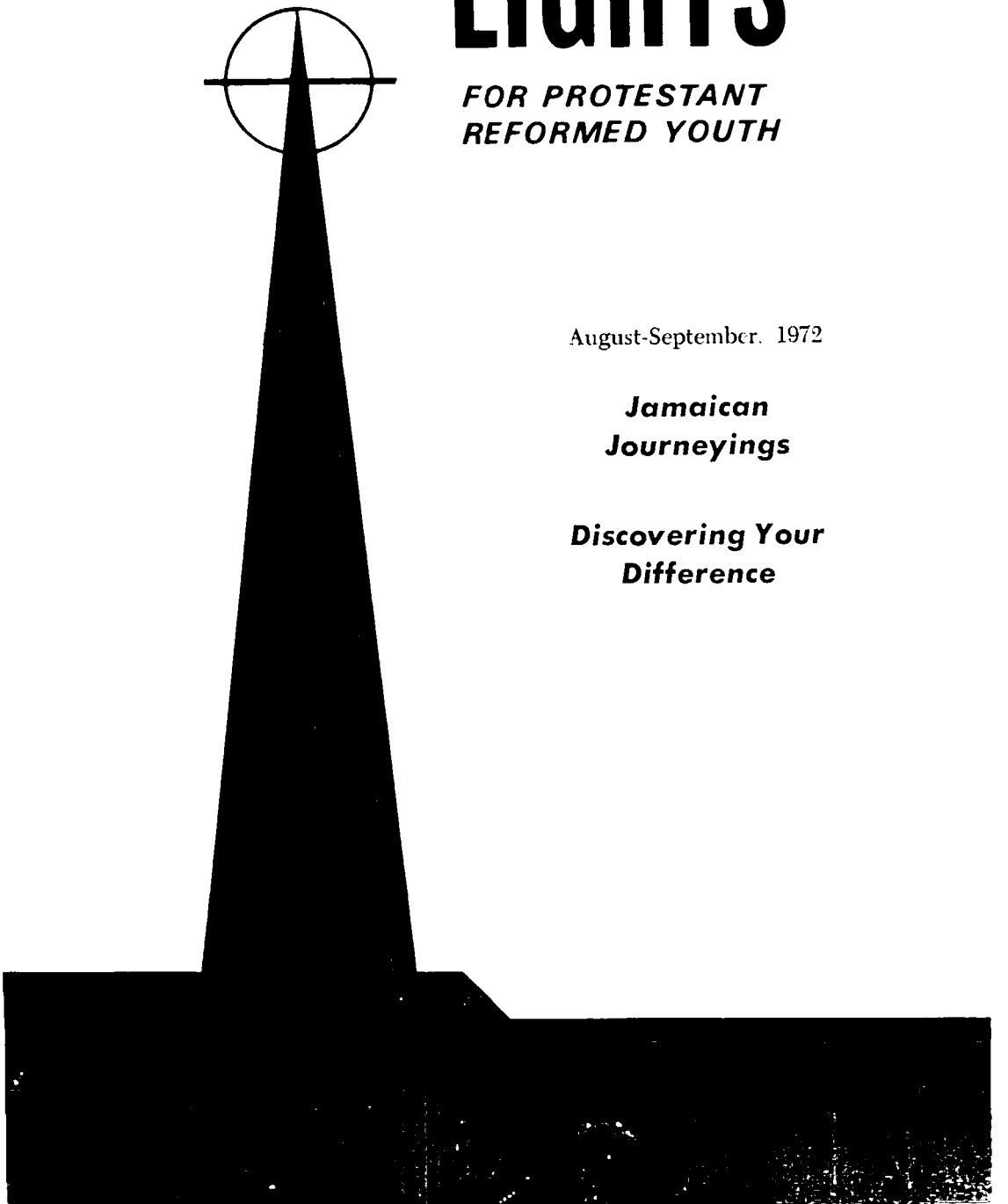
FOR PROTESTANT REFORMED YOUTH



August-September, 1972

Jamaican Journeyings

Discovering Your Difference

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Editorial

THE EFFECT OF TELEVISION VIEWING . . . ON CHILDREN, ADOLESCENTS, YOUNG ADULTS, AND ANYONE ELSE WHO WATCHES

To say that television programming has a negative effect on the people who view it is to say nothing new. You have probably heard your minister mention from the pulpit things about television and its evil influence many times. And I know from experience that your teachers have done the same. It appears, however, that these warnings have in many cases fallen on deaf ears. We say "Yea, yea" but do nothing about it. We think we have done enough if we recognize the problem.

The purpose of this article, you understand, is not to tell you or anyone else what to watch on television. I do not care to become involved in legislating that. What I wish to do, however, is to call attention to the nature of the problem and its seriousness and to suggest that this question has some urgency about it. Television has become worse, you see, not better. It is time, I think, that we see behind the apparent innocency of "Sesame Street" and "The Brady Bunch" and recognize that the majority of current television programming is unsuitable to the Christian.

It is interesting to note that we are not the only ones who are concerned about television programming. Television programming is presently getting quite a going over on the national scene by members of Congress and other concerned groups. Pressure is being applied to the networks to clean up their mess. And, I think that you will see that we do well to pay careful attention to what these groups and individuals have to say. While they do not correctly analyze the problem, there is research available that has been done as a result of the concern of these people.

One of the main concerns of these people is the violence – murders, beatings, rapes – which is so prevalent in current programming. That there are a tremendous number of acts of violence is difficult to deny. Recent research regarding the number of acts of violence on television makes one shudder. Here are some of the facts as quoted by Mr. Richard L. Tobin, "Communications" editor of *Saturday Review*, who has long been outspoken about this problem:

> In a recent survey, *Christian Science Monitor* staff members recorded, in seventy-four hours of prime time viewing during one week, 217 incidents and threats of violence and 125 killings and murders in full view of the video audience. This is a slight increase over the number of violent incidents tabulated in a similar *Monitor* survey in 1968 despite the networks public promises without end that violence on television would be reduced.
>
> Saturday Review, January 8, 1972

One could cite still more studies of this sort but all essentially say the same thing – the number of violent acts contained in current television programming is appalling. These facts in themselves are very disturbing but couple this with the fact that television viewing among children is increasing rather than decreasing and we have reason to be more disturbed still. According to Dr. Looney of the University of Arizona, the average prekindergarten child spends more than 60 per cent of his waking time before a television set. By the time he goes to kindergarten the child will have devoted more hours to watching television than a student spends in four years of college classes. As a matter of record, the Arizona TV studies have found that by the age of fourteen a child has seen 18,000 human beings killed on television.

Now all of this viewing of violence has an effect and that is why these people are upset. Senator John Pastore of Rhode Island published in 1969 a report intimating that there may be a relationship between viewing of violent acts and the rising crime rate and more recently the U.S. Surgeon General released the findings of a group of psychologists whose research led them to the con-

clusion that the viewing of violent acts does result in violent behavior in aggression-prone people. We have referred above to Dr. Looney who in a recent speech to the American Academy of Pediatrics urged the medical profession to wake up to the fact that research into the effect of television viewing is long overdue.

