

The **STANDARD BEARER**

— A REFORMED SEMI-MONTHLY MAGAZINE —

Coming to the Lord's Supper is not just a matter of acknowledging the truth that the death of Christ was necessitated by sin; but that He died for MY sins. It is not merely a matter of acknowledging that the One Who suffered and died was the Son of God, Christ the Lord; but that He is the Son of God, Christ the Lord for ME. It is not just a matter of acknowledging that by His death He made satisfaction for sin; but that by His death He covered in the sight of God MY sins.

See *The Strength of Youth*, — page 211

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4975 Ivanrest Ave., S.W.
Grandville, Michigan 49418*Church News Editor:* Mr. Ben Wigger
6597 - 40th Ave.
Hudsonville, Michigan 49426*Editorial Policy:* Every editor is solely responsible for the contents of his own articles. Contributions of general interest from our readers and questions for the Question Box Department are welcome. Contributions will be limited to approximately 300 words and must be neatly written or typewritten, and must be signed. Copy deadlines are the first and the fifteenth of the month. All communications relative to the contents should be sent to the editorial office.*Reprint Policy:* Permission is hereby granted for the reprinting of articles in our magazine by other publications, provided: a) that such reprinted articles are reproduced in full; b) that proper acknowledgement is made; c) that a copy of the periodical in which such reprint appears is sent to our editorial office.*Business Office:* The Standard Bearer
Mr. H. Vander Wal, Bus. Mgr. PH: (616) 243-2953
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Paul and his co-workers were ambassadors for Christ. Through them God spoke words of comfort, encouragement, instruction and sometimes even rebuke to the church.

Because Paul and his co-workers were ambassadors for Christ, God had committed to them the ministry of reconciliation. As ministers of reconciliation it was their calling to proclaim the

great gospel of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.

Always we must hear in the preaching this gospel of reconciliation. Only then is the preaching the power of God to salvation.

* * * * *

Reconciliation is to restore someone to the favor of another through the removal of offenses.

Reconciliation presupposes that there existed at one time a harmonious relationship between two individuals. There were two who were friends, who enjoyed each other's company and friendship. But then something happened to disrupt this friendship. One of the parties wronged and offended the other. Perhaps they both wronged one another. But at any rate, due to offenses committed, their friendship could no longer continue. Where there was peace and unity there is now strife and contention.

In that situation we can speak of reconciliation. Reconciliation is to restore the unity of friendship which existed by removing the offenses that were committed.

We can apply this idea of reconciliation to marriage, to brothers and sisters in the church, to children at school. The Bible applies the idea of reconciliation primarily to God and His people.

Originally there existed between God and man a harmonious relation of friendship and fellowship. This was due to the very way God created man. God made man in His own image so that there was found in man a human reflection of all the wonderful perfections of God. As a result of this, man loved God and served Him faithfully in the garden. And God, looking down on man, was greatly delighted with man so that He drew near to the man and lived with Him in a most blessed covenant fellowship.

But then man sinned and disrupted this wonderful relationship. Man, as represented in Adam, rose up in rebellion against God. As a result, he lost all the good gifts God had given him in creation. He became completely corrupt and evil. He can live only in enmity and hatred against God. He is no longer capable of doing any good but is inclined to every evil imaginable. And the result is that the original friendship and fellowship that man enjoyed with God is now no longer possible. In fact, unless the offense of man's sins is somehow removed and man is completely turned around, God will destroy man in His holy wrath.

In that situation the Bible speaks of reconciliation between God and His people. Reconciliation is to restore God and His people to friendship and fellowship through the removal of offenses.

Are you reconciled to God?

There is nothing more important in all of life than reconciliation with God!

* * * * *

That we may be reconciled to God, there are several important things we must know about this reconciliation. We find these truths in the summary Paul gives us of his ministry of reconciliation — to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them.

First, we ought to note that we must be reconciled to God; God need not be reconciled to us.

When there is conflict between men, there is usually fault on both sides. When there is conflict in marriage or between brothers in the church, very seldom is one party completely to blame and the other to be completely exonerated. Usually the fault must be shared so that both must be reconciled to one another by the removal of the wrongs they have both committed.

But that is not the case between God and us. Certainly the situation is not that God has wronged us and we in turn have wronged God. The fact of the matter is that the wrong is completely ours. God as our Creator has properly set His holy law over us. And this law is not grievous but good and beneficial. In fact, God even gave us all the gifts necessary to keep His law and find His friendship. But we in our pride disobeyed. Through our own folly we lost the good gifts necessary to serve God according to His law. We have disrupted the wonderful relation of friendship and fellowship God had established with us. The fault is completely ours! God need not, therefore, be reconciled to us. We must be reconciled to God.

Let us humble ourselves before God, acknowledging His goodness and our faults, that we may be reconciled to Him.

* * * * *

From Paul's summary of his ministry of reconciliation we also learn that this work of reconciliation is not our work but God's work in Jesus Christ. In fact, we contribute nothing to this reconciliation. From beginning to end it is God's work.

Among men there is a certain sense in which we are able to remove the offenses we have committed and thus reconcile ourselves to another. The man who stole from his neighbor is able to remove the offense of his crime by returning to his neighbor

the goods he stole. The man who slandered his neighbor is often able to right his wrong by going to those to whom he spread his lies and set the record straight.

But when it comes to removing our offenses before God, this is not something we are able to accomplish.

As Paul points out in his summary of the ministry of reconciliation, to be reconciled to God requires that God no longer imputes our trespasses to us. In other words, we can be reconciled to God only when God no longer reckons us as sinners. Should we appear before Him with so much as one sin, the offense of that one sin will make reconciliation with God forever impossible.

The removal of offenses is accomplished only when our sins are paid for. And sin is paid for only through the suffering of God's wrath against them. Our sins are paid for and are no longer offensive to God only when God has vented the fulness of His divine wrath against our sin.

But who is able to make that payment? We certainly are not able! It is true that man is able to bear the wrath of God against his sin. The ungodly, for example, suffer the wrath of God against their sins in hell. But the wrath of God against sin is so great that mere man is not able to bear it all away. That is why hell is forever and the wicked in hell never come to the point where they pay for their sins.

What we are not able to do, God, in His infinite love, does for us in Christ Jesus. This is what Paul emphasizes in his summary of his ministry of reconciliation — God was in Christ reconciling the world to Himself. The meaning is that God paid for our sins in Christ and thereby reconciled us to Himself. God paid the price of our sins in Christ by pouring out upon Christ His eternal wrath against our sins. This wrath Christ endured all his life long,

but especially at the cross. The cross stands eternally as the foundation of our reconciliation with God.

How glorious is the cross of our Lord Jesus Christ!

Let us cling to that cross daily, finding there the forgiveness of our sins and sweet reconciliation with God!

* * * * *

Finally, we learn from Paul's summary of his ministry of reconciliation that God was in Christ reconciling *the world* unto Himself.

The New Testament Scriptures speak a great deal about the world. They reveal to us, for example, that God loves the world (John 3:16) and that Christ, as the Lamb of God, takes away the sins of the world (John 1:29). In Paul's summary of his ministry of reconciliation, we are told that God reconciles the same world to Himself in Jesus Christ.

The world here is not, as so many suppose, every individual of the human race. It is a simple fact that God does not reconcile every individual to Himself in Christ. God's reconciliation is for His elect alone, those whom God in His eternal good pleasure has ordained to salvation. This expression "world" must therefore be understood on the background of the Old Testament reality that God's people and salvation were limited to one nation, Israel. But now in the new dispensation, God has His people in every tribe, tongue, and nation under heaven. In distinction from only one nation, God will now save a whole world. And that world He reconciles to Himself in Jesus Christ.

How great is our God!

May the whole world praise Him for the great reconciliation He has brought in Jesus Christ!

EDITORIAL

Why Evolution? (1)

In a recent issue of *The Banner* (12/8/86) the Q & A department carried a question from an Indiana reader as follows: "Why is evolution taught at Calvin College? More than a year ago *The Banner*

acknowledged this, and no one has ever challenged these views on the pages of our church magazine. However, *Christian Renewal* (Feb. 3, 1986) discussed this problem openly. What can be done

about this?"

This question was referred by Q & A Editor Rev. W.D. Buursma to Calvin College, and an answer was furnished by Dr. Howard J. Van Till of the department of physics and astronomy. Dr. Van Till is the author of the recently published book *The Fourth Day*, which was sent to us for review. When I wrote my brief review of this book, I suggested that I might have more to say on this subject later. The question raised in *The Banner* stimulated that "more."

In *The Banner* Dr. Van Till furnished the following answer:

The question to which you have invited a response is trivial.* Misapprehension arises, I believe, out of an extended failure to stress the importance of certain distinctions. The biblically based doctrine of creation, which clearly informs us where we and the rest of the world stand in relationship to God, is often confused with *culturally* or *scientifically* inspired pictures of the creation's formative history. And the scientific concept of evolutionary development, which seeks to provide a description of the processes that make up cosmic history, is often confussed with naturalistic denials of the reality of God's purposeful governance of that history.

I am fully confident that every Calvin College professor firmly believes that we, along with the world in which we live, are God's creation. We heartily profess our faith in God, who, as our sovereign Creator, is our Originator, our Sustainer, our Governor, and the faithful Provider of our daily needs.

We vigorously reject the philosophy of naturalistic evolutionism because it denies God's governance of "natural" processes and because it attempts illegitimately to use the results of natural science to provide the appearance of support for an atheistic religious perspective.

Now, as responsible stewards of God's creation, we are called to employ the tools of competent scholarship in the investigation of its properties, its behavior, and its formative history. We scientists, therefore, must meaningfully engage the concept of evolutionary development (a *scientific* concept with limited scope, not to be confused with the *philosophical* concept of naturalistic evolutionism), and we must honestly evaluate theories of development on the basis of their adequacy in accounting for the physical evidence of creation's formative history in an orderly and consistent manner.

