



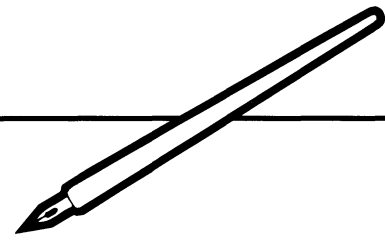
# Clarion

THE CANADIAN REFORMED MAGAZINE

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## Hating Sin and the Sinner

### Should we hate all sin?

In this editorial I would like to deal with the distinction between sin and the sinner, in particular the sinner who repents and turns away from sin. This distinction is necessary. If we do not maintain it, we can develop a wrong attitude. We are not allowed to accept sin. We are obliged by God's Word to reject all sin, and to do so always. However, must we also hate the sinner? Or should we love him? Is it not our calling to spread the love of God in Christ for sinners who are lost in their sins? Are we not to show them the way of salvation with our Christian word and attitude of love which is rooted in Christ? How are we to show ourselves as God's children in this matter? What does God do?

In the first place, the constant teaching of Scripture is that God hates all sin and that, therefore, we are to do the same. Only a few texts are needed as evidence. In Prov. 8:13 it says, "The fear of the LORD is hatred of evil. Pride and arrogance and the way of evil and perverted speech I [divine Wisdom] hate." For *evil* a general word is used here which means all that is bad and wicked because it goes against God's holy will as revealed in His Word. Another text is Prov. 6:16-19. Just as in the preceding one, the emphasis in this text also is on falsehood or on being unreliable to one's neighbour; that is, the falsehood of not seeking his well-being but his ruin; the falsehood of not wanting to help him but seeking to destroy him. "There are six things which the LORD hates, seven which are an abomination to Him: haughty eyes, a lying tongue, and hands that shed innocent blood, a heart that devises wicked plans, feet that make haste to run to evil, a false witness who breathes out lies, and a man who sows discord among brothers." Other texts are Deut.12:31 (God hates everything that is linked to idolatry; cf. also 16:22 and Jer. 44:4); Isa.61:8 (God hates robbery); Amos 5:21 (God hates Israel's feasts); Zech. 8:17 (God hates falsehoods in many forms); Mal. 2:16 (God hates divorce). For the New Testament, I may refer to Rev. 2:6, "... you hate the (immoral) works of the Nicolaitans, which I also hate."

This divine hatred against sin is a total dislike of and a deep aversion to and rejection of everything that is evil, rebellion, disregard for Him and His word and law. God hates the sins of idolatry, of immorality, of falsehood because they are the opposite of what He is and does. It destroys and ruins life and belongs to the works of darkness. God's hatred against sin is often expressed with the word *abomination*. Sins are characterized as abominations, detestable things. So are the worship of idols and the immorality connected with it (Deut. 18:12), sexual immorality (Deut.23:18), cheating and lying (Deut.25:16; Prov.11:1, 12:22), to mention only these.

Connected with this aversion and hatred against sin is God's wrath and anger because of sin, and His judgments. It is therefore evident that God hates all sin, and that God's children have to do the same.

### Must we hate the sinners?

Now we come to the more difficult question. Must we also hate all sinners and do so always? We can again take our starting point in what Scripture reveals about what God does. In Ps. 5:5 it says about God, "Thou hatest all evildoers." See here also v.6, "Thou destroyest those who speak lies. The LORD abhors bloodthirsty and deceitful men." Another text is Ps. 11:5, "The LORD tests the righteous and the wicked, and His soul hates him that love violence." Ps. 31:6 reads, "Thou hatest those who pay regard to vain idols." The last text to be mentioned here is Hos.11:15, "Every evil of theirs is in Gilgal." Then follow the words, "There I began to hate them." Gilgal was a place of idolatry and immorality. Because of those sins God began to hate the people of Israel, of which He first had declared that it was His beloved and precious own possession (Deut.7:6). In Prov.6:16-19, mentioned above as proof that God hates all evil, the hatred against the doers of the evil is, in fact, expressed also. This is evident from the formulation. In the last part a transition is made from the sin or sinful disposition to the sinner: from "haughty eyes" to "a false witness" and "a man who sows discord among brothers." We see here that sin and sinner cannot really be separated from one another. The "haughty eyes" reveal a haughty, arrogant person.

We can conclude that there are a number of places in the Old Testament where it expressly says that God hates sinners, specifically those living in sins of idolatry, immorality and falsehood, dishonesty. Particularly the Hosean text shows that wicked Israelite evildoers are hated by God. This does not deny that God also hates sinners outside of the circle of the covenant. They are under His wrath too. God is the judge of all mankind. In the texts that speak of God's hatred this hatred is closely linked with His wrath and judgment. Nevertheless, when Scripture speaks of God hating sinners, these sinners show more the picture of people who want to sin and act wickedly toward God and their neighbour, than that of people who are lost and suffering under their sin and misery. Scripture makes this distinction between arrogant, false, proud, ungodly people and the lost who are driven through circumstances or oppression by others into acts or even a life of sin. It is the distinction between sinning with raised fist and sinning in great need and misery, as one who is lost.

The New Testament does not use the verb *to hate* to express God's anger toward "workers of evil." However, just as

the Old, it does speak about God's wrath and judgment against them. There are many text references. Christ speaks about sin against the Holy Spirit which will not be forgiven (Matt.12:32). In Luke 16:15 the Lord warns that "what is exalted among men is an abomination in the sight of God." And "God opposes the proud, but gives grace to the humble" (James 4:6, cf. Prov.3:34 and 1 Peter 5:5). In the same line is also 1 Cor.6:9,10, where Paul warns that "the unrighteous will not inherit the kingdom of God." Paul then mentions a whole list of wicked deeds of people living in sin contrary to God's holy commandments. Mention should be made here also of Christ's "Woe" to the Galilean cities (Matt.11:20-24) and to the Pharisees and Scribes (Matt.23).

One other text in the New Testament should be noted in which we read about God's hate. It is a quotation from Mal.1:3. The Lord says here, "I have loved Jacob but I have hated Esau." It shows that God's love is His unmerited choosing love, His electing good pleasure. God's hating is His rejecting, His passing by. Paul quotes this word in Rom.9:13 in connection with his teaching about God's gracious electing good pleasure in Christ as the ground for salvation. This text shows the depth of God's love and of His hatred. The other texts express God's hatred against sin and sinner as this occurs in the concrete reality of the history of the covenant when people live in sin contrary to God's holy will and harden themselves in it.