As I mentioned above, we do well if we seriously consider this research. We would be foolish to think that somehow we are immune to similar effects. But I say this with some qualification. I submit that we, too, ought to be alarmed about the facts cited above. But, the reason for the concern of people like Senator Pastore and Dr. Looney and Richard Tobin is based upon psychological and sociological concerns. Our concern must go much deeper than that. The question for us becomes a moral-ethical one. Is it *right* for us to unnecessarily view all of this violence? What does this do to your spiritual character?

Because I view the question to be of this nature, I am concerned about violence on television. I am even concerned about the psychological and sociological effects which result from viewing this violence. But that is not my main concern. Television viewing, I believe, has made serious inroads into our spiritual lives — subtly, unconsciously almost, television has taken its toll. What then has really happened to us and continues to happen as long as we persist in viewing?

Certainly one of the things that has happened is that we have become very insensitive to brutality and violence. They have become commonplace and the feelings of revulsion and shock are mostly gone. Richard Tobin in a March 14, 1970 editorial in *Saturday Review* draws a parallel to ancient Rome where little by little the most unspeakable torments that can be inflicted on the human body were gradually exposed to public view in the Coliseum and other public arenas to satisfy an ever increasing public appetite for sadistic spectacle. Television networks have simply taken the legwork out of it. We need only walk across the room to satisfy our appetite. One could argue very convincingly in this regard about professional athletics, particularly football and boxing.

A second effect — harmful, too, just like the first — which concerns me is that television has become a mental pacifier for us. One's intellect certainly is not stimulated or nourished by the fare delivered on television. In addition, television viewing has taken the place of reading. Now you may argue that television is a very effective teaching device and I would agree but you must remember that neither the Bible nor the great Christian books stand much chance of being televised. It is that about which I am concerned. Television viewing has deprived us of the time that we ought to be spending in serious reading and serious study. This, too, will eventually take its toll if we do not act to change the situation.

In the final analysis, I think that what we are seeing is that we are very subtly developing an insensitivity to sin. Certainly we can not agree with the morality and the values which television provides. What we have to see in this regard is that every program presents to us a message; it says something to us; it does not enter our homes as a neutral nothingness which we can treat as we see fit.

There is still more, however. We have become desensitized in other areas as well. Take, for example, the whole drama question. Drama has suddenly become very proper as long as it occurs in a half-hour family movie called "The Brady Bunch". It is drama; is it not? It is acting, is it not? Have we been lulled to sleep by the seemingly innocent comedy of these productions? That makes us horribly inconsistent on the whole movie question, does it not? It ought not surprise us then that you as young people of the church wonder about the consistency of such a stand. Certainly the difference can not be the place in which this drama occurs, whether at home or in the theatre.

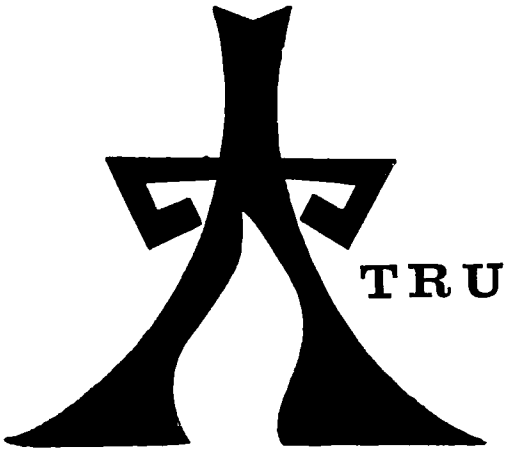
Our homes, too, have felt the effect of television programming. Fathers and mothers have used the television set as a convenient babysitter. It keeps the kids quiet for a little while. We ought to consider, however, to whom we have entrusted their care and their attention. They are being instructed, they are being fed a message, while they quietly sit there.

You see, then, that I consider the problem to be serious because the nature of the problem is serious. I believe that it calls for some very serious soul-searching

on our part. It is time to critically analyze what is being sent to us through television programming.

What do I propose to do about it? I suppose we could hold a Protestant Reformed garage sale advertising a couple hundred good used television sets. But you and I know that that is not the answer. Neither am I proposing that we create a Protestant Reformed "index" of television programs. What I do suggest, however, is that you exercise the sanctifying grace which God has given you so that some control can be exercised over this machine and what it presents. I guess what I am suggesting is that in this "turned on" age we ourselves ought to be a whole lot more "turned off" by what we see coming at us in current television programming.

J. Huisken



TRUTH vs. ERROR

REV. ROBT. C. HARBACH

With well-doing put to silence the Ignorance of foolish men. — Peter

Ignorance

Not all ignorant people totally ignore God and the most holy faith. Some of them are not only very pious, but strictly so. Their religious severity amounts to a kind of contempt of the liberty and simplicity of the gospel. Others are much less haughty and arrogant, yet nonetheless conceited and inflated with their own importance. They are very communicative, very open and outgoing, yet continually expose their ignorance. This makes them a bit of a pest. They think of themselves as being very spiritual, and are hurt if others do not also think so. They adopt the provincialisms and local religious vocabulary of their cultural or sub-cultural setting and environment, as though they understood, meant and intended the same things.

Ignorance was, in many respects, full of impressive conversation about Christ, but was profoundly unacquainted with Him. He came to church, not any too faithfully, to acquire a reputation of religiosity for merely sitting out an hour. He came not in search for knowledge. It pained him even to think that he might find it by accident. Every sermon he ever heard was lost on him. True, he heard every word of every one of them. But, as was his habit, he never weighed a thought in his life. He liked the *sound*, never the *sense* of the truth. "There is none that understandeth, none that seeketh after God" (Rom. 3:11). Ignorance never understood Christ; so never sought Him.

Christian could more easily rid himself of Obstinate and Mr. Worldly-wiseman than he could of Ignorance. They were open enemies of the gospel, never associating with believers. There is little you can do to instruct such people, or even to warn them. But a man like Ignorance is different. He is of a lively personality, con-

ceited, of shallow character, and most desirous of being recognized as a Christian of high repute. He is shaken off only with great difficulty. Pride, in one form or another, is the fundamental and universal fault of human nature, and is that which motivates Ignorance. He came from the town of Conceit. He possesses a friendly smile, a vivacious disposition, a weak mind, confused judgment, is uninformed on theology and almost every other subject, is blind to all his defects, and moves men with a forward, imposing and annoying self-sufficiency. If such a man as Ignorance could also be rich, influential and with the ability to curry fear and favor, he would be as dangerous as an activated bomb.

Satan, as in C. S. Lewis' *Letters to Screwtape,* by one of his lying spirits might tempt a Christian to wrestle with a problem in his own mind, or to consult his friends, without carefully considering the Scripture and resorting to prayer for divine guidance. "So," Satan conceivably could advise Screwtape, or some more menial spirit, "you will probably be able to seduce him into the wrong path. Get him to listen to Flatterer, and he will certainly be misled. Of course, with those not much acquainted with the gospel, you will have to use different seductions. In some cases, it will be enough to allure with modern philosophies, or pharisaical self-righteousness, or dreams of sinless perfection. But you will not be able to deceive the more experienced Christian by such means, nor by suggesting to him the old saw of justification by the works of the law. Nor can you lull him into self-complacency by singing ditties on the dignity of human nature and the airy abstractions of free will. You will have to try bait other than the all-sufficiency of human reason and the intrinsic goodness of man. Neither will the subtleties of Antinomianism have effect on those who live in the Enemy's commandments a life of gratitude. But try flattery. One way or another, the human mind is open to flattery. Soothe him into a good opinion of himself. Commend his good judgment, especially in his allowing himself a little rest. Get him to make fine distinctions, and to rationalize situations as exceptions to general rules. Tell him he is too well acquainted with Satan's devices to be deceived. Train him to make his finely experienced thinking the standard of right and wrong. Get him to thinking how scripturally wise he is, how strong a Christian, how much liberty in Christ he has. It will blind him to a whole minefield of sin. Remember, dark nephew Screwtape, Flatterer is a "black man in a white robe."