*In a later issue of *The Banner* it was noted that this statement should be: "The question to which you have invited a response is not trivial." It was also noted that Dr. Van Till's response was editorially condensed.

Now I do not know whether the Indiana questioner in *The Banner* was satisfied by Dr. Van Till's answer; I certainly would not have been. Why not?

For the simple reason that the questions were not answered. The first question, "Why?" was certainly not answered. Instead, allusion is made to "misapprehension" — presumably on the part of the questioner. And the second question evidently fell away in the mind of the respondent.

However, the questions demand an answer.

It is true that *Christian Renewal*, a rather interesting "conservative" paper under the editorship of John Hultink, dealt with this subject at length in more than one issue and also succeeded in ruffling the feathers of some Calvin College professors. Apparently, however, even *Christian Renewal* had no real answer to the question, "What can be done about this?" And for the time being the discussion (and debate?) seems to have died down.

Frankly, I am rather surprised by the fact that there is any fuss whatsoever made about the teaching of evolution at Calvin College. Why? Because, in my opinion, complaining about evolutionism at Calvin College is like beating a dead horse.

The evolution-issue at Calvin College (and in the Christian Reformed Church officially) is a dead issue. It was settled long ago. Evolutionism has been accepted — if not by positive decision, then by default. I suppose from time to time some hackles are raised when a book such as that of Dr. Van Till is published or when a college professor expresses himself in the columns of *The Banner*. And I can sympathize with people who are disturbed by it. But the issue as such is dead. It would not be possible, I dare say, to eradicate evolutionism from Calvin College.

When I read Dr. Van Till's book, and later the article in Q & A, my thoughts went back some twenty years to the mid-1960s, when I delivered a series of three lectures on the subject of creation and evolution at First Church, Grand Rapids, and wrote my little book, *In The Beginning God . . .* (now out of print). At that time there was concern about the teaching of evolution at Calvin College, and there was considerable discussion of the matter. Actually, however, the problem goes back farther than that. The late Dr. John De Vries (author of *Beyond The Atom*) had as one of his avowed goals in his teaching at Calvin to cure pre-seminarians, all of whom had to take some science courses, of holding to the doctrine of six-day creation. About the same time, Dr. Edwin Monsma (of the biology department) was sometimes mocked for adhering strictly to the truth of creation and for opposing evolutionism. The problem of evolutionistic teachings goes back, therefore, as far as the late 1940s. In fact, in my own high school days the period theory was being introduced already as a rather subtly suggested option.

However, just because books like that of Dr. Van Till continue to come from the press, and just because the doctrine of creation and the Creator is wrested and denied, and just because our people in general, but our young people in particular, and more specifically some of our young people who attend institutions of higher learning, are exposed to evolutionistic teachings and to various attempts to debunk clear the teachings of Scripture, I wish to re-emphasize certain truths concerning Scripture and creation, but also to expose the fallacy of these evolutionistic teachings and especially the attempts to achieve a kind of alleged synthesis of evolution and creation. It is the latter attempts, perhaps, which constitute the biggest danger to covenant young people. The out-and-out evolutionist is not such a great threat; he is a professed unbeliever and can be readily recognized as such — and rejected.

But when a synthesis is attempted, and when that synthesis is presented as both scientifically valid and Scripturally compatible, then there is temptation to deviate from the faith. That temptation should not be underestimated. And we should be equipped to overcome it.

As to my method, I shall not attempt to parade as a scientist. I am not a scientist, and I freely acknowledge that in a scientific battle of wits I would go down to ignominious defeat. In fact, there are passages in Dr. Van Till's book that are far over my head.

I will base my fundamental argument in this discussion strictly on Scripture and our Reformed creeds. And I will insist that any Christian and Reformed science must function on that basis and within those bounds.

HCH

Correspondence and Reply

Correspondence

I received the following letter under date of January 3, 1987, and referred it to Rev. Veldman for his reply.

Dear Prof. Hoeksema:

The December 1, 1986 issue of the *Standard Bearer*, which is devoted to the doctrine of regeneration, is very worthwhile and good for us to study.

However, concerning the leading article, "Begotten Again Unto a Lively Hope", by Rev. H. Veldman, I do not understand why the Holy Spirit was not specifically mentioned.

After an excellent introduction, the author explained that the author of regeneration is the Triune God, as the God and Father of our Lord Jesus Christ and that regeneration is the work of the God and Father of our Lord Jesus Christ, (page 99, 1st column, last paragraph). Then later on in that same paragraph the author goes on to say that it is this God and Father of our Lord Jesus Christ who regenerates us again and from above. It is true that we must ascribe all praise and honour to the Triune God. However, it would seem more clear and logical to refer to the author of regeneration as the Triune God, Father, Son and Holy Spirit and that

the work of regeneration is accomplished by the Holy Spirit or as Prof. H.C. Hoeksema states on page 102 of this issue in "A Little Lesson In Dogmatics" that, "God through Christ by the Holy Spirit as the Spirit of Christ sovereignly and efficaciously applies unto His elect people all the benefits which Christ merited for them."

In the same paragraph on page 99, the author again chose not to mention the Holy Spirit in connection with the virgin birth. It would have seemed appropriate to give due honour to God the Holy Spirit who overshadowed the virgin Mary and caused her to conceive the only begotten Son of the living God, Matt. 1:20, Luke 1:35.

Finally, on page 100, 1st column, last paragraph, the author states: "This can be understood only if we bear in mind that the resurrection of Christ, as realized in our hearts, effects our regeneration." Then later, "when that resurrected Saviour works in our heart, dwells there, then you have the regeneration, the quickening of the people of God."

Even though the author is referring to the conscious realization of our regeneration, never the less, this is the result of the quickening power of the Holy Spirit, I John 4:13. Here again, there was

no mention of the Holy Spirit of Christ who assures me of eternal life and makes me sincerely willing and ready henceforth to live unto him. (Heidelberg Catechism Question and Answer 1, Question and Answer 49).

"Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you," I Cor. 3:16.

Are we to assume that this work of the Holy Spirit is implied in this article?

Yours sincerely and respectfully
in Jesus Christ our Lord,

Larry Nelson
Loveland, Colorado

Reply:

We wish to thank Larry Nelson for his criticism of my meditation in the December 1, 1986 issue of our *Standard Bearer*. We appreciate his interest in the *Standard Bearer* and that our articles are being read. We also appreciate his sincere criticism of our meditation.

The brother does not understand why the Holy Spirit was not specifically mentioned in this meditation. And he asks whether he must assume that this work of the Holy Spirit (the work of regeneration) is implied in this article.

Of course, the work of regeneration is the work of the Holy Spirit. Or, let me state it this way: the

work of regeneration is the work, not merely of the Holy Spirit, but of the Triune God by the Holy Spirit. Concerning this, we understand, there is no doubt.

Of course, were I to preach on Matt. 1:20, Luke 1:35 and 1 Cor. 3:16 (texts to which brother Nelson refers and which speak of the Holy Spirit) I would surely mention the Holy Spirit. And this also applies to Question and Answer 1 of our Heidelberg Catechism.

Now it seems to me that we must bear in mind that in 1 Pet. 1:3 the emphasis rests upon the connection between regeneration and the resurrection of our Lord Jesus Christ. We read here that the God and Father of our Lord Jesus Christ has begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. I concede that I did not emphasize the Holy Spirit in my meditation. But is it true that He is not specifically mentioned in my article? Do we not read on page 11, first column, last paragraph: "The author of this regeneration is the Triune God as the God and Father of our Lord Jesus Christ?" Here I surely refer to the Holy Spirit inasmuch as I speak of the Triune God, although we must bear in mind that the emphasis in this text in 1 Peter 1 rests upon the connection between regeneration and the resurrection of Jesus Christ from the dead.

I trust that this will satisfy the brother. If not, he may write again.
H. Veldman

GUEST ARTICLE

Robert D. Decker

The Protestant Reformed Churches and Their Calling in Missions

That the church of Christ has the calling to do mission work is plain from Scripture. Jesus said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the

world. Amen." (Matt. 28:19, 20) This command of Christ applies to the church of all ages, for the apostles and prophets with Jesus Christ as the chief corner stone are the foundation of the church. (Eph. 2:20) Christ promised to be with that church even to the end of the world. The book of Acts records the explosion of the apostolic church from

Jerusalem throughout the Mediterranean world. This calling in missions is also plain from the fact that Jesus told us that this gospel must be preached to all the world for a witness to the nations, and when this work is accomplished, Jesus said, then shall the end come. (Matt. 24:14) Revelation chapter 6 gives us the vision of the white horse and rider going through the earth conquering and to conqueror.

All of this applies to our churches. In obedience to the command of the King and by the grace of His Holy Spirit we must be busy in this work. By the grace of God we can preach the gospel boldly, optimistically, and joyfully. We need never be ashamed of the gospel of Jesus Christ, for our God always causes us to triumph in the gospel in every place. The gospel is the power of God to salvation to every one that believes; the Jew first, but also the Greek.

In the past the emphasis in missions was on church reformation. This is plain from the preamble of the mission committee constitution: "The Protestant Reformed Churches believe that, in obedience to the command of Christ, the King of the church, to preach the blessed gospel to all creatures, baptising, and teaching them to observe all things which Christ has commanded, it is the explicit duty and sacred privilege of said churches to carry out this calling according to the measure of our God-given ability.