Since Scripture speaks about *God* hating sin and those living in it, are there also texts that speak about *God's children* hating sinners? Ps.139:21ff. comes to mind here, where David, guided by the Holy Spirit(!) says, "Do I not hate them that hate Thee, O LORD? ... I hate them with perfect hatred." It is clear that the reason for David's hating these "men of blood" is that they hate God who is such a marvelously good God for His people. In this instance, too, we read of open, hardened rebellion against God. This is not the sinning of people who feel lost in their misery. David's hatred is a holy hatred in anger against rebellious apostasy from the living God. Hatred, also here, is a total dislike for and a deep aversion to the contempt which such people show for God and God's will. This same anger can be heard in Christ's "woe" to the self-righteous Jewish leaders. Anger against apostasy and contempt for the Word of God cannot be separated from the persons who commit the apostasy. Peter and Jude fulminate against destructive false prophets that come up in the church (2 Pet.2 and Jude). Paul pronounces a curse upon Judaistic false teachers who threaten to destroy the churches (Gal.1:8).

Our conclusion can be that Scripture speaks not only about *God's* hatred against sin and the sinner living in sin, but also that of *God's child* who loves the LORD and therefore also hates sin and the sinner who lives in open hatred against God and who shows this in his rebellious rejection of God's will. Nevertheless, we have to keep in mind that Scripture in the Old Testament does not often speak about God hating wicked, hardened sinners, and there is only one place (Ps.139) where a child of God, through the Holy Spirit, speaks of a holy hatred against ungodly, wicked sinners. The emphasis is on the command to love and do good even to one's enemies. This counts even more so for the New Testament.

### Love for lost sinners

Scripture speaks consistently about God's love for sinners, specifically for those who are lost in their sins. In John



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#### EDITORIAL COMMITTEE:

Editor: J. Geertsema

Coeditors: J. De Jong, C. Van Dam and W.W.J. VanOene

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3:16 it says, "God so loved the world that He gave His only Son, in order that whoever believes in Him should not perish but have eternal life." The Old Testament is full of this love. And so is the New. God's Son was anointed with the Holy Spirit to preach good news to the poor, to heal and free people who are suffering because of sin and its consequences. Christ proclaimed restoration of life through the forgiving grace of God. In word and deed He showed God's love for sinners. He came to them. He received them. He saved them. It was His love for lost sheep. But He also spoke His "woe" when they refused this grace.

Let us take, as illustration of this love, Luke 7:36-50. Christ was invited to have dinner in the house of Simon, a Pharisee. When He was sitting at the table, a woman came in. Standing behind the Lord, she made His feet wet with her tears, wiped them off with her hair, and kissed them. Then she anointed them with an expensive ointment.

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***"For a Christian, hatred against sin and the sinner, as far as he lives in sin against God, goes together with compassion and love and help for the same sinner."***

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Simon's reaction was negative, both toward Christ and toward the woman. He rejected Christ by stating, "If this man were a prophet, He would have known what kind of woman she is." He condemned the woman by marking her as "a sinner." Simon kept his distance from this woman and did not want to be associated with her, sinner that she was. He also distanced himself from the Lord because of Christ's acceptance of and association with the woman.

In response Christ told a little story of a creditor and two debtors. The one owed him an amount equal to the wages of five hundred days (almost a year and a half); the other, the wages of fifty days (about a month and a half). Both were unable to pay back. Both were forgiven their debt. Christ asked which of the two would love the man more. Simon reluctantly replied that it was the one to whom the greater debt was forgiven. Christ applied Simon's answer to Simon himself and to the woman. Simon had invited Him, let us assume, as a deed of love. But he had not provided a little water for Christ to wash the street dust from His feet. The woman washed His feet with her tears and dried them with her hair. Simon did not welcome Christ with a kiss on the cheek. The woman did not cease to kiss His feet. Simon did not give a bit of oil for Christ's face as refreshment. The woman poured expensive ointment over His feet. It was clear who loved Christ the most.

The fact that she came to Christ illustrates that she repented from her sins and that this was the result of His preaching of the gospel of forgiving grace for sinners. Her tears are an indication that she was a sinner who was lost in her sins and misery. Reasoning back from the result to the


cause. Christ said to Simon that because of the great love which she showed, her many sins are forgiven, while he who has little love also has little forgiveness. Turning to the woman He said, "Your sins are forgiven." And He added, "Your faith has saved you." It was faith in Christ and in His message of God's mercy for sinners lost in their sins. Through her faith she received the restoration of her life. And she became an instrument for Christ's teaching to Simon. Simon was also called to apply Christ's word to himself, to acknowledge his sins, and to repent from them. Christ addressed him in order that he might see himself as a lost sinner, caught in the grip of sin. Simon did not show much love because he thought he was not guilty of many sins as the woman was in his view. He did not realize that he himself failed badly and that his very attitude of lack of love toward Christ and toward the woman made him terribly guilty before God.

In the words of Christ to both Simon and the woman we see His love. Not only the woman receives His love in the assurance of forgiveness in the way of her faith. Also Simon receives it in the warning to acknowledge also his sins, his failure, now, and to receive God's grace for repentant sinners through Christ Jesus.

This love for sinners who are lost in their sins, sinners like the woman and like Simon, should characterize also those who call themselves after Christ, children of God. There should be anger and hatred against sin, also against the sinner insofar as he lives in rebellion against God's holy will. At the same time there should be love and compassion for the sinner as he is lost in his sin. This compassion must be shown in visible efforts of willingness to help, in acts of caring love, in calling to repentance and turning away from sin, and in leading lost ones on the way of the Lord.

It is evident, then, that we cannot speak here with one word. We have to speak with two words. For a Christian, hatred against sin and the sinner, as far as he lives in sin against God, goes together with compassion and love and help for the same sinner. A Christian acknowledges that he is a fellow sinner, just as one lost in his sins. Christ says that we must show love to our enemies.

This love is to be shown so very much to those who were lost in sin, who went through great depths of misery, and who were found by the Lord and led out of their misery to Him as their Saviour. Sinners, lost but found by the Lord, with many remaining scars from the wounds, need His continued compassion and help. This compassion and loving help should also come to them through their brothers and sisters in the church. It is horrible that those who should be helping brothers and sisters sometimes present a cold shoulder of rejection, as Simon did to the woman. He had no compassion. Therefore, he was not able to realize that she was freed from the guilt and the powers of sin, while he himself continued in the sinful blindness of impenitence and a lack of love. She was in the light; he was still in the darkness.

The conclusion: let us hate all sin and, in holiness, also the sinner who opposes God in willful disobedience, with a holy hatred or anger, in as far as he hardens himself in what is abominable, but let us show Christian compassion and love toward the sinner in as far as he is lost in sin. Let us spread the loving care of Christ. There are so many who need that help so much because they are lost in the deep misery of sin or are still suffering under the consequences of the misery out of which the Lord freed them. 