There is, what some theologians have called, an invincible ignorance. There is an ignorance which of necessity certain people are unable to overcome, it overcomes them, because they do not have the institutions, advantages or even privileges of learning. "It is given unto you to know the mysteries of the kingdom of heaven, but unto them that are without, it is not given" (Matt. 13:11). Some have not the knowledge of God" (I Cor. 15:34), are, literally, (agnostic) ignorant of God. But this is, nevertheless, a deadly, fatal ignorance. ("Where there is no vision, the people perish." Prov. 29:18). For when Christ returns, He will take "vengeance on them that know not God" (II Thess 1:8). Many excuse their ignorance, and their blatant disobedience, on the grounds that they are not vicious, nor violent, and are basically well-meaning souls — their intentions are good. But flaming fire is destined for those who obey not the gospel. An empty mind will be punished as well as a filthy mind. The blind and the lame could not be offered as sacrifices to God. They were an abomination to Him. Nor will the Lord receive a consecration without knowledge and obedience. They who know not their Lord's will shall have few stripes. He does not say, *no stripes* (Luke 12:48). No one has yet said, Hell is cool even if, in some cases, it is not as hot for some as for others.

Well, then, some are ignorant because they do not have the benefit of any ministry of the Word. Others are ignorant because they do not have the benefit of a *sound* ministry. This is really worse than no ministry at all. For to cling to a religious facade makes one harder to reach with the truth than one with no religion. It will be useless to blame one's fatally deceptive guides. "If the blind lead the blind, they both shall fall into the ditch" (Matt. 15:14). Ignorant and misled followers shall perish with their blind leaders. "The leaders of this people cause them to err, and they that

are led of them are destroyed" (Isa. 9:16). This is justice. The people not only deserve such leaders, but make them. They are the projections of their lusts. But the people want blind leaders because they want to sin blindly, heedlessly, and, they hope, with impunity. "The prophets prophesy falsely, and the priests bear rule by *their* means, and My people love to have it so" (Jer. 5:31). Ignorance loves those who increase and spread it. The naturally blind may have a good dog for a guide. But calamity crouches at the door of blind led who idolize their blind guides!

There is also a negligent ignorance. This is where there are institutions and opportunities of and for learning, but they are neglected. This is a much worse ignorance. It leaves professing Christians "barren and unfruitful in the knowledge of Christ" (II Peter 1:8). There is plenty of knowledge at their disposal, but they do not make use of it. They know, but do not know. They know the comforts of the gospel, but are never refreshed by them. There were the Gnostics, so called from their knowledge, or their claim to knowledge. But they were among the most impure of heretics. There is also the negligent ignorance where there is, what we may call, intractability. This is where professed Christians never learn anything. The plainest of Christian truth is all Greek to them. (This means they probably would be incapable of learning New Testament Greek. Certainly they would never attempt it.) They are like the young lad who came to Sunday School laden down almost to his knees with a string of "Cross and Crown" medal awards for perfect attendance all his life. But asked who Noah was, he could not tell. A child of God may be ignorant, but not intractable. When it comes to doctrines he never heard before, there is a certain suitability or affinity between his spirit and the newly introduced truth. The regenerated heart is a born brother and kin to and a frame of everything divinely revealed. But Negligent Ignorance is laden with sin, led away with various lusts, ever learning, but never able to come to the knowledge of the truth (II Tim. 3:7).

The history of Ignorance, according to the somewhat lengthy and detailed account in *Pilgrim's Progress,* comes to a terrible end. It does happen that many who were strangers to saving grace died with a great deal of composure, with their head in the lap of False-peace, brought across Jordan by the ferry-man, Vain-hope. They continued to the end under the power of Ignorance and self-deception. The devil was careful not to have them disturbed. God gave them over to a strong delusion, that they should die with a lie in their right hand, to meet an awful doom. Could Ignorance say he did not know, to do good? He did know; he knew His will, but did not do it. Christian and Hopeful did their utmost to enlighten him. But he never acted on their counsel. He thought he knew better, better than the plain Word of God. "For this they are willingly ignorant of, that by the word of God the heavens were, of old!" (II Peter 3:5). On behalf of such ignorance it cannot be pled, "Father, forgive them, for they know not what they do."

FEATURE

JAMAICAN JOURNEYINGS

WINIFRED KOOLE

World Book Encyclopedia described it thus: "Jamaica is the largest island in the British West Indies. It is a tropical paradise of high mountains, soft breezes, and colorful plants and flowers. Jamaica lies in the Caribbean Sea, ninety miles south of Cuba . . . . The island is about 148 miles long and 52 miles wide at its widest point. It is shaped like a turtle, with east-west mountain ridges forming the turtle's back. Nearly 95 percent of the Jamaicans are either of Negro or mixed Negro and white descent. Most of the people earn their living by farm labor. Living standards are low in Jamaica. Many of the people cannot read or write . . . . Most of the Jamaicans are Christians"

Prepared by this and similar descriptions,

aided by views of many slides of the island, we set off with what we thought was a clear picture of the place we planned to visit for a week. Very soon we found that these limited segments of the total complex did not give to us the true picture that can be obtained only by actual involvement. One has to experience first-hand the hustle and bustle of the city life, the smells, the sights of extreme contrasts between wealth and poverty, the narrowness and roughness of the roads, the denseness and colorfulness of the tropical foliage, the panoramic views, the perils of travel, and the delightful winter weather.

But let's start at the beginning. The ease and swiftness of jet travel is almost unbelievable. Within a matter of a few hours, traveling almost 600 miles an hour, about seven miles in the atmosphere, we left zero weather in Michigan and were met with temperatures in the high eighties in Montego Bay. After a few hectic moments in a confusing noisy, traveler-crowded airport, we were checked out of customs and warmly welcomed by Rev. and Mrs. Lubbers. Soon we were on our way "home" and were trying to adjust ourselves to the fact that the driver's seat was on the right side of this sturdy, compact Ford Cortina and that we were riding on the left side of the road.

The preceding paragraphs were written after the brief trip we took in December of 1969. Our second and slightly longer visit in Jamaica was in April of this year, and this time our anticipations and expectations were more realistic. Our reactions and impressions were very similar, however. We saw a different part of the island and became acquainted with people of whom we heard much but most of whom we previously had not met.