"We believe that this missionary activity includes the work of church extension, and church reformation, as well as the task of carrying out the gospel to the unchurched and heathen. However, we are convinced that our present duty lies primarily in the field of church extension and church reformation . . ." From this it is obvious that our churches believe they have the calling to preach the gospel to all creatures. Belonging to this calling is church extension or reformation. Our churches, however, believe that their present duty lies primarily in church extension directed to Reformed and especially Christian Reformed Churches. This constitution was adopted by the Synod of 1940 and remains in force today. Under this preamble our mission work was done for the first 38 years of our history.

The history of Protestant Reformed missions is interesting. In 1924 there were three churches cast out of the Christian Reformed Church. These were called the Protesting Christian Reformed Churches; one in Kalamazoo, Eastern Avenue in Grand Rapids, and Hope in Riverbend. 1931 saw the appointment of the first mission committee. By 1934 there were 19 congregations organized largely as

the fruit of the work of Revs. Ophoff and Hoeksema. Our first home missionary, the Rev. Bernard Kok, labored from 1936 to 1941. Other missionaries were called and labored both in the States and after the war in Canada. The work in Canada was among the post-war Dutch immigrants who had their roots in the liberated churches of the Netherlands. By 1950 there were 25 churches with nearly 6,000 members. After the split of 1953 the Rev. George C. Lubbers, became home missionary. For 10 years Lubbers worked in Colorado, the Dakotas, and in Houston, Texas. The churches of Loveland, Colorado; Forbes, North Dakota; and Isabel, South Dakota were organized during this period. The Rev. Robert C. Harbach succeeded Lubbers. The church in Houston was organized under his preaching. Rev. Harbach also labored in British Columbia and as a result some families have joined our churches in Lynden, Washington, and Edmonton, Alberta. Later under the ministry of the Rev. Bernard Woudenberg, Edmonton, Alberta, was organized.

1962 marks a significant date in the history of Protestant Reformed Missions. The Lord, in that year, opened a door for us in Jamaica. A minister in England heard the Reformed Witness Hour over Transworld Radio and liked what he heard. He contacted the Rev. C. Hanko and asked that we take over the work among some twenty congregations in the hill country of Jamaica. This we have done by emissaries and by correspondence. Rev. Lubbers served as missionary in Jamaica from 1970 to 1975. Currently the Rev. Wilbur Bruinsma is laboring on the Island of Jamaica. Why are 1962 and Jamaica so significant? For some forty years we were involved in church reformation and extension almost exclusively. Many accused us of not believing in missions and of proselytizing among the Christian Reformed. When Martin Luther was accused of this, he replied that he was too busy reforming the church to do missions. That is our answer too. The churches needed to be established in the truth. Then, when they had been founded, God gave us work in Jamaica and later in Singapore. Besides, Jamaica is different, in fact, decidedly different. The Jamaicans are not white, but black. They are not Dutch, but Jamaican. They are not middle class, but poor, extremely poor, especially poor by Western standards. They are not well versed in the reformed creeds, but they are babes in the faith. And all these and more differences present their own problems. Just listen to those who have worked there. Prior to 1962 we labored among groups very much like us. We labored among peoples steeped in Dutch Reformed Theology and tradition. Now we labor among people very different from us; in different lands, in different cultures,

and with different customs and mores. But the need is the same; the life giving gospel of the sovereign grace of God in Jesus Christ.

What then is our present calling in missions? The Protestant Reformed Churches have a calling to do church reformation and extension. In this respect the Protestant Reformed Churches have an awesome responsibility. God has preserved the reformed truth in our churches. We have, by His grace, good, solid, expository preaching and catechetical instruction. Discipline is exercised and the sacraments are administered according to the institution of Jesus Christ. We have several covenant, Christian schools staffed by dedicated teachers. Our churches are strong by the grace of God. Thanks be to Him! But it is not time to be at ease in Zion. Ours is a time when the very foundations of Reformed orthodoxy are being shaken and destroyed. Let him or that church that thinks he or it stands take heed lest it fall. Our calling is to preach and teach and give witness to the truth of

the blessed gospel of God's sovereign grace. We must do this by means of home missionaries, by means of the radio, the printed page, tracts and pamphlets. We must continue what we are doing as individual congregations and as a denomination, in New Jersey and Chicago and California.

This work is extremely difficult. There is widespread ignorance among the people of the most simple truths and Bible doctrines. This is because of the widespread apostasy in the seminaries and the consequent failure of the pulpit. Even the late Dr. J.H. Bavinck remarks about this in his book entitled, *Introduction Into the Science of Missions*, published some thirty years ago. Truly the lament of Hosea applies to our times: "My people are destroyed for lack of knowledge . . ." Our home missionaries live with this reality every day. Only a remnant receives the gospel of sovereign grace while the vast majority despise and oppose it. Our home missionaries live with this reality every day as well.

Protestant Reformed Outreach

Covenant Prot. Ref. Mission
Church
Meeting at: 5N047
S. Rt. 83, one mile
north of I-290
Bensenville, IL 60106
Services: 12 N. & 6:00 p.m.
Contact: Pastor Ronald
Van Overloop
Phone: (312) 529-4676

Prot. Ref. Churches —
Northwest Mission
Meeting at: Lower
Providence Community
Center, Hillside Ave.,
Trooper, Pennsylvania 19403
Services: 10 a.m. & 6 p.m.
Contact: Pastor Kenneth
Hanko
Phone: (215) 630-0491

Ripon/Modesto Prot. Ref.
Mission
Meeting at: College Ave.
Baptist Church
1539 College Ave.,
Modesto, California 95350
Service: 3:00 p.m.
Contact: Pastor Steven
Houck
Phone: (209) 576-7009

Call these numbers for detailed information and directions!

The Reformed Witness Hour — A Distinctively Reformed Radio Program

CJOI — 1440 AM
Wetaskawin, Alberta
Sunday — 2:00 P.M.

KARI — 550 AM
Bellingham, Washington
Saturday — 6:00 P.M.

KLOH —
Pipestone, Minnesota
Sunday — 12:00 Noon

KLOV FM
Loveland, Colorado
Sunday — 10:00 A.M.

KBOE — 740 AM
Oskaloosa, Iowa
Sunday — 7:30 A.M.

WKPR — 1420 AM
Kalamazoo, Michigan
Sunday — 4:00 P.M.

WLKE — 1170 AM
Waupun, Wisconsin
Sunday — 8:45 A.M.

WFUR — 1570 AM
Grand Rapids, Michigan
Sunday — 4:00 P.M.

WFUR — 102.9 FM
Grand Rapids, Michigan
Sunday — 9:00 A.M.

KCDR — 91.3 FM
Sioux Center, Iowa
Sunday — 6:30 A.M.

But we must also go to the nations. We must go wherever God sends us and opens the way for us. We must also continue to work in Jamaica where we still have a wide-open door. There are many needs, many sick, many weaknesses, many sins, many poor. These things ought not deter us. They are all the more reason why we must preach and teach the gospel there. Jesus told us that the poor we have always with us and inasmuch as we do it unto the least of these brothers of Christ, we do it to Christ. We must go wherever God sends us.

In this work we must never be discouraged. It is God's work. The elect are in the nations. By the preaching of the Word the Son of God will gather them into the church. And by the same preaching of the Word, the ungodly will be left without excuse. And when the gospel shall have been preached to all the world for a witness, then, as Jesus said, the end shall come. In no less a work God gives us the privilege to participate. And in this

work we are more than conquerors. God calls us and God equips us to be His instruments and God gives the fruit. We need never be ashamed of the gospel of Christ, for it is the power of God unto salvation unto everyone that believes. As we continue in our mission work let us confess with the apostle Paul: "Now thanks be unto God, which always causes us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: To the one we are the savour death unto death; and to the other the savour of life unto life. And who is sufficient for these things? For we are not as many that corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ." (II Cor. 2:14-17) The welfare of God's covenant and the honor of His Name are at stake. This is the on-going calling and challenge to our Protestant Reformed Churches.

"Good Morning, Alice"

Gise J. Van Baren

Alice was still able to get out occasionally. She seemed to welcome the opportunity to escape the confines of her bed. Surprisingly, she could still sit fairly well in her wheel chair, though now for only short periods of time. She took her last, brief shopping trip on February 16 to K-mart. She found this to be interesting still, but she returned home very tired. That favorite pastime of hers, shopping, had also now come to an end.

Good Morning Alice:

I'm afraid I should have suggested that you read more than just one verse again this time.

When you read verse 13 alone, you don't understand the wonder of what the text explains.

Just as the children of Israel were in captivity, we were captive — dead — in our sins. Just as God turned away their captivity, He redeemed us from our sin.

Verses 10-11 show so beautifully that God does His work first in us, and verse 12 tells us how the child of God turns to Him in prayer, and finally verses 13-14 show how the child of God desires to seek Him and learn more about Him and serve Him.

I chose verse 13 because it seems like that's what you and I are desiring to do together.

Surely the verse doesn't mean that a heathen can seek and find God by himself, but the verse is speaking of a regenerated child of God — you and me, desiring to become ever closer in our hearts to God.

Because God has placed a desire in our hearts, we seek Him — in searching His Word and in prayer. And then we too will find the joy and comfort He gives.

With love, Your friend

Please read Psalm 119:28

That February 16 was, we later realized, the last of Alice's "good" days. That evening friends came to visit Alice — to her very great delight. She

repeatedly joined in the conversation through the use of her spelling card. Old incidents were recalled; current news was exchanged. There was nothing that she enjoyed doing more than this. Her mind was clear and sharp. Not infrequently, she managed to correct misinformation presented by others.

Good Morning Alice:

There is just something about Ps. 119 that makes me turn to it often, although I can't very often say with David, "I have kept Thy precepts."

David had such a way of looking inward and examining himself and giving all glory to God.

Here in verse 28 he cries out to God of the heaviness in his soul.