# The Meaning of the Lord's Supper<sup>1</sup>

By N.H. Gootjes

*In January I spoke for the minister's workshop about the Lord's Supper. The content of that speech I hope to publish in several installments in Clarion. A more expanded version will appear, D.V. in Koinonia.*

## 1. The beginning of the Reformed view

### Guido de Bres

When Guido de Bres, the author of our Belgic Confession, after years of having eluded the persecution finally was caught, he was put into prison. Many people came to see him there. Some just came to make fun of him and his friend and colleague, Peregrin de la Grange. But others came for a serious reason: they wanted to convert him. Among these was the bishop of Atrecht, Francois Richardot.

After they had exchanged some pleasantries, they went down to business: a theological discussion. The bishop asked Guido de Bres what subject they should discuss. "Whatever you like," answered Guido de Bres. "Let us then speak about the sacrifice of the Mass," said the bishop. The protestants usually oppose the sacrifice of the Mass on the basis of Hebrews 10:26: "There no longer remains a sacrifice for sins." But this text speaks only about the unforgivable sins. For all other sins the sacrifice of Christ is useful. The bishop undoubtedly was on his way to prove that the forgivable daily sins need a daily sacrifice of Christ: the Mass.

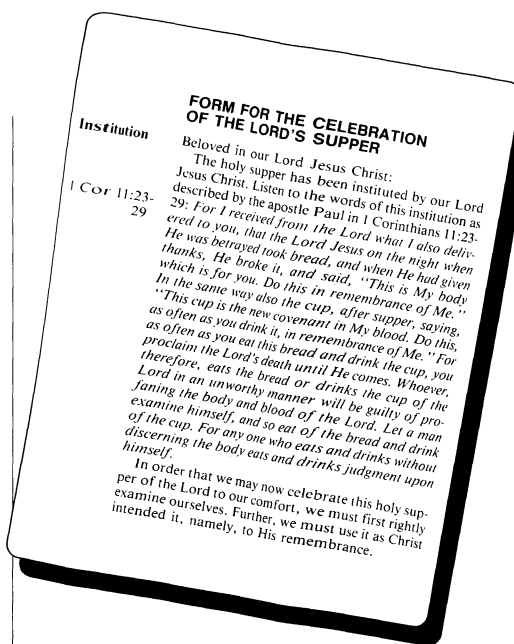
But Guido de Bres answered: Should we not begin with the institution of the Mass, who instituted it and when? I do not find a word about that in Scripture. But I have read what Luke wrote in Acts 2:42. He describes the situation of the first congregation. But this text says

that the congregation devoted themselves to the breaking of bread. The "breaking of bread" refers to the (Lord's) Supper. If there would have been a sacrifice in the church at that time, Luke would have mentioned it.<sup>1</sup>

This was the beginning of a lengthy debate between the bishop and Guido de Bres. The debate focused all the time on this issue: Is the Mass a sacrifice, as the Roman Catholics say, or a meal, as the Protestants say. In this debate many texts and many quotations from church fathers were discussed. And it was in the context of this discussion that the question whether bread and wine change into the body and blood of Christ, was also debated (transubstantiation). However, throughout the debate the main issue remained the character of this sacrament: Is it a sacrifice or a meal?

This discussion shows us what the fundamental issue was in the controversy concerning the second sacrament. If you would ask anyone today what the main difference was between the Roman Catholic and the Protestant view, he will probably answer: transubstantiation. The Roman Catholics taught that bread and wine change into the body and blood of Christ and the Reformation denied this. It cannot be denied that transubstantiation was an important issue. But it was not the center of the debate. The real issue was the meaning of this sacrament. Is it a meal, or is it a sacrifice? And the matter of transubstantiation was discussed within the context of this question.

This difference was so far reaching that it even led to a different name for this sacrament. Both the Roman Catholics and the Reformed use the same name of baptism for the first sacrament. But the Roman Catholics spoke of "Mass" or "Eucharist" but the



Protestants changed the name and called it "the Lord's Supper." In this name they summarized the Reformed position: it is not a sacrifice to God, but a meal for God's people.<sup>2</sup>

### The Form for the Celebration of the Lord's Supper

The true meaning of the Lord's Supper was not just a topic for theologians to debate about, it was important for all members of the church. The church members had to know what the Lord's Supper signifies to benefit from it. Therefore Forms for the Celebration of the Lord's Supper were made in the Reformed Churches. Different forms were in use. Our form was made for the Reformed Churches of the Palatinate by Olevianus, a student of Calvin. He derived the first part, about the Institution, from Calvin's form, but for the second part of the form, the Remembrance of Christ, he used as primary source the form used in the Lutheran Württemberg.<sup>3</sup> An explanation of the meaning of this sacrament is given in this second

part. Originally two distinct meanings are given.

In the first place we find here the emphasis on the meal character of this sacrament. The Form does not say: We sacrifice Christ, but: Christ's sacrifice is the food on which we live. "From this institution of the holy supper of our Lord Jesus Christ we learn that He directs our faith and trust to His perfect sacrifice, once offered on the cross. It is the only ground for our salvation. Thereby He has become to our hungry and thirsty souls the true food and drink of life eternal."

In this part where the Lord's Supper is explained as a meal, some slight differences can be detected in the way the Form speaks about the bread and the wine. The Form, speaking here in the name of Jesus Christ, says: "I nourish and refresh your hungry and thirsty souls with My crucified body and shed blood to everlasting life...." This sentence probably intends to make a distinction between the significance of the bread and the significance of the wine. The bread sustains: Christ nourishes the hungry soul with His crucified body. But the wine does something different: Christ refreshes the thirsty soul with His shed blood.

It should also be noted at this point, that the sentences about bread and wine are not parallel. About the bread the Form says that it is broken: "...as certainly as this bread is broken before your eyes." But it does not say about the wine that it was poured: "...and this cup is given to you."

But the Form does not restrict the meaning of the Lord's Supper to a meal at which the believers receive food and drink. A second meaning is given: The unity of the participants. "By the same Spirit we are also united in true brotherly love as members of one body. For the apostle Paul says: "Because there is one bread, we who are many are one body, for we all partake of the one bread."

The original form mentioned only two meanings of the Lord's Supper, but according to the Form we use today, the Lord's Supper has a third meaning. After having spoken of the nourishment and the fellowship it mentions the expectation of Christ's coming. "We receive at His table a foretaste of the abundant joy which He has promised, and look forward to the marriage feast of the Lamb." This part was inserted by Synod Smithville 1980.<sup>4</sup>

So now the Form points out three meanings of the Lord's Supper: Christ's sacrifice is our food, the unity of the body of Christ and the foreshadowing of the glorious future. The three seem to be without relation. At least, the Form does not indicate how they are connected.