Our activities were quite varied. Having relaxed on Saturday, we were plunged immediately on Sunday into the work of the missionary of the Gospel on the island. A long drive over the winding mountain roads brought us to the community called Cave, on the south side of the island of Jamaica. After a fifteen to thirty minute climb on a rocky foot-path, we reached the small frame structure where thirty-five men, women, and children had gathered to hear the Word preached. It was Easter Sunday, and the audience was responsive and attentive to the Easter sermon. The evening service was held at a place called Waterworks and began at 6 o'clock to enable us to reach home at Coral Gardens before 10 o'clock. The congregation here numbered about fifty. Some of them travelled a long distance on foot or on bicycle in order to attend the services. Our first Sunday night found us very tired physically but greatly refreshed spiritually.

On Tuesday a very important meeting of the Jamacian Trustees of the Protestant Reformed Churches of Jamaica was held at the missionary's home. The three ministers, Revs. Elliott, Frame, and Ruddock, as well as the elders, Spence and A. A. Wright, were present, and enacted many significant decisions. One decision concerned the church political structure of the Protestant Reformed Churches in Jamaica. At the present the churches are more episcopal than presbyterial in structure, but the ministers and elders are becoming more aware of the need for change and are working in this direction. Another encouraging aspect of the meeting was the unanimous decision by the trustees that there should be an informed and educated ministry. The trustees decided that any person desiring the ministry must be trained in the theological school. This would strengthen the cause of the school in Lacovia where four students currently are instructed.

One of the highlights of our visit was the opportunity to visit and speak in this school in Lacovia. The church-school building is constructed of cement blocks. It is adequately furnished with benches, a table, and chairs that were made by one of the students, Trevor Nish, with the help of his brother. Besides Trevor, students Ken Brown, Len Williams, and Alvin Beckford attend classes at the school; Elmena Green, a girl of about 18 years, also attends the classes.

The devotion and dedication of the students impressed us. Each student in turn led devotions and related the Psalm he read with its versification in the Psalter. The *Heidelberg Catechism*, Old Testament History, Church History, and English were the subjects treated that day. We observed students who had progressed academically during the existence of the school. Their

attitude and speech showed that they possessed by the Spirit of Christ. We were edified by their prayers and were gratified by the genuine concern they displayed for the welfare of their teacher, who was always mentioned in their prayers. Several visitors attended school besides ourselves that Wednesday. It was another long, busy, and enjoyable day. We felt deeply the strong bonds of Christian love and fellowship. It is our conviction that the most effective and necessary aspect of the work in Jamaica is this theological school in Lacovia. Here native, Jamaican young men, who have all the problems of other Jamaican young men, but are children of God and heirs of the promises, are trained to be witnesses to those who are willing to listen to the preaching of the Word. The future of the Protestant Reformed Churches of Jamaica lies exactly in the work done in this school, so that a trained ministry can take the place of those men who are working the churches which have no ministers and in those churches being considered as "mission stations." The fountain head of the Truth in every church is its theological school. This is true in Jamaica too.

After leaving the school on Wednesday afternoon, we stopped at the Fairview Baptist Bible College. This combined high school and college at Ramble is administered by an energetic Baptist missionary, Jim Wilson, a self-pronounced Calvinist. We visited and discussed many theological and practical problems with him and his wife. On Friday we visited the school while classes were in session and met some of the devoted, qualified, and hard-working members of the faculty. The students in the Bible College appear to be working at or about the same level as the students in our school in Lacovia are working, which is early high school level in our Christian school system. Throughout the entire Jamaican educational system, rote memorization is the pedagogical method. One of the faculty in the Bible College noted that most of the Jamaican students discuss and generalize with difficulty. The students in our theological school in Jamaica are being trained to do this, but any student can testify that it is difficult to proceed from the specific and factual to a correct generalization.

Another Sunday soon came, and this time we traveled to the church of Hope Hill, Westmoreland. A rocky, steep, but beautiful drive brought us into the mountains after a two-hour ride from Montego Bay. When we could go no further by car, we were escorted by a group of fellow worshippers, which became larger as we made the forty-five minute walk, single-file up and down the steep, rocky path. We were warmly greeted by an audience of approximately one hundred. After services led by Rev. Lubbers, who was assisted by his able student, Len Williams, we were served a delicious steak dinner. A Bible discussion class was conducted in the afternoon. Many of the people who attended had remained at the church dinnerless. As we returned down the mountain road toward the seacoast, crowded eight in the small car, a torrential rain fell. Our four extra passengers did not accompany us very far, and the rain did not last long.

On Monday we traveled home convinced that God is using our churches in a marvelous way, but convinced also that we can and must do more.

Our impressions of Jamaica—the churches and work there in particular—were not much different after our second visit than they were after our first visit. Wherever we went, the neatness and cleanliness of the people stood out in sharp contrast to the primitiveness of the living conditions. We found also that the tie that binds the church universal is not hindered by any ethnic barrier. We still believe that many of our Caucasian mores and customs should not be imposed upon the Jamaican Christian; he should be permitted to express himself in his own way. Our task should be to give him the correct content for that expression. There are spiritual problems in Jamaica as well as in our own country, but the history of the church militant is a history of fighting problems and evils which the church triumphant will no longer have to battle.

Jamaica is a field that God has opened

to us. We have worked it for almost a decade and have seen fruits. It must continue to be cultivated. We have no other foreign mission. We must evangelize all nations. There is no language barrier here, and the government has not yet shut the door to mission work as has already been done on other islands in the Caribbean. There is still an urgent need for continual instruction in the Truth. There are many labors, the time is short, the laborers are too few.

AGATHA LUBBERS

MAN'S ABILITY TO WRITE IN THE LIGHT OF THE SCRIPTURES AND THE REFORMED CONFESSIONS*

Distinctive and unique teaching of creative writing is a demanding but necessary art. An insight into the implications of the provocative phrase found in the concluding prayer of the Reformed form for the baptism of infants of believers is necessary for such teaching. The phrase petitioning God's assistance in the pious and religious education of covenant children suggests a profound motivation for all-inclusive covenant instruction.

This essay will correlate the Protestant Reformed doctrinal position concerning the image of God with the creative or imaginative writing attempted and accomplished by the student in the Christian school.

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The Scriptural and Confessional Doctrine Concerning The Image of God Compared With Divergent Views

The Mind of the Maker by Dorothy Sayers suggests her idea of the connection between the image of God in man and man's creativity. Miss Sayers says: "The characteristic common to God and to man is apparently the desire and the ability to make things." This artful but extra-confessional use of the "image of God concept" is the theory commonly held among the Christian scholars who have discussed this relationship. They want to enucleate man's creative and inventive ability by positing a cause and effect correspondence between man's being created in the image of God and his creative ability.

Nelle Vander Ark writes as follows in an introductory essay for the *Writing Program* of the National Union of Christian Schools:

> Now, as Christian teachers, we are quick to say, "Yes, that's right. Man is created in the image of God; therefore, he has a spirit. I can see, too, that language is an expression of man's spirit and must be used for God." But how far have we gone in our understanding of man as God's image-bearer? What does it really mean that man has a spirit? What powers does he have that are not animal, but God-like qualities? We must get beyond our pat definition of the image of God as consisting in "true knowledge of God, righteousness, and holiness" and beyond merely saying that because man has a spirit, he is a "moral, rational creature." These things are true, but for the teaching of language we need to be more explicit. Because man has a spirit and is created in God's likeness, he has the power to feel and to sense; to invent and to imagine, to act, to react, and to interact; to think and to give order to thoughts; to be free, to have command, to enjoy. These are precious gifts and powers. (Admittedly,

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*This is one of the papers that will be included in product of the latest workshop for teachers sponsored by the Federation of Protestant Reformed Christian Schools.

they are perverted by sin, but we must not forget that they are also renewed by grace.) It is this surging spirit of man's, with all its potential, that we must see as his uniqueness and as the dynamic or power-source of man's language. And we must see language as a characteristically human affair given to man to show what God is like.