I don't know if this is right or not, but my Bible has notes which say that "melteth" here means "to lose courage" and "heaviness" means "sadness" or "depression." It certainly fits. One who knows deep sadness or depression does lose courage in his soul. His faith seems far away. But David knows the answer: turn to God in reading Scripture and prayer! It's all right here in a few words: "Strengthen Thou me according to Thy Word."

And remember, we have all of Scripture where David did not.

Once again, Alice, you and I can find together how rich God's Word is in comforting and strengthening us!

In His love, Your friend

Please read Mark 12:29-31

Alice's final trip outside her room was on March 2 when she went to the Muscular Dystrophy Clinic for her monthly visit. The trip and the wait in the office were extremely tiring and trying for her. Obviously, she was not very happy about it all, and was glad to be back home again and in bed. She was ready to concede that she was losing strength and could do virtually nothing anymore.

Good Morning Alice:

I can go over and over these verses and never feel I've touched the surface of the meaning of them in my life.

We must be careful never to stress Jesus' words over the words of John, or Peter, or Moses but remember that all is God's Word.

Jesus here explains so wonderfully that all of God's law is tied together in one. It is either obeyed completely, or completely broken. And it involves the entirety of our lives.

The way the command begins is so striking: "Hear, child of God, Our God is One. He is over all".

And what follows demands complete devotion of heart, mind, body, and soul to God. And how often we

fall so far short.

I am going to think for today about these verses and write again maybe for the next couple of notes what my thoughts are.

Why don't you set aside the next few minutes, right now, Alice, to think what these commands mean in your own life. True, your obedience will come in completely different ways than mine; you don't have to obey a husband, or have patience with a child, but as children of God, we must both struggle to know how God's law applies to our lives and then obey it.

With love, Your friend

Please read these verses again and think deeply on them (Mk. 12:29-31)

Helplessness: utter, complete helplessness. That's what Alice now faced. She was able to do absolutely nothing. Someone else must wipe her nose. Someone else must move a stray hair from her face. Someone else must shoo away the fly on her arm. The only movement Alice could still control was that of her head: she could nod a "yes" or "no", although even then we were not certain always which it was. But her eyes: how these could flash or smile! It was as though she would force us to know her thoughts through her eyes. But how discouraging; how depressing — to have a mind to think, will, reason but a body which refuses to respond to this; a tongue which will no longer move at command.

Good Morning Alice:

The Lord our God is one Lord. God is God and there is no one else or no other thing that we may put above God.

For this weak, sinful flesh, that is an impossible thing. For to be very truthful, above all else I love myself — well, don't I? That sounds horrible, but when I examine myself and be honest, whom do I think about most? Whom do I desire to please most? I can hardly wait to finish doing necessary things so I have some time for "myself". Even if it is to do something for my family or others, basically I do it because it's something I want to do.

Sure, I read Scripture — at times.

Sure I pray — at times; but really now, is it out of joy or is it something that I have to take hold of myself and make myself do!

Yes, this morning I can understand the problem of a friend: "How can I be a child of God!?"

And yet there is that feeling, that sorrowful prick of my new heart, which sorrows when I neglect God, and then at those times, turning to God with my whole self I do experience comfort and the warm realization over and over again that Christ has saved me from myself

and I am His. And then I remember what one of our ministers said: "In everything you do, you must ask yourself: is the blessing of the Lord upon this?"

I'm sure that battling your human nature must be difficult for you too, Alice. I'm sure you must have questioned: "Why did my life have to go this way?" I'm sure your human nature wishes to be back at your job. I'm sure that every day you must wish you could care for your own needs; and you probably have thought: "If I could just talk!"

Let's both remember in this day, Alice, that God is God. Desiring to do things for myself instead of what needs to be done, is like telling God I know better than He does. And your desire to be independent again is the same thing.

We would never come out and say to God: "Never mind; I'll run my own life" — and yet that's exactly what we're doing when we wish something in our life was different. It we could just keep ourselves from the world, it might be easier. When we see a T.V. program and see how the "carefree" world lives, it is going to make us more rebellious than ever, and we will have more trouble battling that sinful nature.

This may be just a childish suggestion, but after all, we are children of our God. Let's try today, every hour-on-the-hour, to stop and remember God is God. I must love Him above all else — and above myself; I must not give in to my own thoughts and desires.

Then, if I can do that, I will know if what I am doing is God-glorifying or not. If I am honest, I will know if I feel sorry for myself (actually meaning God's way isn't the best way).

I will know if I am wasting precious time watching

T.V. or reading or just being lazy, and I will desire to be near to Him often in prayer, and sing to Him in my soul, and read His Word to learn what it will be like soon to live with Him everlastingly.

Rejoice in this day, Alice — God is God and He is our God.

In His amazing love, Your friend
(more tomorrow) Mark 12:29-30

When peace like a river, attendeth my way
When sorrows like sea billows roll,
Whatever my lot, Thou hast taught me to say
It is well, it is well with my soul.

Though Satan should buffet, though trials should
come,

Let this blest assurance control.
That Christ hast regarded my helpless estate
And has shed His own blood for my soul.

My sin — O the bliss of this glorious thought!
My sin, not in part, but the whole,
Is nailed to the cross, and I bear it no more
Praise the Lord, Praise the Lord, O my soul!

O Lord, haste the day when my faith shall be sight
The clouds be rolled back as a scroll,
The trump shall resound and the Lord shall
descend

Even so, it is well with my soul.

It is well with my soul
It is well, it is well, with my soul.

"Hear, O Israel; The Lord our God is one Lord: And
thou shalt love the Lord thy God with all thy heart and
with all thy soul and with all thy mind and with all thy
strength. This is the first commandment."

ALL AROUND US

Robert D. Decker

Observing The Trends Empty Churches, Full Hospitals Sexually Active Teenagers

Observing The Trends:

The Rev. Louis M. Tamminga wrote an interesting article under this title in *The Banner* (January 5, 1987). Tamminga is director of the Christian Reformed Church's Pastor-Church Relations Serv-

ices. Some of the changes and trends Tamminga observes in the Christian Reformed Church are:

- A sophisticated communication system has revolutionized society and daily affects the lives of Christians everywhere.

- Many evangelical churches have developed flamboyant worship styles. In spite of some justified criticism, they will prove increasingly engaging to Christian Reformed people.

- Fear of being excluded from the economic cycle is very real among Christian Reformed people.

- Divorce and family problems are becoming more prevalent in Christian Reformed circles.

- A new generation is finding its own unique ownership of values and vision. Young people no longer continue in their parents' church as a matter of course. The Christian Reformed Church can no longer take loyalty for granted.

- The "baby boomers" are taking on and taking over leadership in local CRCs. Though "institution-minded," they are not firmly committed to the old order. They expect quality ministry from their leaders.

- Increasingly, both husbands and wives are employed outside the home. This reduces volunteer service and leadership talent in CRC congregations. Pastors more readily seek professional assistance for their ministries.

- The CRC membership is aging. Members have fewer children, and the average life span is lengthening. Senior CRC members are becoming more assertive . . .

- Local initiative in individual congregations is growing, while the need and desire to be an integral part of denominational programs is diminishing. This already affects the flow of resources toward denominational ministries . . .

- Vacant Christian Reformed churches tend to call younger ministers rather than older ones. Pastors under age forty receive about three times as many calls as pastors over age fifty. For a growing number of pastors, the length of their present charge is becoming problematic . . .

There may be more than one reason or a combination of reasons for these changes in the Christian Reformed Church. This is not for us to judge. Two questions of interest to us are: 1) What, if any, are the relationships between some of these changes? For example, is there a relationship between the fact that many more wives are employed outside the home and the fact that divorce and family problems are becoming more prevalent in the churches? 2) Are some, if not all, of these changes also occurring among Protestant Reformed congregations and people?

Empty Churches, Full Hospitals:

This, so Brother Andrew claims, is the result of liberal theology. *Covenanter Witness* (December, 1986) reports:

Robert D. Decker is professor of New Testament and Practical Theology in the Protestant Reformed Seminary.

Liberal theology has "paved the way for empty churches and full hospitals," Brother Andrew claimed during an international conference of Christian medical workers, held in Austria July 3 - 13.

The Dutch-born founder of Open Doors and author of the best-selling book *God's Smuggler*, made his scathing attack on liberal theology during the International Hospital Christian Fellowship (IHCF) Conference.

He cited the situation in Holland where he said that last year there were some 20,000 cases of euthanasia and 50,000 abortions.

"All of this is a result of man turning his back on God's answer," said Brother Andrew, who is also an International Coordinator of IHCF. "Liberal theology has paved the way for organized unbelief and the rejection of the divine commandments. The result is not only empty churches but full hospitals, crowded abortion clinics, and overcrowded psychiatric institutions."

He claimed that because of liberal theology, today much of the church has, "no influence on the quality of our lives."

The Dutchman told medical personnel that they had a unique opportunity to share the "Gospel of forgiveness" with patients and fellow workers. "One psychiatrist in Holland told me that if someone could convince his patients that their sins were forgiven then 50 percent could go home tomorrow," he said . . .

Brother Andrew, we think, is right "on target." When the church rejects the truth of God's infallible Word and the means God has provided by which faith is nourished in the hearts of God's people enabling them to "call upon his name and be saved," viz., the preaching of the Word, it incurs the judgments of God and reaps a very bitter fruit! (Cf. Romans 10:13-17.) False doctrine yields ungodly living and ungodly living yields the effects of sin. The fact remains: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? . . . What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become the servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:16, 21-23).

Sexually Active Teenagers:

That sex among teenagers and pregnancy among teenagers are problems of tremendous proportions in America goes without saying. In response to the problems, sex-education courses are taught in many public schools. In some public high schools there are health clinics where teenagers can obtain contraceptives, pregnancy tests, and counselling.