### The practice

The Reformed conviction concerning the Lord's Supper is also expressed in the way it is celebrated. The main opposition against the Roman Catholics is made visible in the presence of a table. Even in congregations where the Lord's Supper is not celebrated by sitting at a table, a table is placed in the front of the church building, and the elements are ready on the table. It is not an altar where a sacrifice is brought to God, but a table where a meal is prepared for God's people.

Of the three meanings, the first has been developed into several ceremonial actions:

- the bread is broken, meaning that Christ's body was broken for our sins;
- the wine is poured from the pitcher into the cup, meaning that Christ's blood was shed for our sins;
- the bread and the wine are handed out, meaning that the salvation work of Christ is offered to us;
- the bread and the wine are received and eaten, meaning that we receive in faith the work of Christ for us and our salvation;

- the bread sustains and the wine refreshes us, meaning that Christ's work for us keeps us alive and gives renewed strength.

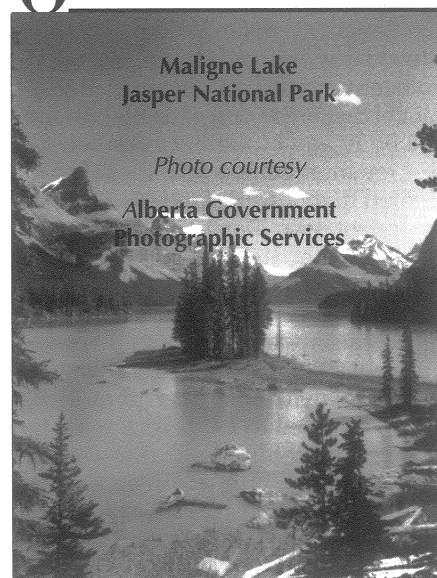
Concerning the second meaning, the unity, this is expressed in the one bread baked out of many grains, and in the one wine pressed out of many grapes. This is based on the expression of 1 Cor. 10:17: "Because there is one bread, we who are many are one body, for we all partake of the one bread." It should be noted that Paul speaks here only about the bread, not about the wine.

Sometimes the unity finds liturgical expression. Then the bread, even though it is already cut, is placed in the form of a loaf to symbolize the unity. The unity is also seen in the one pitcher from which the wine is poured.

Since the third meaning, the expectation of Christ's coming, has been introduced into the Form recently, it is probably not foremost in the minds of the congregation when they celebrate the Lord's Supper. It would not be easy to find a liturgical expression for it.

This Reformed understanding of the Lord's Supper, however, has come under attack from three quarters. Changes have been proposed for exegetical, dogmatical and for practical reasons. In the next issue we hope to present some of these criticisms and their results for the celebration of this sacrament that is so central in the life of the church of Christ.

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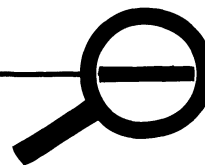
<sup>1</sup>See the Dutch Book of Martyrs, *Waerachtige Historie der vromer Martelaren en getrouwe Bloedt-getuygen Jesu Christi*, fol. 424. The edition I used has no title page. Since the last story dates from 1655, it is probably the edition of I.G. Oudorpius (Amsterdam: Schippers, 1671).

<sup>2</sup>C. Trimp has summarized the same opposition as one between altar and table, see his *Het altaar gebroken – de tafel hersteld: De reformatie van de avondmaalsliturgie in de gereformeerde kerken van de zestiende eeuw* (Apeldoorn: Willem de Zwijgerstichting, 1979).

<sup>3</sup>See for the form: B. Wielenga, *Ons avondmaalsformulier* (Kampen: Kok, 1913), esp. pp. 19ff.; 283ff. Trimp says about this combination of a Calvinist and a Lutheran form, that it is an attempt to show that the Calvinist and the Lutheran view on the Lord's Supper are not mutually exclusive, *Het altaar gebroken – de tafel hersteld*, p. 27.

<sup>4</sup>See the Acts of Synod Smithville, 1980, Art. 136, pp. 102ff., and pp. 158ff. The Reformed Churches in the Netherlands have made the same change in the Form for the Celebration of the Lord's Supper. C

By C. Van Dam



## Opportunities in Russia

The rapid changes in Russia continue. These changes provide opportunities for the gospel and the Reformed faith that would have been considered impossible only a year or two ago.

### Hunger for the Word

With the discrediting of Communism as an all encompassing religion and world view, there is clearly a spiritual vacuum in Russia today. Bibles are being distributed at a growing rate and there never seems to be enough to go around. The *Quarterly Newsletter* of the Canadian Bible Society (Winter 1991) reported on the distribution of Bibles at the Russian Parliament.

On September 19, 1991, during the opening session of the Russian Parliament, a truck-load of 6,000 Bibles and New Testaments arrived at the Parliament building. Although distribution was scheduled for 2:00 p.m., by 1:15 p.m. deputies were already forming a queue in the lobby of the majestic white building where the Russian government conducts business.

The Bible Society had obtained permission for distribution from the Parliamentary authorities but no one expected that all government business would cease because of it! Fifteen minutes into the afternoon session, the Parliament's chairman sent word to the Bible Society team to stop giving out the Bibles for a short while so Parliament could have a quorum and get on with the agenda. But no one left the queue and Bible Society workers found it impossible to stop the distribution because the crowd of deputies pressed against the Bible stand.



Politicians, police officers and scores of bureaucrats jostled to get a position in the line-up. Thousands of Russian language Bibles, New Testaments and Children's Bibles were distributed. It was an event of such extraordinary significance that it received worldwide television coverage and a full one-and-a-half minutes on Russian television evening news!

This great interest for the Word of God has resulted in some rather dramatic developments.

### Searching for a new moral basis

Last fall, the Supreme Soviet welcomed 19 leaders of evangelical and Reformed persuasion whom they had invited to help rebuild "the moral values of Christianity" in their country. In an informative article (*Christianity Today*, January 13, 1992) Philip Yancey recounts how they met the KGB, the hated and feared persecutors of Christians. The whole situation was unreal and unbelievable. Gen. Nikolai Stolyarov, the new vice-chairman of the KGB (he received this job as his reward after the

failed coup) said among other things: "Too often we've been negligent in accepting those of the Christian faith." After a reference to the political turmoil he continued,

political questions cannot be decided until there is sincere repentance, a return to faith by the people. That is the cross I must bear. In the study of scientific atheism, there was the idea that religion divides people. Now we see the opposite: love for God can only unite. Somehow we must learn to put together the missionary role – absolutely critical for us now – and also learn from Marx that man can't appreciate life if he is hungry.

Joel Nederhood of the Back to God Hour of the Christian Reformed Church, however, asked about the Gulag, the lost lives, and the persecution and how the KGB responds to that now. Nikolai Stolyarov reminded Nederhood of his earlier words and said, "The time has come to repent of that past. We have broken the Ten Commandments, and for this we pay today."