Miss Sayers and Miss Vander Ark express anti-confessional ideas concerning the image of God. They express ideas that cannot be substantiated by the Word of God. The *Literature Studies Guide* pubblished by the Federation of Protestant Reformed Christian Schools, 1971, contains an essay which discusses the Scriptural, confessional, and historical development of the doctrine of the image of God. This essay states that the Scriptures, the Reformed Confessions, and John Calvin do not permit an interpretation which views the image of God in a broader or more comprehensive sense and in a narrower or more limited sense. To say that "We must get beyond our pat definition of the image of God as consisting in 'true knowledge of God, righteousness, and holiness! . . ." is to say that we need a more comprehensive definition and description of the image of God so that the creative and inventive acts of man can be understood and explained. To share this concern for a description and definition of the creative and inventive acts of man is not to share the concern for a more comprehensive and expansive understanding of the image of God in man. Man's inventive acts can be enucleated apart from his being created in the image of God – an image he lost when he fell into sin.

It is the position of the Scriptures and the Reformed Confessions that there are in fallen man no remnants of the image of God apart from regeneration. Man who fell into sin lost the image of God and became the image-bearer of the Devil. To maintain that man can bear the image of God in a broader sense suggests or denotes goodness – moral, ethical, spiritual integrity. This the Scriptures categorically deny. This is a denial of the truth of total depravity.

The Scriptures describe the spiritual qualities which were lost in the following passages:

> And that you put on the new man, which after God is created in righteousness and true holiness. Ephesians 4:24.
>
> And have put on the new man, which is renewed in knowledge after the image of him that created him: . . . Colossians 3:10.

The *Heidelberg Catechism* teaches in question and answer eight that man is so corrupt that he is wholly incapable of doing any good, and is inclined to all wickedness except he is regenerated by the Spirit of God. Eliphaz the Temanite, whose words are recorded in the book of Job says: "What is man, that he should be clean? And he which is born of woman, that he should be righteous, Job 15:14." Job must also answer the charge of Bildad the Shuhite, who says: ". . . how can he be clean that is born of a woman? Job 25:4.'

The *Heidelberg Catechism* also teaches that God's creative hand did not produce the corruption witnessed in the world. God did not create man so perverse, but God created man good, and after His own image, in true righteousness and holiness so that he might rightly know God his Creator. The *Westminster Shorter Catechism*, 1647 A.D., Answer 1, adds: "Man's chief end is to glorify God, and to enjoy him forever."

John Calvin, the systematizer of the Reformers, discusses the image of God in the *Institutes of the Christian Religion*, Book I, Chapter XV, Paragraph IV.

> Since then, the image of God consists in the original excellency of the human nature, which shone forth in Adam before the fall, afterwards, however, is so corrupted and nearly *wiped out* that in the ruins there is nothing left than that which is confused, mutilated, and infected by filth – . . .

The *Westminster Confession of Faith*, Chapter VI, Part II, enunciates the results of man's fall in the following words:

> By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and *wholly defiled* in all the faculties and parts of soul and body.

That man became spiritually and ethically corrupt is the only conclusion to which one can come. He did not lose the qualities that distinguish him from the brute creation. He remained a man with the rational soul which had been given him by God in creation. The *Westminster Confession of Faith*, 1647, states ". . . he [God] created man, male and female, with *reasonable*

and immortal souls . . ." Man, however, became subject to bondage. "And deliver them who through fear of death were all their lifetime subject to bondage Hebrews 2:15." Man was cursed, and the whole creation was cursed because of his sin. "For the creature was made subect to vanity, not willingly, but by reason of him who had subjected the same in hope. Romans 8:20." Man lost those excellent, distinguishing, spiritual gifts which he had in the beginning when God saw all that he had made and said, "It is very good." Man lost those excellent gifts which are principally restored to him only when he is regenerated by the Spirit of Christ. In Christ the redeemed man becomes a new creature. In Christ old things have passed away, and in Christ all things have become new (Cf. II Corinthians 5:17). The only new thing in all creation is that which Christ has wrought by his suffering, death, resurrection, ascension, and His Spirit poured out on the Day of Pentecost. "And all things are of God, who had reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. II Corinthians 5:18-19."

Although the image of God must not be understood in the broader and the narrower sense, there is a proper distinction that must be made. The image of God must be understood in a *formal* and in a *material* sense. Man's nature is adapted to bear the image of God. In a purely formal sense, man is capable of being an image bearer of God because he is a personal being with a moral, rational nature that is capable of standing in a conscious, personal, responsible relation to God. This the creatures of the brute creation cannot do. Man is able to know God. Man was created capable of righteousness and perfect holiness. Man always remains a moral, rational, personal being who *ought* to live in covenant fellowship with God, his Maker, but who has wilfully assumed the image of the Devil and has rejected the image of God. This means that man is in reality, morally corrupt. The thoughts of his heart are evil continually.

> And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Genesis 6:5.
>
> And the Lord smelled a sweet savour: and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; . . . Genesis 8:21.
>
> The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things. Proverbs 15:28.
>
> And he said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. Mark 7:20-23.

Man sins rationally and volitionally, and is therefore responsible for his actions.

That which man could have had he does not have. Originally man was endowed with spiritual, ethical virtues which characterize the image of God. These were his material possessions. He was created with all his affections directed toward God, but he lost the material possessions of original righteousness and assumed the material possessions of the Devil and became an instrument capable only of serving sin and all its passions.

> The heart is deceitful above all things, and desperately wicked: who can know it? Jeremiah 17:9.
>
> And you hath he quickened, who were dead in trespasses and sins: Ephesians 2:1.
>
> As it is written, there is none righteous, no, not one: Romans 3:10.

The being who was intended to be the crown and king of creation and who was signed to be the image-bearer of God became by his own willful act the image-bearer of the Devil. Only through the grace of God in Christ is this image restored in man. Paul says in Ephesians 4:23-24:

> And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness.

Only those, therefore, who have been regenerated have in principal those spiritual gifts which man originally possessed in per-

fection – *true knowledge, righteousness, and holiness.*

° ° ° °

The Scriptural and Confessional Doctrine of the Image of God Applied to The Writing Program

How does all that has been written in this essay apply to the writing program of the Christian School? What valid conclusions can be drawn which will be scripturally accurate and confessionally sound concerning the writing which man does? What valid conclusions can be drawn concerning the writing the Christian teacher assigns in the Covenant Christian classroom?