The Banner (December 29, 1986) in its "World-wide" column carried a story on this subject:

It is said that in America alone are more than 11 million sexually active teenagers. More than a million teenagers become pregnant each year. But people are questioning whether sex-education programs or school-based health clinics are the answer. *Washington Post* columnist William Raspberry says, "Try this: a high school principal tells his assembled students that shoplifting is risky, both for its moral implications and because of the prospect of jail, and he wishes they wouldn't do it. But if you think you might shoplift anyhow, we have a visiting team of experts in Room 301 who will tell you how to avoid getting caught.' . . . When it comes to sex, the only acceptable instruction the adult can offer to adolescents is: 'Don't.'"

Sex education and school-based health clinics are not the answer to these problems. Parents must teach their children that God commands us to live chastely both within and outside of holy marriage. (Cf. *The Heidelberg Catechism*, Lord's Day 41.) All of us are to avoid and detest promiscuity not merely because of the risk of contracting venereal disease or AIDS, not merely because of unwanted pregnancies, but because God says: "Thou shalt not commit adultery." This is what our children must be taught. Let us be aware too of the fact that Satan tempts our teenagers with the lusts of the flesh. Covenant parents ought frankly discuss these matters with their children and point them to the Christian walk of thankfulness so sharply delineated in God's Law of Liberty. This is the liberty with which Christ has made His covenant children free!

WALKING IN THE LIGHT

Herman C. Hanko

Moral Aspects of Medical Technology (13)

In the last article we wrote on this subject we began an evaluation of the various procedures which modern science has begun to use to give children to infertile couples. These procedures include artificial insemination, surrogate motherhood, and the use of frozen embryos. We were busy discussing what other Christian ethicists have to say on this question; and we were examining particularly the views of John Jefferson Davis in his book *Evangelical Ethics*. We quoted him last time with respect to the legal problems which are involved. We turn now to his discussion of the moral issues which these techniques bring up.

He points first of all to the fact that "a third party intrudes both biologically and emotionally into the sanctity of the marriage bond." He writes:

One marriage partner, but not the other, is biologically fulfilled through the process. In a surrogate ar-

rangement, it is the wife who is reminded by the presence of the surrogate child of her biological inadequacy, while the man's potency is affirmed.

This *asymmetry* in the adoptive parents' relationship to the child is the factor that distinguishes the surrogate case morally from simple adoption. In a normal adoption, both parents bear the same biological relationship to the child — none. The possibilities for tension and conflict that exist in the surrogate arrangement do not arise in the same way.

In the second place, he points out that secrecy and deception accompany surrogate motherhood.

Should a child be told the truth about his biological origins? If so, when? Does the child have a legal right to know the identity of his biological mother? Should the surrogate tell her family and friends the true circumstances of her pregnancy? Should the adoptive parents tell their family and friends the whole story?

In an earlier article we mentioned the fact that the incident of Abraham and Hagar is sometimes cited as proof for the Biblical validity of surrogate

motherhood. But Davis points out on the one hand that all the incidents of Scripture were not approved by God and on the other hand that this was not a case of surrogate motherhood, but of concubinage.

Finally, Davis argues that the wrong of surrogate motherhood is to be found in the mercenary aspect of it.

Then also, surrogate arrangements bring mercenary considerations into the generation of human life. That may not seem problematic when the child is born healthy, but the case of the unfortunate Christopher Stiver brings the problems to light. From the time of his birth on January 10, 1983, Christopher was regarded "as a piece of inferior merchandise, an imperfect creature come into the world as damaged goods," observed Roger Rosenblatt. Surrogate parenting can degenerate into commerce in human souls, and that, among other reasons, is sufficient to make it an illegitimate solution to one's infertility.

In the January-March, 1986 issue of *Bibliotheca Sacra* the same issues of surrogate motherhood were addressed. Introducing the moral implications, the article states:

Moreover, what about the moral questions. Has adultery taken place? Has something immoral happened?

Answers to these questions are difficult because the meaning of human parenthood is now changed in such a profound way that standard societal and biblical categories are blurred. The slide from this relatively plausible scenario down the slope toward more fearful ones is quite possible.

After the article advises childless couples to seek help solving the problem of their fertility, it warns against other scientific techniques:

Couples often want to use artificial reproduction to circumvent or manipulate the will of God. In the Old Testament, Hannah sought the Lord for a child (I Sam. 1); today couples seek a fertility clinic. They should recognize instead that God is sovereign over procreation.

Raising various theological problems involved in these techniques, the article points out that these are a "threat to the basis for the sanctity of human life." This is true in three ways. There is a potential loss of human life because many fertilized ova are destroyed. There is the general practice of destroying fertilized ova if they appear abnormal. There is the problem of "hyperfertilization;" i.e., the practice of fertilizing many ova and discarding the ones not used. "Until protection of the unborn child can be guaranteed, Christians must question these practices."

A second objection is the separation of the "physical dimensions of sexual intercourse from the emotional and spiritual ones." This is, accord-

ing to the article, especially true of surrogate parenting.

These procedures dehumanize prenatal care for infants and open up a realm of commercialization of parenting (leading inevitably to "wombs for rent"). In the end these new reproductive alternatives hold the prospect of "turning the marriage bed into a chemistry set."

A third objection is to be found in the fact that, according to the article, Scripture speaks of two spheres in human parenthood: the unitive and the procreative. "These are tied together by the union of sexuality, love, and procreation." The idea is that the communication of love and the bringing forth of children are united in one act. "Artificial reproduction frequently separates these functions and thus poses a potential threat to the completeness God intended for marriage."

Finally the article argues that surrogate motherhood blurs the true relationship between procreation and parenthood. And "these genetic advances pose a threat to the stability of the family."

In an article in the *Calvary Baptist Theological Journal* of Spring, 1986, Helmut Thielicke is quoted as saying:

Every human fellowship bears its purpose within itself. The divine commission given to marriage in creation is to the effect that both are created for each other (as a polar unity, Gen. 1:27) as "one flesh" (Gen. 2:23, 24) and that in this oneness they are to satisfy the command, "Be fruitful and multiply." The personal unity of man, wife and child would therefore be ruptured by any isolation of the biological act of procreation (*The Ethics of Sex*, p. 251).

The article quotes further from Bruce Anderson:

But the Bible teaches that marriage embraces the wholeness of two people — body, spirit and mind. Children are part of that unity, the expression of those two individuals and their commitment to one another. Bringing in a third party — a sperm doctor or surrogate mother — rips apart the fabric of the union. The covenant of parenthood is destroyed in order to make parents ("Would You Pay", p. 51).

Many of the arguments raised against surrogate motherhood are also legitimate arguments against various forms of artificial insemination, either AID (artificial insemination by donor) or AIH (artificial insemination by husband).

Davis in *Evangelical Ethics* argues that AIH is permissible while AID is not. He demurs from official Roman Catholic teaching which forbids artificial techniques in conception on the grounds that such techniques are not the expression of the natural conjugal act between the husband and the wife, and because they involve an act of masturbation.

In his arguments against AID he states:

While AID does not, strictly speaking, involve an act of adultery, since no act of intercourse is involved, and both husband and wife consent, it nevertheless does involve the intrusion of a third party into the intimacy of the marriage relationship. This intrusion may be effected by rather impersonal means, but nevertheless, the presence of a third party in the marriage is a reality in both the biological and the emotional realms. The biblical understanding of man does not separate the "personal" from the physical, as AID does by its very nature; man in Scripture is a psychophysical whole . . . (p. 72).

AID introduces an imbalance into the relationship between the husband and the wife. Her maternal functions have been fulfilled, but his paternal function has not. The AID child remains as a constant reminder of his biological failure, and the shadow of an anonymous third party clouds the relationship. The deception that may be involved concerning the child's true origin — involving parents and friends, the parents and the child, and the child and his siblings — can introduce unhealthy and even destructive currents into the family relationship . . . AID endangers the one-flesh unit (Gen. 2:24) that God has willed for human marriage (p. 73).

Dr. Gareth Jones in his book, *Brave New People*, gives qualified approval to AIH — i.e., he approves of it provided that the motives are right. But he warns against the use of AID.

Enormous care must be exercised before approving AID. Its simplicity and innocuous appearance are deceptive. We should not accept the view that human beings can do anything they wish, and can solve all problems confronting them. Perhaps one of the supreme virtues is the ability, on occasion, to accept loss, inadequacy and suffering . . .

By contrast (to adoption), AID introduces into the family unit only half an outsider, namely a child carrying the wife's genes but not the husband's. In this regard, the child is more a part of the family than is the adopted child. However, in order to accomplish this, a biological bond between the husband and wife has been severed. AID involves a radical separation between the sexual and reproductive functions of the marriage relationship, between marriage and parenthood . . .

The unity of love-making and life-giving facets of marriage constitute the heart of the Christian conception of marriage. Technological inroads into reproductive control pose a threat to this unity, in that they make separation of them a feasibility . . .

In the case of AID . . . the introduction of an extra-marital element means that the technological inroads themselves have ethical implications, and these, on balance, appear to me to be foreign to a Christian view of the marriage bond (pp. 128-130).

In *The Banner* of September 9, 1985, Lewis Smedes responds to a question concerning AID in the following statement:

1. I do not know of a biblical or moral law that expressly forbids AID.

2. I believe that both the husband and his wife need to ask themselves some very tough questions:

a. Are they sure how each of them will feel later toward a child who is biologically from only the mother? Things can be hard enough when parents share being adoptive parents. They can get sticky indeed when one has a different birth relationship to the child than the other has. Do these two people really know themselves well enough to know how they will respond later on in times of crisis?

b. Are they sure how they will feel toward one another when troubles come into their family? AID is made to order for hidden jealousies, covered shame, suppressed resentments; the shadow of the unknown donor is never far away. Do the husband and wife know themselves well enough to know how they will feel toward each other when their beloved child creates a crisis in their home?

c. Is the husband's concern really a disguise for his own personal and private doubts?