In the ensuing discussion, Alex Leonovich, a native of Byelorussia who had escaped Stalin's reign of terror and for forty-six years had been broadcasting the gospel into Russia, reminded Stoloyarov that many members of his family had suffered under the KGB and that his dear uncle never returned from Siberia. He continued, "General, you say that you repent. Christ taught us how to respond. On behalf of my family, on behalf of my uncle who died in the gulag, I forgive you." Then Leonovich, evangelist and president of Slavic Missionary Service reached over and gave the vice-chairman of the KGB a great Russian bear hug. At this point prayer was offered by another Christian present for "thousands of our brothers and sisters who have perished" and for "the new leaders who would attempt to lead this nation down a new path."

Although not everyone present believed that this repentance was genuine, the dramatic encounter in the KGB headquarters underlined how things have changed in Russia, and how desperately the authorities want to fill the spiritual vacuum with something positive. This is also evident in the field of education.

While the West is doing its best to get the Bible out of the classroom, Russia is bringing it in. In a *Christianity Today* report (Nov. 25, 1991), Alan Scholes related how Russian educators wanted American Christian instructors to help them teach Christianity in their schools. For at least 75 years, atheism had been taught. Now in an attempt to provide a moral basis for a new Russia, there is a desire for teaching the reality of God.

In the midst of this new wide open mission field that has been unlocked as it were, there is also activity from Reformed people to try to further the cause of the gospel by establishing a Reformed seminary.

### Establishing the Reformed faith

Christ for Russia is a group of Reformed and Presbyterian people who are trying to help establish a lasting Reformed presence in Russia and so bring Christ to the Russian people. Headed by the enthusiastic Rev. Nicholas Vogelzang, a retired CRC minister, of Denver, Colorado, this new organization is currently involved in a number of projects. An article in *Missionary Monthly* (January 1992) gives the following information.

Our editing committee is completing an evangelical catechism on the 10th grade level written by Dr. P.Y. de Jong of Sioux Centre, Iowa. Many of the major groups working in Russia have stated, "A catechism of the highest priority." ...Dr. Joel Nederhood has asked for a copy as soon as final editing has been completed. A promise of a free printing of 50,000 copies is in hand.

Rev. Vogelzang has informed me that this pledge has since been increased to 100,000 free copies. The one who will be translating it into Russian is none other than the Alex Leonovich referred to earlier in this article.

The article continues:

We rejoice that after a year-and-a-half of diligent efforts, we find that the Canadian Reformed Seminary staff tells of a Ukrainian edition of the Heidelberg Catechism printed in 1956. A copy has not yet been found.

A copy has recently been located in the Netherlands through the efforts of Dr. N.H. Gootjes and efforts are under way to get a copy to Rev. Vogelzang. Attempts are also being made to locate an English translation of the (Greek) Confession of Cyril of Lucar, a Calvinist confession of the seventeenth century Patriarch of Constantinople, Cyril of Lucar; otherwise, this confession will need to be translated into English for it

is difficult to find the expertise needed to translate from Greek into Russian. If this creed could be rendered into Russian (probably from English), it would help the Reformed cause immensely, since this confession has come from within the eastern church.

Presbyterian and Reformed seminaries have been invited [by Christ for Russia] to help establish the Reformed faith in Russia and all indicate a lively interest. The principle of a circuit-riding system has been judged to be sound. Dr. P.Y. de Jong is executive coordinator....

\$50,000 will purchase a campus equivalent to a U.S. College costing \$125 million. It would seem that today, then, is a most propitious time for Christians to act.

A search committee for the presidency of the seminaries in Russian is active. Staffing, curriculum, land acquisition, and church relations must all be handled. We are looking for a retired seminary president or professor who might fill the bill for us.

We are in contact with a Reformed Seminary in Bergovo, Russia. It is being taught by an older pastor giving them his notes of yesteryear. This "kitchen class seminary" has no funds, no professors, no books, no buildings, and little food other than the small kitchen in which the twelve students are meeting. There are 86 Reformed Churches in Russia with 21 pastors. What a staggering load these pastors bear!

It seems the need is desperate. Three Russian-speaking Reformed professors from Canada have offered to teach in Bergovo. Dr. Casaba Basaka, our Reformed Bishop contact, tells of Bishop Pal (Paul Fergon of Bergovo). He had to scrape his cupboard and receive pastoral gifts of meat to present an adequate meal. Is it too much to suggest a famine threatens for this winter? A team of young volunteers is being investigated for summer, 1992....

The fields are white for the harvest. Many cults and other religions are moving into Russia because of the massive spiritual vacuum. May the Lord also bless Reformed efforts to bring the pure gospel of salvation. Those interested in more information or giving support can write the Rev. N. Vogelzang, Executive Director of *Christ for Russia*. (14152 east Linvale Place, Apt. 303, Aurora, Colorado 80013, phone: (313) 696-8558)



ACCEPTED to Taber, AB

**Rev. G.Ph. van Popta**

of Ottawa, ON

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CALLED to Abbotsford, BC

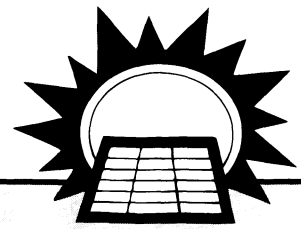
**Rev. Cl. Stam**

of Hamilton, ON

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# RAY OF SUNSHINE



By Mrs. R. Ravensbergen

## Dear Brothers and Sisters,

God has placed us in this world. He wanted us to be where we are and what we are. When we look around in the world we see many different people. Some are rich, some are poor, some are strong, some are sick or handicapped; some are managers, some are self-employed, and some work for a boss, or are unemployed. Some of those people are happy, others are unhappy, worried, or depressed. Not all of those people want to see that God is in charge of their lives. Being rich and strong does not always make people happy, and being poor and/or handicapped does not necessarily make them unhappy.

It is God who can make people happy in spite of difficulties. In order to help His children, the Lord has given them a powerful tool: it is prayer.

When the disciples asked the Lord Jesus how they had to pray, He gave them the Lord's Prayer. It is the prayer that we still use today. One petition in the Lord's Prayer reads, "Give us this day our daily bread." When we pray this petition, we do not just ask the Lord for bread, but for anything else we need. Lord's Day 50 in the Heidelberg Catechism reads, "Give us this day our daily bread. That is: Provide us with all our bodily needs so that we may acknowledge that Thou art the only fountain of all good...." And in the Form for the Baptism of Infants we read, "...He adopts us for His children and heirs, and promises to provide us with all good and avert all evil or turn it to our benefit." The Lord Himself gave these promises to His children. So when we pray for our daily bread, we remind the Lord of the promises He gave us. God adopted us as His children, He made a covenant with us. That means, we are His completely. Not only when we go to church or read the Bible, but always, in everything we do. We receive complete care from God, our Father, in answer to our prayer for our daily bread.