It ought to be totally obvious that it is neither confessionally accurate nor scripturally correct to teach that, because of man's creation in the image of God, he is a "creative creature." In a certain sense it is even a contradiction in terms to speak of a creature who creates, but the discussion will not be prolonged by an argument concerning the merits or the legitimacy of the term "creative" as it is applied to man's innovative, imaginative, or cultural activities. The Scriptures and the Reformed Confessions emphasize, however, that man after the fall did not retain the image of God. That is absolutely true. Observe, however, that even though man lost the image of God, he did not lose his desire or his ability to produce things. His ability may have been greatly impaired because of the curse (I believe it was!), but he did not *lose* the ability nor did he lose the desire to make things. Man's desire and his ability to discover, to make, and to produce things is rooted in his curiosity and his intellectual powers. Man did not lose his intellect and because he did not lose his intellect, he can be a productive creature. It is likewise evident that God has not annulled or abrogated the creation or cultural mandate. Man, as the king of the creation of God, was still commanded to "subdue the earth and replenish it." Genesis 1:28.'

> And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Genesis 1:28.

Although God had not annulled the mandate to produce, he had made the task of man enormously difficult. His task on earth was now one that he pursued in the sweat of his brow because of the curse of God that came upon the whole creation – mankind and brute creation.

> And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of they life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Genesis 3:17-19.

That God had not abrogated or changed the creation mandate is also evident from the narrative in Genesis 4:19-24 which tells the tale of the cultural activities of the sons of Cain and Lamech: Jabal, the tent builder; Jubal, the musician; and Tubal Cain, the artificer and craftsman.

If the thesis is accepted that man's creativity proceeds from the image of God, which he has lost, then a man cannot be creative or innovative unless he is regenerated because it has been proved that it is scripturally correct to say that man has lost the image of God. This the Confessions also teach. Acceptance of the thesis that man's creativity proceeds from the image of God demands a position which says that only the regenerated man can be creative because only the regenerated man has the mind of Christ, i.e., the image of God.

> For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. I Corinthians 2:16.

Likewise only he who is regenerated can be more and more conformed to the image of God. The *Heidelberg Catechism*, which is addressed to the Church of Christ, substantiates and interprets this truth as follows:

> . . . that we constantly endeavor and pray to God for the grace of the Holy Spirit, that we may become more and more conformable to the image of God, till we arrive at the perfection proposed to us, in a life to come (Question and answer 115.)

It ought to be totally obvious, therefore, that creativity and inventiveness are not

dependent upon man's being created or re-created in the image of God. That this is obvious is evident also from the fact that image-bearers of the Devil often have more imaginative ability than those who are renewed by the Spirit of Christ and are restored by God's grace according to the image of God. This imaginative ability they use, however, to their own destruction and write from a heart which hates God and all His precepts. That this is true is evident from the poem of the ungodly Lamech, who exalts his exploits as follows:

> Adah and Zillah, Hear my voice!
> 'For I have slain a man for wounding me, And a young man for bruising me.'
> (Genesis 4:23, Rev. Version, 1885.)

The imaginative man, who ought to live in covenant fellowship with His Maker, lives as a covenant breaker. He uses his literary abilities to write imaginative works which say many factually accurate and many beautifully phrased ideas which are discoverable in the events and the phenomena of this world, but they do not glorify the God of heaven and earth. These cultural products, which are true to the real situation and may be admirable works of art from a formal point of view, proceed from the fertile imagination which is stimulated and controlled by the unregenerate depraved heart. They are the products used and sometimes produced in the Christian classroom.

Man's ability to write imaginatively must be explained in terms of the remnants of natural light, and not in terms of the remaining aspects of the image of God, i.e., the image of God in the broader or more comprehensive sense. Man's literary ability must be understood solely in terms of his creation as the highest and most gifted of God's creatures. Man had all the abilities that accompany the intellectual faculty of the soul. Inspite of the fall, therefore, man remains a personal, moral, rational, responsible, thought-producing, and imaginative creature.

When man fell, however, the whole man fell into sin. A gnostic dualism will not suffice in this instance. Man was affected in every part of his existence as a man. This means that man's imaginative function was also affected by sin. It is a notable and somewhat disturbing fact that the Bible does not always use the term "imagination" therefore in a complimentary sense. Imagination is the term often used to describe the sinful notions of a man's mind or intellect. Such instances are:

> And God saw that the wickedness of man was great in the earth, and that every *imagination* of the thoughts of his heart was only evil continually. Genesis 6:5.
>
> . . . for the imagination of mans heart is evil from his youth; . . . Genesis 8:21.
>
> And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination *[stubbornness]* of mine heart, to add drunkenness to thirst:
> Deuteronomy 29:19
>
> . . . neither shall they walk any more after the imagination *[stubbornness]* of their evil heart. Jeremiah 3:17.
>
> But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination *[stubbornness]* of their evil heart, and went backward, and not forward. Jeremiah 7:24.
>
> Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, *[reasoning]* and their foolish heart was darkened. Romans 1:21.
>
> Casting down imaginations *[reasonings]* and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;
> II Corinthians 10:5.

Although the term "imagination" is used in the uncomplimentary sense in the King James Version of the Scriptures, the Scriptures do permit a sanctified use of term. David says:

> And thou, Solomon, my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. II Chronicles 28:9.
>
> O LORD God of Abraham, Isaac, and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee: II Chronicles 29:18.

Furthermore, the doctrinal statements concerning the image of God, man's soul, and man's heart enunciate the nature of

the cultural products of man. If cultural products are an extension of the man, and if they are produced by men as a response to reality, they reflect the world and life view of a man. If works are produced by men who hold the truth in unrighteousness (cf. Romans 1), it can be said that these works are directed away from God even though they may correctly represent an aspect of reality. These works are inclined away from God because they are part of the issues of life which come from the heart of one who is not regenerated by the Spirit of Christ. They have been produced by one who does not have the mind of Christ. He has not been restored to a new relationship in Christ and therefore he cannot know the truth which shall make him free. If he speaks what his heart says, he will speak the lie, unless he is a hypocrite in his writings.

An important distinction must be made, however. Although the motive of the producer may be evil, the Christian may take that product and use it in the service of God. That which was originally produced by one who violently opposed the truth may be used by the covenant-keeper in the service of God. The Christian brings into captivity every thought to the obedience of Christ (cf. II Corinthians 10:5).

The doctrinal statements concerning the image of God also imply but do not guarantee the Christianness of works produced by men who have been renewed by the Spirit of Christ. Cultural products of men who are saved in Christ will have a theocentric inclination. The frustrating self-denying, world-denying, Devil-denyng process through which the Christian drives himself will be obvious in his product. He will have attempted to bring into captivity every thought to the obedience of Christ because he knows that in Christ are hid all the treasures of wisdom and knowledge (Cf. Colossians 2:3). Such literature will be artful, imaginative, stimulating, and representative without beng sentimental drivel.

The "Christianness" of works produced by the Christian is not necessarily guaranteed. Christian literature is not spontaneously generated and spawned from the mind and bowels of the Christain. Imperfect and sinful ideas exist in the works of Christian in all of his activities has only a small beginnng of the new obedience. The *Westminster Confession of Faith,* 1647, Chapter VI, Part V, enunciates this truth in the following cogent sentence:

> This corruption of nature during this life, doth remain in those that are regenerated; and although it be through Christ pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

The *Heidelberg Catechism* likewise articulates the imperfection of man and his works in Lord's Day 44.