Smedes refuses to condemn AID out of hand and on any principle ground, but simply raises various practical objections, mostly of the psychological kind. Thus AID would be permissible if the psychological problems could be overcome.

We shall continue our discussion at a future time.

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TAKING HEED TO THE DOCTRINE

Herman Veldman

The Apostles' Creed (12)

We concluded our preceding article with the remark that God is and remains sovereign. We would conclude this series of articles by calling attention to this sovereignty of God in connection with the truth of God's providence. Our remarks will be brief.

There are certain scriptural passages that are very pertinent in the treatment of this subject. We read in Psalm 73:18: "Surely Thou didst set them in slippery places: Thou castedst them down into destruction." Another text is Psalm 92:6-7: "A brutish man knoweth not; Neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever." In Isaiah 6:8-10 we read: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me. And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." And a final passage is Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Let us now look at these passages somewhat in detail.

Notice, in the first place, how the truth of God's absolute sovereignty is emphasized in these passages. In Psalm 73 the psalmist informs us that the Lord did set them in slippery places. To be sure, of the wicked we read that they are prosperous, have no bands in their death, their strength is firm, are not in trouble as other men, are not plagued as other men, that their eyes stand out with fatness,

and they have more than their heart could wish. Yet, all this prosperity is held before us by the psalmist as "slippery places," and it was of the Lord Who had set them upon them. In Psalm 92 we read of the brutish man that he springs as the grass, and that he flourishes. But this occurs, we read, that he may be destroyed for ever. It is the Lord Who causes him to prosper and to flourish, but in order that he may be destroyed for ever. There is surely no grace of God in all his prosperity. This sovereignty of the Lord is also emphasized in Isaiah 6:8-10. Isaiah is sent by the Lord to make the heart of this people fat, make their ears heavy, shut their eyes. The prophet is not sent by the Lord with a general, well-meaning offer of salvation. God sends him to harden them, make their ears heavy and shut their eyes. They must not be converted, they must not be healed. This is God's sovereignty. And how vividly this truth of God's sovereignty is held before us in Acts 2:23. Mind you, Christ was delivered by the determinate counsel and foreknowledge of the Lord. The crucifixion, therefore, was planned and sovereignly willed by the alone living God. God is truly absolutely sovereign in all the ways of the wicked.

Secondly, however, we should also notice how these same passages hold before us the truth that man is a moral-rational, responsible being. When we read in Psalm 73 that the Lord sets the wicked upon slippery places, this, we understand, does not mean that these wicked are set upon these slippery places as stocks and blocks. The Lord never violates man's moral-rational nature, never causes that sinner to act contrary to his own inclinations and desires. Of these men who are set upon slippery places, according to Psalm 73, we read in verse 6 that pride compasseth them about as a chain, that violence covers them as a garment. This is their sin and responsibility. It is true that the Lord sets them upon slippery places, but we must

always bear in mind that these wicked also themselves choose these slippery places, and that this is controlled and directed by the sovereign will of the living God. This is also applicable to Psalm 92. It is true that the wicked spring as the grass and that the workers of iniquity flourish in order (God's purpose) that they may be destroyed forever, but we must again bear in mind that the *wicked* spring as the grass and that the *workers of iniquity* flourish. The Lord does not set innocent people upon slippery places. He does not fatten innocent people for the day of slaughter. And the same is true, of course, also of Isaiah 6. It is true that the prophet here speaks of the sovereign, wholly unconditional work of the Lord, that Isaiah is commissioned by Jehovah to make the hearts of the people fat, make their ears heavy and to shut their eyes. It is true that, according to Isaiah 6:10, they must not be converted and healed. However, we must bear in mind that their hearts are made fat, their ears are made heavy and their eyes are shut. And this implies that the Lord, although working sovereignly (this is always true of the Lord), works sovereignly through the sinner as a moral-rational being. That their hearts are fat, their ears heavy and their eyes shut does not mean that they do not hear and understand and see intellectually, but that they do not understand, hear and see spiritually. They are sinners, responsible sinners, but absolutely controlled and directed by the alone sovereign God. The sinner is always responsible for all his actions. This is everywhere taught in the Word of God. Reprobation we would define as that absolutely sovereign decree of God whereby He wills a sinner who perishes because of his sin. Condemnation rests upon sin. One can condemn only a violator of the law. Reprobation, however, never rests upon sin. Indeed, we read in Romans 9: "Jacob have I loved and Esau have I hated," before either did good or evil. And finally, this also applies to Acts 2:23. To be sure, we read here that Christ was delivered by the determinate counsel and foreknowledge of God. However, we also read that the Lord Jesus Christ was taken by wicked hands and slain. That the world (Jew and Gentile) crucified the Lord of glory was surely because they delighted in it. This was their sin and for it they are held accountable. Indeed, God's providence and sin are so related that the sinner remains a moral-rational being, but always under the sovereign control of the alone living God.

What a wonderful comfort this is! Now we know that the church of the living God, and, of course, every child of the Lord is always safe in the midst of the world. Yes, viewing the sinner subjectively, he always acts in harmony with his own personal will and desires. However, viewed in the light of

the alone sovereign God, the wicked are but chess pieces, moved and controlled by God even as He wills. Now we understand that not a hair can fall from our heads without the will of our heavenly Father.

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Our Faith In Our Lord Jesus Christ (1)

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Article II of the Apostles' Creed reads: "And in Jesus Christ, His only begotten Son, our Lord." This article begins the second part of the Apostles' Creed, and the part of this creed which concerns our faith in Jesus Christ, our Lord. Incidentally, our Heidelberg Catechism discusses this second part of the Apostles' Creed in the Lord's Day 11-19. Lord's Day 20 begins to discuss the third and last part of this creed, concerning the doctrine of the Holy Spirit and, in connection with the Holy Spirit, the doctrine of the Church.

It is well to bear in mind that in this second part of the Apostles' Creed, the church of God speaks of its faith in the Lord Jesus Christ. We have already called attention to the fact that the first article in this creed does not refer to the Father as He is the first person of the divine trinity. In our discussion of this first article of the Apostles' Creed, and as explained in Lord's Day 8 of our Heidelberg Catechism, we warned our readers against the error of tritheism, that there are three gods. We do not read in this creed of our faith in God the Father, in God the Son and then in God the Holy Spirit. But we read of our faith in God the Father, and then of our faith in Jesus Christ and finally of our faith in the Holy Ghost. The name, God, is mentioned only in the first article of this creed. This first article speaks of *God*, the Father, and this refers to the Triune God. Hence, the Apostles' Creed speaks of the Triune God, revealed as our Father in the work of creation, and then revealed as our Redeemer in Christ Jesus and finally revealed as our Sanctifier in the Holy Spirit. Hence, this also suggests and means that the second article in this creed does not simply refer to the Eternal Son as the second person of the Trinity. In this second article, however, the church confesses its faith in the Lord Jesus Christ. It is true that we read here of this Lord Jesus Christ as God's only begotten Son. But this merely serves to emphasize that only God's only begotten Son could become and be this Lord Jesus Christ. That this second article of the Apostles' Creed refers to our Lord Jesus Christ, the Head and Saviour of His people, is abundantly evident from what follows about Him in this creed: we read of His conception, birth, suffering under Pontius Pilate, and death, resurrection, and exaltation into the right hand of God, and His return to judgment upon the clouds of heaven.

This second part of our Apostles' Creed covers Articles 2-7 of this creed, and, as we have stated above in Lord's Days 11-19 of our Heidelberg Catechism. In this part of the creed the following doctrines are treated: the doctrine of our Lord Jesus Christ is discussed in His Names, Offices, Natures, and States. His names, offices, and natures are treated in Lord's Days 11-13. Lord's Day 11 calls attention to the name Jesus. Lord's Day 12 calls our attention to the name Christ, and also asks the question: why art thou called a Christian? And in Lord's Day 13 the catechism calls our attention to the name Lord. In Lord's Day 14-16 we are instructed in regard to Christ's state of humiliation, although in Lord's Day 14 our attention is also directed to the truth of the incarnation of our Lord Jesus Christ. And, finally, in the Lord's Day 17-19

we are instructed with respect to Christ's state of glorification or exaltation, His sitting at the right hand of God, and His return, bodily and visibly, upon the clouds of heaven, in all his glory and majesty.

We understand, I am sure, that this treatment of the doctrine concerning our Lord Jesus Christ is very brief. Yet, it is surely also very complete. The fathers had a remarkable ability to express much in few words. This is also evident here, in this Apostles' Creed. To this truth, now, and other truths concerning our Lord Jesus Christ, we will call attention in subsequent articles. We also plan to show the distinctive character of these truths as set forth in this creed and as held before us in the scriptures, the Word of God.

THE STRENGTH OF YOUTH

Ronald L. Cammenga

Confession of Faith (2)

At the end of our last article, we were busy discussing the basis for public confession of faith. We saw that the responsibility to make public confession of faith is based, first of all, on the general calling of the believer to confess Christ's Name in the world. Confession of our faith is something to which the Word of God everywhere calls us. It is simply an integral part of the Christian life.

A second reason why Reformed churches have always insisted on a public confession of faith by the young people is the duty of the consistory to guard the sacrament of the Lord's Supper. The Lord has entrusted the sacraments to the church. The church is called to administer the sacraments. Besides, the church has been given by God the responsibility to protect the sacraments from abuse and desecration.