After man's creation, in Paradise, God gave man a task: he had to serve God. Man had to serve God and to submit to Him in everything. After the fall into sin everything changed, but the task that God had given to man stayed the same. It became much more difficult for man to fulfill that task, because of illnesses, disappointments, temptations, and death. The only help for man in doing what was required of him was to remember God's promise: I will give you everything you need to serve me.

God continues His work of bringing His creation to its fullness. He uses us, people, to fulfill that work. Everyone of us has a task in that. God knows what we need to fulfill that task. Therefore we do not have to be ashamed to ask Him for what we need to accomplish it. God knows when we are weak, or handicapped, or tired, or depressed, or under stress. God has never promised us an easy life, but He has promised to be with us, always. And He is the fountain of all good, and promises to provide us with all our bodily needs. So we may ask Him for what we need in order to be fit to do our task in His Kingdom.

"Give us this day our daily bread"

But sometimes it seems that God takes better care of unbelievers than of us. They never pray, but they live in nice homes, have good jobs, are healthy, and almost seem less worried than we are. How can that be?

God blesses, or He withholds His blessing. We ask for a blessing, before we eat, when we start a new day, before we do our work, when we start a new year. We know that without God's blessing all we do is in vain. God made us in need of many things. When we receive what we need we cannot take that for granted, we have to recognize the Giver, and to use what we receive to God's glory. If we leave God out of the picture, but give ourselves the credit for what we do, then it won't do us any good. Without God's blessing, His gifts will become curses. All the so-called blessings of people who don't receive them in prayer, will turn out to be curses.

So let us put our trust in God, our Father, who promised to take care of us. He will help us to live from His grace. That grace of God is sufficient. If we depend on it He will fill our empty hands till the brim.

Therefore thus says the Lord GOD:

"Behold, my servants shall eat, but you shall be hungry; behold my servants shall drink, but you shall be thirsty; behold my servants shall rejoice, but you shall be put to shame;...for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands. They shall not labour in vain, or bear children for calamity; for they shall be the offspring of the blessed of the Lord, and their children with them. Before they call I will answer, while they are yet speaking I will hear.

Isaiah 65:13, 22b-24

## Birthdays in April:

### Derek Kok

"Anchor" Home, 30 Road, RR 2  
Beamsville, ON L0R 1B0

On April 2nd Derek will celebrate his 22nd birthday.

### Marines Foekens

27 O'Niel Street  
Chatham, ON N7M 3A4

On April 19th Marinus will be 40 years old.

### Arlene DeWit

c/o P. DeWit, Barnston Island  
Surrey, BC V3T 4W2

It will be Arlene's 31st birthday on April 23rd.

Happy Birthday to all of you. May you have an unforgettable day.

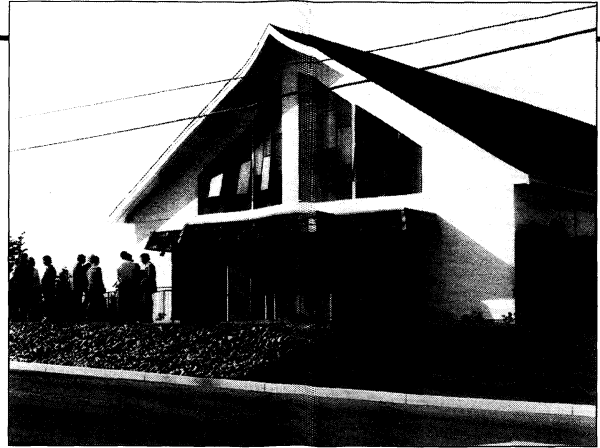
Until next month,

Mrs. R. Ravensbergen  
7462 Highway 20, RR 1  
Smithville, ON L0R 2A0

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# Farewell Sermon of Rev. VanderWel

## SUNDAY DECEMBER 29, 1991



*Text: Psalm 90:13-17*

*Return, O LORD! How long?  
Have pity on Thy servants!  
Satisfy us in the morning with Thy  
steadfast love,  
that we may rejoice and be glad  
all our days.  
Make us glad as many days as Thou  
hast afflicted us,  
and as many years as we have  
seen evil.  
Let Thy work be manifest to Thy  
servants,  
and Thy glorious power to their  
children.  
Let the favor of the Lord our God be  
upon us,  
and establish Thou the work of  
our hands upon us,  
yea, the work of our hands  
establish Thou it.*

Psalm 90 is a very appropriate psalm because it reminds us of the transitory nature of time and also of man. We are standing on the threshold of a new year and I am preaching my farewell sermon as minister of the Word of God in this congregation. Psalm 90 teaches us to number our days and to get a heart of wisdom. It is a prayer to God to teach us to hold on to His steadfast love.

Now Psalm 90 teaches us that we must look at the past year in the light of God's revelation. Awareness of the transition of life should not be a cause for depression. Moses confesses that the Lord has been our dwelling place. This is the source of our comfort. The Lord is the everlasting God who has been from all eternity, for whom thousand years is as one day. Man, on the other hand, is like the grass which in the morning flourishes but in the evening it fades and

withers. Psalm 90 reminds us of the frailty of man. But Moses goes one step further. Verse 7 speaks of the fact that we are consumed by God's anger. Man is of short duration because of the wrath of God against his sins. Moses connects what happened with Israel in the desert with the wrath of God. Because of their unbelief the Israelites died, even Moses himself experienced God's wrath because of His disobedience.

Many people believe that we should not concentrate on God's wrath. We should look at God's love. At the turn of the year that should be our comfort. But God reveals His anger against sin – our sins. We should take God's anger against sin for real. Some believe that God's anger blazed against Moses and the people of Israel because they lived in the old dispensation, but that God does not direct His anger against us because we live in the new dispensation. But God certainly is not less angry with our sins. When we look at the past year we are reminded of our short comings in our personal life and in the life of the congregation. We certainly have no reason to boast. There is the need for humbleness, a need for God's grace. Moses was impressed by God's anger and he prays for God's mercy and love. Psalm 90 teaches us to see our sins and misery and to ask for God's un-failing love, for His grace.

There is a striking relation between Psalm 90 and Psalm 91. Both psalms speak of the dwelling in God's hiding place, in the shelter of the Most High. Satisfy us in the morning with Thy steadfast love. We will experience God's work of reformation in our life upon repentance from sin and a return to God. When we take our refuge in God then He will show His favour.