> But can those who are converted to God perfectly keep these commandments? No: but even the holiest men, while in this life, have only a small beginning of this obedience; yet so, that with a sincere resolution they begin to live, not only according to some, but all the commandments of God.

The *Heidelberg Catechism* also indicates the necessity of this kind of separated and sanctified living in Lord's Day 24.

> . . . for it is impossible that those who are implanted into Christ by a true faith, should not bring forth fruits of thankfulness.

All the works of the Christian, who is principally a new creature, are polluted with the sins of the old man, which he is called to mortify. The old man which he is called to mortify wars incessantly against the law of the Spirit of Life in Christ Jesus.

> But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!
>
> Romans 7:23-24a.

The Christain is not yet in heaven. He writes in this creation. He can in no way establish the Kingdom of our Lord and of His Christ in this life. He can only point the way to the city which hath been eternally founded on the finished work of Christ. That is something which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man" (I Corinthians 2:9, Isaiah 64:4). The builder of that eternal city is the faithful, covenant-keeping Triune God – Father, Son, and Holy Spirit. The Christian writer looks forward in hope, as he writes his metaphors of praise, to the time when the perfect poem will be sung – THE SONG OF MOSES AND THE LAMB. That will be culture true and complete. Let the Chris-

tian create in the hope of that day using all things as gifts he has received as a means to the final end and not as the end itself. Let the Christian serve the Creator and not the creature.

Put on therefore the new man which after God is created in righteousness and true holiness so that with the whole heart, mind, soul, and strength a covenant-keeping, creative people may faithfully serve God in the writing which they do. Bring into captivity every thought to the obedience of Christ.

CURRENT EVENTS AND COMMENTS

DISCOVERING YOUR DIFFERENCE

RACHEL LUBBERS

White mushroom clouds decorate a deep blue sky and a strong gusty wind whips and tangles Ammie's long dark hair. The summer trees bend so deeply they seem to bow to the warm earth in all true sincerity while a few leaves blow carelessly away. The green blades of grass move about continually almost like . . . like an endless wave upon the sea. The open fields are scattered with black eyed susans whose bright faces seem to smile at the world.

Black eyed susans! They are Ammie's favorite flower. Some of her most enjoyable hours are spent out in the wide field picking these flowers and humming to herself. Her beautiful tan face would light up with a smile when she proudly walked up the front steps into the kitchen and laid the flowers on the table. Mother would always find a vase, fill it with water and put the flowers in it. She took good care of them until they would wilt and die.

About two years later Ammie started school. Every morning she would walk alone one half mile to her bus stop. She carried her flowered lunch pail in her right hand and swung it gently at her side. At the same corner where Ammie waited each morning was also another bus that stopped and picked up five neighbors who went to Greenville Public School, which was located about five miles from where Ammie lived. But Ammie went to Lakewood Christian School, which was about nine miles from her home. She was very excited about going to school and thought it was a lot of fun. Each day when Ammie came home she would tell her mother about the bus ride, her many different friends and what they had done in school that day.

As time passed, Ammie seemed to become less enthused about school and she didn't talk about it as much as she did in the past. Some mornings she did not even want to go to school but wanted to stay home and do the things she used to do. Mother always helped that a little though. She would ask Ammie about her friends and the things she did in school. Somehow Mother always made it all seem exciting and fun yet; still Ammie did not seem to enjoy school.

No one could understand Ammie until one day she told her mother why she wanted to stay home. She said that every morning while waiting for the bus, the five neighbors would make fun of her and call her names. She explained that they did not like her because she went to a different kind of school. They would mock the school she went to and say funny things about it.

Ammie does not quite understand all this and she cannot begin to comprehend why she is so different *just* because she attends a different school. But as time passes Ammie will learn; she will slowly learn how to put the puzzle together. She will discover what kind a puzzle it is and will eventually find how she fits in. When she graduates from one grade to the next, as she lives one day after another, when she goes from school into a world of jobs, she will understand. As Ammie becomes older she will understand more completely her "difference." Her spare time will not involve the same things as others her age. She will not spend her summer vacations on the beach the same way she sees many others spend it. She will not be able to accept every invitation that is offered to

her and she will in no way be able to accept any job that offers her a position. Ammie will find herself unable to laugh, smile and enjoy what seems to be fun to others. She will find beauty where others can see no beauty, good where to some it is only bad and love where there seems to be affliction.

Some young people today are looking into their Junior High school days and others into their High School years. Some are preparing for a college education and others are seeking a job where they can do their best. There are those building a future on marriage and those who have married. Families are being born and there are friends who are dying. Many have been learning for years what it means to be different and it has never become less of a feeling. Rather it increases as time passes. As members of one Christian community we must pray for the strength to maintain our difference.

Oh yes, right now Ammie feels quite badly but life will go on and teach. She will discover again and again that life is not always a field of daises in warm sunlight, and that the sounds of footsteps are not always sounds of excitement and happiness. She will learn that voices do not always echo in joy.

Well, darkness has overtaken the powerful light of the sun and the earth stands in perfect silence. The night dew has dampened the earth and the moonlight rides upon land. The daises are still standing but they have lifted their petals and are now standing closed to the world.

BOOK REVIEWS

Better Living Through Christ

by John H. Schaal. Published by Baker Book House, 128 pages. $1.95

Better Living Through Christ is a study in the book of Hebrews. Using the sixteen chapters as an instructive guide the inexperienced Bible scholar will find them useful. At the end of each chapter appears a series of questions directed for personal study or class discussion.

The author has written another Bible study book and *Better Living Through Christ* is the second in this series. Rev. Schaal has a very impressive list of accomplishments which more than qualify him for these authorships. Among them are: two pastorates, served in Michigan, association with the Reformed Bible Institute, where he is the Dean and also teaches, and others.

I found nothing offensive in this book and used it as a study guide for a sermon series in our church on "The Heroes of Faith." I therefore would recommend this book along with other commentaries for those who wish to study the book of Hebrews.

Youth Face Today's Issues

by William J. Krutza, published by Baker Book House, 123 pages. $1.25

Youth Face Today's Issues is another book in the Contemporary Discussion Series. It is patterned after the book *Facing the Issues*. Both books use the basic pattern: What Others Have Said, "What Does the Bible Say." Among the issues discussed in the twelve chapters are: "Poverty, Whose Problem?," "Church Music: Does It Need Changing?," "Time On Your Hands!," and "My Country Right or Wrong?"

This book is not designed to give you the answers to all these problems discussed but hopes to direct you in finding your own right answers. Although you will not agree with everything written in this book, properly used it could be thought provoking in the different sides of the issues.

CAROLE REITSMA

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are available from the editor at

30¢ a copy while supply lasts.

NEWS from, for, and about our churches

JEANNE GRITTERS

From our First Church:

Mr. Gordon Meyer and Miss Marijo Doezema were united in holy matrimony on July 21.

The membership papers of Misses Shirley and Jeanne Gritters were transferred to our Hudsonville Church.

On August 4, Harry Rutgers and Miss Rosella Hoogeveen were united in marriage at Wilmar, Minnesota.