I Corinthians 11:17-34 teaches clearly that if the church knowingly allows profane persons to par-

take of the sacrament of the Lord's Supper, the church sins and because of this gross neglect falls under the judgment of God. This responsibility of the church is spelled out in the Heidelberg Catechism.

Q. 82. Are they to be admitted to this supper, who, by confession and life, declare themselves unbelieving and ungodly?

A. No; for by this, the covenant of God would be profaned, and his wrath kindled against the whole congregation; therefore it is the duty of the Christian church, according to the appointment of Christ and his apostles, to exclude such persons, by the keys of the kingdom of heaven, till they show amendment of life.

Since the time of the Reformation, Reformed churches have exercised supervision over the Lord's table by means of public confession of faith. By insisting on a public confession of faith prior to admission to the sacrament, the consistory makes sure that those who partake do so worthily.

The third basis for the responsibility of the young

Ronald L. Cammenga is pastor of the Protestant Reformed Church of Loveland, Colorado.

people to make public confession of faith has to do with the responsibility to partake of the Lord's Supper itself. In instituting the Lord's Supper, Christ said, "*Take, eat, this is my body. Drink ye all of it.*" It ought not to escape our attention that these words of Christ are a command, imperatives: "*Take! Eat! Drink ye!*" Christ obligates every adult believer to partake of this means of grace, the Lord's Supper. As much as we are obligated by God to hear the preaching of the gospel, so we are obligated to partake of the sacrament. Young people, you must be impressed with the duty that is yours before God to use the sacrament. And being impressed with your duty to use the sacrament, you cannot but also be impressed with the attendant duty of making public confession of your faith.

TWO DANGERS IN REGARD TO MAKING CONFESSION OF FAITH

There are at least two dangers that must be guarded against with regard to making confession of faith. The first is the danger of making confession of faith recklessly and insincerely. Some young people make confession of faith only because everybody else is doing it, and they don't want to be the odd man out. Or they make confession of faith so that they can quit going to catechism. They have probably gone through the Essentials catechism book a couple of times, are tired of memorizing questions, taking notes, and writing tests, and so make confession of faith. Others make confession of faith because they have married someone in the church, and confession of faith is viewed by them simply as a way of "joining the church." They do not make confession of faith because they personally and heartily agree with ". . . the doctrine contained in the Old and New Testaments and in the Articles of the Christian faith and taught here in this Christian church . . ." But they simply make confession of faith for the sake of a husband or a wife.

This is wrong! Those who make confession of faith for these sorts of reasons sin grievously. Those whose confession with the mouth does not have its source in the heart, make a mockery of confession of faith. Better not to confess at all, than to make this kind of confession.

But besides this danger, there is also the danger of wrongly putting off confession of faith. There may be reasons for this. It may be that undue pressure is being exerted by parents or pastor, and the young person balks at making confession of faith lest he be making confession simply because of this outside pressure. Or it may be that a young person puts off making confession of faith because he feels that he just does not know enough. Or a

young person may put off confession because he is mistakenly waiting for some special sign from God, some special occurrence in his life, that would indicate to him that now the time is right to make confession of faith.

Needlessly putting off making confession of faith is also a danger to be guarded against, although it may be said that quite often the reasons given by the young person for doing so at least indicate that he is taking confession of faith seriously.

This matter of putting off confession of faith seems to be a trend in our own churches. It seems that in the past several years young people are making confession of faith at an older age than was common in the past. Whereas in the past many young people made confession of faith in the middle and late teens, it is common for young people to make confession of faith today in the late teens to the early and mid twenties. It is doubtful that this is a good trend. As parents and officebearers we ought to do what we can to reverse this trend. The responsibility of officebearers to work with young people who may be needlessly putting off making confession of faith is brought out in the questions that are asked of the consistory at the time of the annual church visitation. One of those questions is, "Do the children of the congregation, when they come to years of discretion, seek admission to the Lord's Supper? And if they are remiss, are they pointed to their obligation and treated as the need requires?"

WHEN TO MAKE CONFESSION OF FAITH

Obviously, no hard and fast rules can be laid down as to when a person ought to make public confession of faith. The Scriptures lay down no set age at which a young person in the church ought to be partaking of the Lord's Supper. One ought to make confession of faith when he has come to spiritual maturity. Just as physical and psychological maturity take place at different ages in different people, so does spiritual maturity. Undoubtedly there are some 12 or 14 year olds who could make confession of faith, while others ought to wait until their later teens or even their early twenties.

The basic requirement for making confession of faith and for partaking of the Lord's Supper is laid down by the Apostle Paul in I Corinthians 11:28, 29: "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

The basic requirement for confession of faith and for partaking of the sacrament is "discerning the Lord's body." The man or woman who does not

"discern" Christ's body, partakes of the sacrament to his or her condemnation. Whoever partakes discerning the Lord's body, partakes worthily.

What is it to discern the Lord's body? Discerning the Lord's body is not simply a matter of understanding that the bread of the Lord's Supper is a sign of the body of Christ, and the wine a sign of His blood. Discerning the Lord's body in the sacrament is understanding the meaning and significance of the suffering and death of Jesus Christ as that suffering and death are set forth in the Lord's Supper. Discerning the Lord's body is discerning the reason for the suffering and death of Christ, which is the sins of His people. It is discerning the One Who suffered and died — the very Son of God Himself in human flesh. It is discerning the nature of His suffering and death, that it was satisfaction to God for all those on behalf of whom He died. It is discerning the extent of His death, that His death is a limited atonement or a particular redemption. It is discerning the efficacy of that death, the truth that by His suffering and death the sins of all those for whom He died are actually forgiven. It is discerning the calling that comes to those for whom He died to live thankful and holy lives in the world. All this is involved in discerning the Lord's body.

And it is a personal matter. Discerning the Lord's body is a matter of *personal* discernment. It is precisely for this reason that in the same text in which he calls us to discern the Lord's body before we come to the Lord's Supper that the Apostle says, "Let a man examine himself . . ." Coming to the Lord's Supper is not a matter of mere head knowledge, that you know in your mind all the truths connected with the suffering and death of Jesus Christ. But in partaking of the Lord's Supper and making confession of faith, this personal, subjective element is on the foreground.

Coming to the Lord's Supper is not just a matter of acknowledging the truth that the death of Christ

was necessitated by sin; but that He died for MY sins. It is not merely a matter of acknowledging that the One Who suffered and died was the Son of God, Christ the Lord; but that He is the Son of God, Christ the Lord for ME. It is not just a matter of acknowledging that by His death He made satisfaction for sin; but that by His death He covered in the sight of God MY sins. It is not just a matter of acknowledging that His death was a limited atonement; but that I personally belong to the number of those for whom He died. It is not merely a matter of acknowledging that the calling of those for whom He died is to live thankful and obedient lives; but the personal conviction that this is MY calling, on account of My salvation.

This personal element stands out in the Lord's Supper. The one who approaches the Lord's Table does so with the words of the psalmist on his lips, "O God, Thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land, where no water is," Psalm 63:1. A young person about to make confession of his faith must be able to take on his lips the opening statement of the Heidelberg Catechism:

That I with body and soul, both in life and death, am not my own, but belong unto my faithful Savior Jesus Christ; who, with his precious blood, hath fully satisfied for all my sins, and delivered me from all the power of the devil; and so preserves me that without the will of my heavenly Father, not a hair can fall from my head; yea, that all things must be subservient to my salvation, and therefore, by his Holy Spirit, he also assures me of eternal life, and makes me sincerely willing and ready, henceforth, to live unto him.

The young person who discerns the Lord's body, who discerns the Lord's body in this personal, experiential way ought to make confession of faith. You have no reason to delay! No reason to put it off! Confess your faith! Partake of the sacrament! In this way honor the Lord whom you love! In this way experience His rich blessing!

Book Reviews

THE FOURTH DAY, Howard J. Van Till; Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.; 286 pp., \$9.95 (paper). (Reviewed by Prof. H.C. Hoeksema)

The publisher's blurb makes some big claims for this book by a Professor of Physics and Astronomy at Calvin College. It states:

In this comprehensive and rigorously argued book, Howard Van Till draws on both scriptural evidence and scientific investigation to construct a theologically sound and scientifically coherent perspective on the nature of the cosmos.

Van Till begins with the premise that neither the biblical nor the scientific view of the cosmos is complete in itself. While scriptural exegesis indicates that

the cosmos is creation — the handiwork of God, who creates, preserves, governs, and provides for it — scientific investigation indicates that the cosmos is a complex of material systems that behave in reasonable, predictable ways. Taken together, these two accurate and compatible views form a unified vision of the cosmos.

Since evolution and creation deal with distinctly different questions, says Van Till, both concepts can be taught with integrity in schools — not as alternatives, but as complementary views of the universe and its history. Van Till's high respect for Scripture as the authoritative revelation of God and his thorough acquaintance with contemporary science makes this book a valuable contribution to current debates over the relation between Christianity and science.

One could, of course, write many an article, or even a whole book, in response to a book like this.

Actually, however, the issue addressed in this book is very simple. The entire book is a thinly veiled attempt at harmonizing Scripture and evolutionism. Dr. Van Till believes that cosmic history extends over more than 10 billion years. (How often and how vastly these figures have changed in my lifetime! "Science" is always adjusting them upward!) He also claims to believe the Bible, and claims that evolution and creation can very well exist side by side and can be taught as complementary views.

By what magic does he think to achieve this synthesis?

By getting rid of the Scriptural account of creation.