Rev. VanderWel reminded us of his first sermon, when he exhorted the congregation to be reconciled to God. This theme of reconciliation has been the highlight of his long ministry. We are children of wrath by nature – but children of God by electing grace.

We are entering a new year. We have certain expectations and wishes. But our main desire should be to continue to live in the light of God's grace. Moses prays for the manifestation of God's work. Our priority should be our prayer for the revelation of God's power and glory. In the old dispensation God was working toward the coming of His Son. The priority in our prayers should be the seeking of the kingdom of God and His righteousness. Our prayers may never be individualistic or selfish.

Our younger generation must see God's power and salvation. They will have a future only if they walk in His ways and are interested in God's work. There is the need for self denial. In the education of our children we should teach them to be servants of God and that good grades are not the most important thing. They should learn to show the fear of the Lord in their lives. Then we may pray: Lord, establish our work, the work of our hands, establish Thou it.

This is also the prayer of your retiring minister. We, in ourselves, are unworthy servants. But if we have done our work for the Lord in obedience to His will it will not have been in vain. May my ministry bring fruit for the future life of the congregation. When we realize that we are engaged in our task as servants of God's kingdom then we can be of good confidence. Let us continue to work and pray because we are serving Him for the age to come. ©

# Farewell Evening of Rev. and Mrs. VanderWel

JANUARY 10, 1992



After the opening in a Christian manner, a brief word of welcome was spoken to all who were present with a special welcome to the VanderWel family. There were mixed emotions. On the one hand there was gratitude and thankfulness for the fact that we have been blessed through the preaching and many years of service of Rev. VanderWel. On the other hand, however, the congregation begins to realize the fact that we are sheep without a shepherd. But we trust in the faithfulness of our Great Shepherd.

Br. Van Laar, on behalf of the consistory, reflected on the great task and duty of a V.D.M. (the minister of the divine Word). With reference to John Calvin, Br. Van Laar pictured how the minister of the gospel proclaims the divine Word and that through the preaching Christ builds His church. He remembered the faithful execution of that great task by Rev. VanderWel. The congregation was privileged to listen to very well studied sermons week after week. Br. Van Laar concluded his re-

lections by bidding Rev. and Mrs. VanderWel God's grace and guidance in the years of retirement.

Some delegates from the neighbouring churches spoke a word of farewell.

The children of the congregation contributed to the program by singing. Other entertainment followed. A few things are mentioned. The societies of Abbotsford Church offered their farewell gift in the form of a photo album with the pictures of all the families and members of the congregation. Renee Van-

Oene read a poem written by Rose Boeve who took the congregation for an imaginary joy ride in an airplane over the Sumas Prairie and the Abbotsford and Matsqui area. Each member and family was somehow mentioned in the flight report in a very humorous way.

Rev. VanderWel himself showed slides of his arrival in Canada and the various church buildings in which he had preached.

The choir, "Lift Up Your Voice," sang two pieces. And then Br. Boeve, on behalf of the congregation, present-

*The choir added to the enjoyment of the program*




*The children of the congregation presented their "gifts" to Rev. and Mrs. VanderWel*

ed Rev. and Mrs. VanderWel each with a lazy boy container in which an old car tire and other paraphernalia were used to hide an envelope containing two return tickets to the Netherlands.

Rev. VanderWel expressed his appreciation for a very pleasant evening.

Rev. W.W.J. VanOene briefly addressed the VanderWel family and the audience with some closing remarks and gave thanks to our heavenly Father.

The congregation was invited to stay for a social hour. 

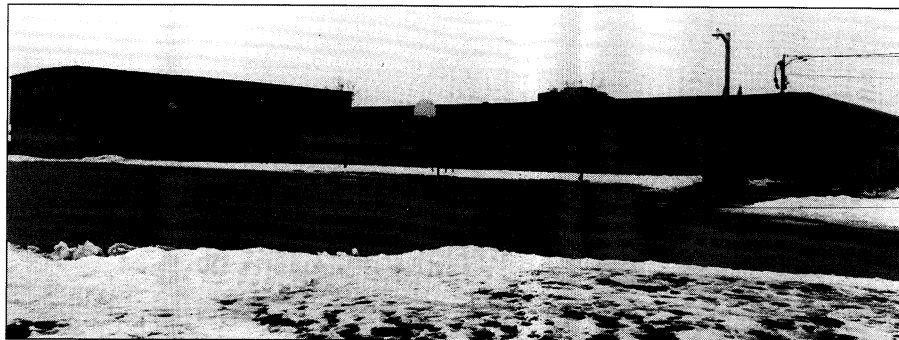
# Grand Opening of Addition

CREDO CHRISTIAN SCHOOL, BRAMPTON/TORONTO

By Wilma Jariam

In August 1991, construction began on the addition of Credo Christian School. Two new classrooms, a larger library, principal's office, kitchen, gymnasium with a stage, and change rooms were being added on to the original four classrooms. A large crowd was gathered on Saturday December 14, 1991 to celebrate the long awaited grand opening, filling the new gym to capacity.

The chairman of the School Board, Mr. Bert Boersema brought the assembly to order. We sang Psalm 145:1 and 5. Mr. Boersema read Psalm 78:1-8 and led in prayer. He then welcomed all present and began to recall the events that led to this happy day. The original opening day of the school was September 22, 1979 and now 147 months later we are witnessing the opening of the addition. At that time, the school was "small and practical." So what is it now? Large and practical? Actually it is a realization of our dream of having a gym for the children. So how could a small society of Brampton/Toronto afford this addition? In 1979/80, a gift from Holland made our mortgage non-existent, renewing the dream of a gym. Then several years later, a portion of the school's land was sold and severed, involving many hours of negotiations by our treasurer and resident lawyer, Mr. Case Lindhout. The



Credo Christian School

proceeds of this sale was then wisely invested. At that point a building committee was formed with sub committees. Much of the landscaping required by the municipality was done by volunteers under the guidance of landscapers from the Toronto Church. The Ladies Auxiliary over the years set aside a considerable sum of money, which could be used to purchase much of the furniture and fixtures needed in this new addition. The students of the school presented the board with a large wooden plaque engraved with the words of Proverbs 1:7 "The fear of the Lord is the beginning of knowledge." Miss Bernice Stieva, along with the grade 7 and 8 students presented the contractor, Maple Engineering with a wall mural made by all 64 students of Credo. After singing Psalm 66:1 and 2,

the principal, Mr. van Overbeeke spoke on how the education of the children would be the same but would also change because of the larger and improved facilities.

The chairman opened the floor to those who wished to say something. Mr. Eise DeBoer, chairman of the building committee thanked the membership for their help, especially on the work days. Mr. Ron Bremer of Burlington, and Mr. Frank Ludwig former principal of Credo, congratulated the membership. Maple Engineering presented Credo with a beautiful water colour painting.