The pre-convention singspiration was held at First Church on July 23. Mr. Ed Ophoff led the singing, and special numbers were a piano solo by Marcia Dempsey and a few numbers by the group from First Junior and Senior Societies.

A boy, Stephen Mark, was born to Mr. and Mrs. Gary Bylsma on July 12.

From our Randolph Church:

On June 10 a son, Paul David, was born to Mr. and Mrs. Gary Butyen.

A son, Kevin Don, was born to Mrs. Judy Abel on June 7.

Mr. Tim Tamminga and Miss Kathy Ripple were united in marriage on June 9.

A pie social sponsored by the Ladies' Aid was held at the Randolph Band Concert on June 14.

From our Hudsonville Church:

Mrs. Edna Ensink has been received into our midst as a confessing member, and her sons, Charles and Robert, as baptized members. They come to us from the Zutphen Christian Reformed Church.

Mrs. Jerry Lubbers (Bonnie Wubbeling) has been received as a confessing member from the Byron Center Christian Reformed Church.

The membership papers of Mr. and Mrs. Wm. Klein and their daughter, Kimberly Joy, were transferred to our church in Doon.

Mr. and Mrs. Henry Bergman rejoice in the birth of a son, Thomas Henry, born August 9.

From our Hull Church:

Alvina Van Maanen made public confession of faith on July 30.

On August 4 Arthur Flier and Miss Karen Westra spoke the vow of marriage in our church.

Mr. and Mrs. David Wiersma became the parents of a baby girl, Monica Lynn, born on June 20.

The annual church picnic of Doon, Hull, and Edgerton churches was held on July 4 at Doon Park. A ball game and lunch were followed by a speech by Rev. Moore and games for the children.

Memorial Day Services were held on the evening of May 28. Part of the program was a speech by Rev. Kortering on "The Christian and War."

From our South Holland Church:

Confession of faith was made by George De Jong on May 28, and shortly following he left for service in the military.

The annual church picnic was held on May 29 at Glenwood Woods South.

The young people held a baked goods sale at Burgers on Saturday, June 10, to raise money for the convention.

Steven Kent Bultema and Miss Linda Sue Vroegh were united in the holy bond of marriage on June 23, in our church.

James Hanemaayer and Miss Elizabeth Kay (Becky) De Jong were married in our church on June 21.

Robert A. Poortinga and Miss Jean Evelyn Plett were joined in marriage on Thursday, June 29, also in our South Holland Church.

An ice cream social, sponsored by the Ladies' Auxiliary, was held on July 11 at the school grounds. Among the activities

were a baseball game between married men and single guys, and a volleyball game between married women and single girls.

From our Loveland Church:

Mr. and Mrs. Melvin Griess were blessed with the birth of a daughter.

The membership papers of Mr. and Mrs. Tom De Vries were received from our church in Edgerton.

The Loveland Young People's Society hosted the 32nd annual Protestant Reformed Young People's Convention, held July 24 through 28 at the YMCA Camp, Estes Park in the Rockies. The theme of this year's convention was "Come, Lord Jesus" and the speakers on various aspects of this theme were Rev. Kuiper, Rev. Moore, and Rev. Decker. Congratulations to Ken Koole, of our Hope, Walker Church, who was elected as the new president of our Federation Board. His home church is also the site of the 1973 convention, the Lord willing.

From our Hope, Walker Church:

New addresses are:

John Kamphuis, S.R. 377-62-5542
R. 17.A School Class 73-01
SSC USNTC
Bainbridge, Maryland 21905

S.R. Harry Allen Petroelje
371-629-359
Box S Mils School Dept.
U.S. Naval School Command
Treasure Island
San Francisco, California 94130

Mr. and Mrs. Cornelius Kamps were blessed with the birth of a son.

Larry Meulenberg and Miss Judy Ondersma were united in marriage on Friday, June 16, in our church.

On July 23 John Cleveland received the sacrament of baptism and also made public confession of his faith.

The annual Sunday School Picnic was held in Douglas Walker Park on Wednesday, August 2.

The membership papers of Mr. and Mrs. Robert J. Miedema, and the baptismal papers of their five children, Mary Ann, Linda Kae, Richard John, Barbara Jeanne, and Susan Ruth have been sent to their home upon their request.

From our Holland Church:

On June 25 Rev. Heys was invited to preach in the Cornville Orthodox Presbyterian Church of Skowhegan, Maine; this church has expressed interest in the Reformed truth which we as churches have been given to know and love.

The young people sponsored a short song service before the evening worship of June 18.

The annual church picnic was held at Hagar Hardwood Park on June 20.

Marlene Haveman and Ron Cammenga made profession of faith on June 4.

At her request, a certificate of dismissal was granted to Joyce A. Heys.

Mr. and Mrs. D. Dykstra were blessed with the birth of a daughter.

From our Redlands Church:

Mr. Jim Van Overloop and Miss Linda Ekema were united in holy matrimony on August 9.

From our Edgerton Church:

Mr. and Mrs. Rod Brands were blessed with the birth of a daughter.

Public confession of faith was made by Esther Bleyenberg and Jim Bleyenberg.

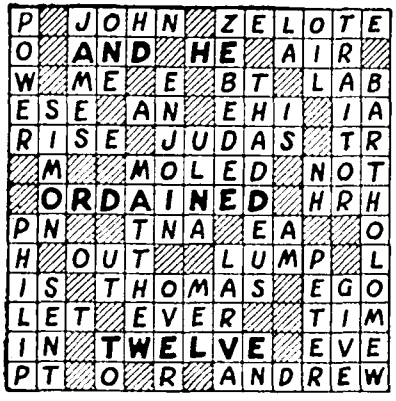
Bob Bleyenberg has received his discharge from the army and has returned home.

The Men's Society's Annual Social was held in the church basement, the program featuring a round table discussion of "Membership in 4-H and Like Organizations." Also invited to the social were Ladies' Society members and all adult members and couples of the congregation.

Confession of faith was made by Dennis Bleyenberg on June 18.

The annual Ladies' Society picnic was held Tuesday, June 13, at Pipestone Park. A pot luck supper was served.

[illegible] SANDSTRA JR.
[illegible] RD.
GLEN[illegible] D, ILLINOIS 6[illegible]425



Answer to last issue's puzzle taken from *The New Testament in Crossword Puzzles* by Lucile Johnson and reprinted by permisssion of Baker Book House.

QUIZ

NO. 5. WHAT'S WHAT IN THE GOSPELS?

1. "Be ye therefore wise as . . . and harmless as . . ." What?
2. "The tree is known by . . ."
3. "Thou art Peter and upon this rock I will build . . ."
4. "Blind guides which strain at a . . . and swallow a . . ." What?
5. "Wheresoever the . . . is, there will the . . . be gathered together."
6. "Woe unto you when all men shall . . ." Do what?
7. A man once came to Jesus, saying, "Master, speak to my brother, that he divide the inheritance with me." What did Jesus answer?
8. "Neither do I condemn thee; go and . . ." Do what?
9. "In my father's house are . . ."
10. What was written over the cross upon which Jesus was crucified?

Answers next time.

Taken from *The Bible Quiz Book* by Frederick Hall and reprinted by permission of Baker Book House of Grand Rapids, Michigan.

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