How does he do this? First of all, by adopting the view that the first eleven chapters of Genesis are a kind of primeval history — really not history at all. Secondly, by adopting the theory of a framework hypothesis with respect to Genesis 1, so that this chapter does not really teach a creation in six days. Writes he, p. 84:

The seven-day chronology that we find in Genesis 1 has no connection with the actual chronology of the Creator's continuous dynamic action in the cosmos. The creation-week motif is a literary device, a framework in which a number of very important messages are held. The chronology of the narrative is not the chronology of creation but rather the packaging in which the message is wrapped. The particular acts depicted in the Story of the Creator are not the events of creative action reported with photographic realism but rather imaginative illustrations of the way in which God and the Creation are related.

How does the author arrive at such conclusions about Genesis? Surely, not by exegetical processes and by listening to the testimony of Scripture itself. He simply allows his "science" to rule his understanding of Scripture.

Basically, there is nothing new about this book, therefore. The attempt made in this book has been made many times before.

Evolutionism (It is an *ism*!) and creation can no more be mixed than fire and water.

My concern is that our young people who attend Calvin College may be deceived by this sort of thing. They must be on their guard! Perhaps for this reason I shall, if the opportunity arises, write more extensively about this in our editorial columns.

THE JEWISH RECLAMATION OF JESUS, An Analysis & Critique of the Modern Jewish Study of Jesus, by Donald A. Hagner; Zondervan Publishing House, 1984; 341 pp., \$9.95 (paper). (Reviewed by Prof. H. Hanko)

I found this book by the professor of New Testament at Fuller Theological Seminary to be a fascinating book. I presume that its fascination for me was its description of a development among Jewish scholars of which I was unaware.

The author informs us that within the last century many Jewish scholars have begun to study the gospel narratives (especially the synoptics) in an effort to understand the work and ministry of Jesus with the final goal of claiming Jesus as their own. Of course, in order to do this, Jewish scholars want Jesus as their own only as a Jewish rabbi and teacher, not as the Messiah. They claim that the Messiahship of Jesus is a perversion of the gospels, foisted on the church especially by Paul.

It ought to be evident, of course, that these Jewish scholars cannot do this by dealing honestly with the gospel narratives either. And so the author shows how higher criticism has opened the door to this effort of Jewish scholars by making all the miraculous in the gospels unhistorical.

It was this interest of Jewish scholars in Jesus as a great rabbi and Pharisee which resulted in the split among Jews between orthodox, conservative, and reform Jews. But the Jews who are most intent on claiming Jesus as their own, show that Jesus was completely within the Jewish tradition in His teachings. Where the gospels contradict this, the obvious solution is to employ higher criticisms to take these words out of Jesus' mouth and put them into a misled and misguided church.

The book makes it very clear that it is possible to understand Jesus' teachings only on the basis of His being the Son of God. And this, of course, no Jewish scholar will grant.

A long chapter is devoted to a discussion of the Pharisees of Jesus' day and the disagreement between modern Jews' conception of the Pharisees (mostly favorable) and the testimony of the gospels.

A first century Jew would not have found anything novel in Jesus' teachings, and what is novel in the gospel narratives is not authentic but a Christian introduction into the narrative of Pauline Christianity.

The great problem of the book is the author's own willingness to make concessions to higher criticism in the interests of conceding to Jewish scholars all he can. The author himself admits that

his own position, though that of a conservative Christian, is also critical.

Although the author is certainly not satisfied with the Jewish position, his willingness to surrender to higher criticism is dismaying and seems to us to cut out from under the feet of the church her basis for doing missionary work among the Jews.

News From Our Churches

Ben Wigger

February 1, 1987

The history of our congregation in Loveland, Colorado, goes back to the time when many of the people who now make up the membership lived in Sutton, Nebraska, and attended the Free German Salem Reformed Church.

After the death of their pastor, troubles arose and many of the people moved out west, settling in the area around Loveland, Colorado. Here they began their search for the truth and joined the Reformed Hoffnungs Gemeinde.

In 1954, Elder George Kitzman, who was visiting friends in South Dakota, attended the German Reformed Church in Isabel. Rev. Mensch, the pastor of this church, heard of Kitzman's interest and decided to check into the matter. He came to Loveland and visited with the elders of the church and preached for the congregation. It was through this contact with Rev. Mensch that the congregation was advised to contact the Protestant Reformed Churches. Rev. Mensch contacted Rev. Lubbers and together they visited with the consistory, which resulted in their requesting the Protestant Reformed churches to send a missionary. In answer to their request, the Protestant Reformed Churches sent Rev. Lubbers and Rev. C. Hanko to look into the situation. In 1955 Rev. Lubbers started working in the Loveland area. The work of Rev. Lubbers in 1955-57 resulted in a request being sent to the 1958 Classis asking to be instituted as a Protestant Reformed Church.

Their request was granted and they were

organized in 1958. Rev. H. Kuiper became their first pastor. He faithfully cared for the small flock which numbered 17 families at the start until his death in November, 1961.

After Rev. Kuiper's death the church was without a pastor for almost two years until Rev. David Engelsma graduated from the seminary. He was installed in October 1963, and served until 1974. In 1965 the congregation built a new church at a cost of \$13,000. The first service was held June 27, 1965. The church was built with a basement sitting partway out of the ground to accommodate the school. In 1975 the dream of a separate school building became a reality. And the school continues to play a large and important place in the life of the congregation. The present enrollment is fifty students in grades 1-9, plus several kindergartners.

In 1974 the old parsonage was sold and a new parsonage was built in front of the church.

After Rev. Engelsma left in 1974, Rev. G. Lanting came and served until 1979. When he left, Rev. Kortering, formerly of Redlands, California, became Loveland's next pastor. He left to take up his labors in the newly organized congregation in Grandville, Michigan, in June of 1985. In October of that same year, Rev. Ronald Cammenga took up his labors and serves there at the present time.

The most exciting development in the last year has been the erection of their new church building. The building was built for the most part by volunteer labor out of the congregation.

Loveland's Church Extension Committee recently has been very encouraged by interest shown on

Ben Wigger is a member of the Protestant Reformed Church of Hudsonville, Michigan.

the part of several people in the city of Denver.

As far as the make-up of their congregation is concerned, most of the men are employed in areas connected to the construction industry: carpenters, builders, construction workers, realtors. They have only one farmer any longer in the congregation.

There are six catechism classes and five Bible study societies. Society life is especially active, many of the members belonging to two societies.

This history is unique when compared to most of our congregations. The congregation is not of a Dutch but rather a German background. And although there has been an influx of various other elements, the German influence remains strong.

In other news: Rev. D. Engelsma was invited to attend the meeting in Chicago of the International Council on Biblical Inerrancy. The I.C.B.I. is a council of Evangelical theologians, preachers and laymen devoted to the defense and application of the inerrancy of Holy Scripture. This year's conference concentrated on the application of the Inerrant Scriptures to doctrine and life.

In order to develop courses at the seminary when there are no students, the Theological School Com-

NOTICE!!!

The Hope Protestant Reformed Christian School of Walker, Michigan, is in need of a teacher/administrator for the forthcoming 1987-1988 school year.

Any teachers interested in applying for this position please write the school at 1545 Wilson Avenue, Grand Rapids, MI 49504; or contact Clare Tinklenberg (616) 457-3212, or Rich Van Baren (616) 531-8048.

ATTENTION TEACHERS!!!

Hope Christian School of Redlands, California is in need of a teacher for Grades K-3 for the 1987-1988 school year. Teachers and prospective teachers interested in applying for this position please write to: Hope Christian School, 1309 E. Brockton, Redlands, CA 92374, or phone Ed Karsemeyer (714-793-7166 home) or (714-793-1504 school), or Bill Feenstra (714-793-3597).

NOTICE!!!

Classis West of the Protestant Reformed Churches will meet, the Lord willing, in Hull, Iowa on Wednesday, March 4, 1987, at 8:30 AM. Material for the Agenda must be in the hands of the Stated Clerk 30 days before Classis convenes.

Rev. David Engelsma, Stated Clerk

mittee plans to sponsor a course on *The Office of Deacon*, to be taught by Prof. H. Hanko beginning February 5. The first two or three weeks he hopes to lecture on the principles of the office and work, and in the weeks to follow, to answer questions. This means the course will be as practical as possible, directed primarily to helping deacons understand their work.

Rev. and Mrs. Dykstra and family were blessed with the birth of a baby boy, Jordan Lee, on December 15.

The congregation of Hope, Walker, Michigan gave a welcome program for Rev. Slopsema and family on the night of December 18. Included in the program were numbers by the Choral Society and Sunday School. There was also a cornet solo and a couple of numbers sung by a male quartet.

Refreshments and a time to get acquainted were provided for after the program.

RESOLUTION OF SYMPATHY

The members of the Senior Mr. and Mrs. Society of the SouthWest Protestant Reformed Church, Grandville, Michigan would like to express their sympathy to the Timmerman family, and in particular to our fellow members, Mr. and Mrs. Henry Timmerman and Mr. and Mrs. Ike Kuiper, in the death of MR. JAMES TIMMERMAN.

"I will say of the Lord, He is my refuge and my fortress, my God; in Him I will trust." (Psalm 91:2)

Dr. R. Kreuzer, Pres.
Jo Anne Bult, Sec'y.

RESOLUTION OF SYMPATHY

The Consistory of the Pella Protestant Reformed Church expresses its Christian sympathy to Mr. and Mrs. Andrew P. Van Zee in the death of their son, LEON L. VAN ZEE at the age of 35 years.

"The Lord will give strength unto His people; the Lord will bless His people with peace." (Psalm 29:11)

Rev. Charles Terpstra, Pres.
Carl Van Donselaar, Clerk

NOTICE!!!

Heritage Christian School will need an additional teacher beginning in September of 1987 to teach in grades 6-8. If interested please write to the school at the address below. You may also call the school (616-669-1773) or the Administrator, Gerald Kuiper (616-669-5427).

Heritage Christian School
4900 40th Ave.
Hudsonville, Michigan 49426