The ribbon cutting was done by Miss Betty Maat, Grade 1 and 2 teacher, who is the only original staff member left at Credo. After singing Hymn 65 vv. 1-3, Mr. Hank Kampen, the school board's first chairman, made a few comments of the beginnings of Credo, and closed in prayer.

On December 19, 1991 the staff and students held the Christmas program in the school for the first time. This too was a beautiful evening in which we could remember the birth of our Lord and Saviour Jesus Christ.

These two days reminded us all of the many blessings that God has given to us, and how He has provided for us as a school society. May our God given task of educating the covenant children continue under His care and guidance. **C**

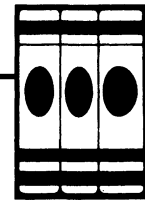


Christmas program in gymnasium



# BOOK REVIEW

By C. Van Dam



## Warfield Reprinted

B.B. Warfield, *The Saviour of the World*. Edinburgh: Banner of Truth 1991 (1st published 1916), 270 pages, hard cover, \$16.95 U.S.

B.B. Warfield, *Faith and Life*. Edinburgh: Banner of Truth 1990 (1st published 1916), 458 pages, hard cover, \$23.95 U.S.

B.B. Warfield was to the American continent what H. Bavinck was to the Netherlands. Both were staunchly Reformed theologians at the end of the nineteenth and the beginning of the twentieth centuries and the work of both is still influential. As Professor of Systematic Theology at Princeton Theological Seminary for over thirty years, Warfield published learned books and articles in defence of historic Calvinism. The books being reviewed here are of a different nature. *The Saviour of the World* is a collection of nine sermons


and *Faith and Life* contain shorter addresses on biblical passages. These were delivered in Princeton to students, but are equally applicable to a much wider audience.

Reading through these books I was struck by Warfield's very careful use of Scripture. Here is a master exegete at work, carefully weighing and explaining what God is telling us in His divine revelation. As a result it is also full of pastoral concern. He urgently directs his readers to the great love of God, but also the seriousness of sin, and the comfort of the all-encompassing work of redemption. These are truly God-centred and thoroughly Reformed works.

The volume of sermons is appropriately entitled *The Saviour of the World* for the person and world-wide significance of the Lord Jesus Christ is clearly central. The collection of the shorter addresses contains many gems of scriptural insight and stimulates further

thinking, (e.g., his comments on parables, pp. 53ff., 97 ff.). He has a clear eye for the unity of Scripture and his dealing, for example, with an aspect of the subject of the Holy Spirit in the Old Testament is well done (pp. 236ff.). Even topics like the importance of biblical church government come up in his meticulous explaining of every element of biblical texts (pp. 375ff.).

Although Warfield in his exegesis involves the full Scripture of both Old and New Testament, it struck me that no sermons and only three addresses specifically dealt with Old Testament passages. Perhaps one can explain this from the fact that Warfield taught New Testament for nine years in Pittsburgh before coming to Princeton as dogmatician.

These volumes are beautifully produced and I can highly recommend them for reading and studying. The reader will grow in understanding the Scriptures and faith. 

# PRESS RELEASE



## Classis Ontario South January 29/February 11, 1992

On behalf of the convening church (Blue Bell), Rev. Kok welcomed all delegates and visitors. The meeting was opened with singing, Scripture reading, and prayer.

The credentials were examined and found to be in good order. Classis was declared constituted and the proposed moderamen took their places: chairman: Rev. D. Moes, vice-chairman: Rev. B.R. Hofford, clerk: Rev. K. Kok. Rev. P.G. Feenstra and Rev. B. Nederveen were welcomed as Deputies of Regional Synod.

Various matters of memorabilia were mentioned by the Chairman.

An agenda was adopted. Rev. T. Hoogsteen, minister-elect at Rockway, presented himself for a peremptory examination. The necessary documents were read and found in order. Rev. Hoogsteen presented a sermon proposal on Matt. 16:18, 19. In closed session the sermon proposal was discussed, and with the advice of the Deputies of Regional Synod, classis decided to not continue the examination.

The committee report for the Denver American Reformed Church's request for affiliation was presented. Two proposals from the churches regarding the recommendations of the report were read. Classis decided to direct the Denver American Reformed Church to present itself to the next Classis Alberta/

Manitoba because of geographical considerations. Classis also decided to pass on to the next Classis Alberta/Manitoba the report of the committee with its positive recommendations regarding the Denver Church so that their request for affiliation may be facilitated. Rev. M. Pollock of the Denver Church was allowed to address classis. He expressed his willing acceptance of the decision regarding the request of his congregation. Classis concluded this part of the meeting with song and prayer.

Classis began dealing with several appeals in closed session. Classis decided to reconvene on Feb. 11, in order to finish dealing with these appeals.

The various churches indicated that the ministry of the officebearers is con-

## Press Release — continued

tinued, and the decisions of the major assemblies are being honoured. One consistory requested advice in a discipline matter. This was dealt with in closed session.

A letter from a group of individuals from various Canadian and American Reformed Churches regarding church services in Palmetto, FL, was declared inadmissible.

Church visitation reports for Attercliffe, Chatham, and Grand Rapids were read.

The following appointments for the next classis were made: convening

church: Chatham; moderamen: Rev. Stam - Chairman; Rev. Kok - Vice-Chairman; Rev. Moes - Clerk; date: March 4, 1992; place: London.

Use was made of the personal question period. There was no need for censure.

The Acts and Press Release for Jan. 29, were read and adopted.

After singing and prayer, the classis was adjourned.

On Tuesday, Feb. 11, the classis reconvened with a Christian opening. Roll call showed that all were present,

with one alternate and one absence with notification.

The appeals introduced on Jan. 29, were dealt with in closed session.

Use was made of personal question period. No censure was needed.

The Acts and Press Release for Feb. 11, were read and approved.

The meeting was closed in a Christian manner.

For classis  
Jan. 29 and Feb. 11, 1992  
B.R. Hofford, vice-chairman



## OUR LITTLE MAGAZINE

By Aunt Betty



### Dear Busy Beavers,

Thank you for your letters.

It was great to hear from so many of you!

Thank you, too, for the puzzles, pictures, and other "goodies" to share with the other Busy Beavers.

We are ready to think Spring, right?

So let's start with a Spring poem by Busy Beaver *Jolene Hulzebosch*, and a picture to match by Busy Beaver *Jaclyn DeHaas*.



## Quiz Time!

### SOME TOUGH QUESTIONS

from Busy Beaver *Cheryl Vanandel*

1. What is the longest verse in the Bible?
2. Where is the shortest verse in the Bible found?
3. What is the longest chapter in the Bible?
4. Where is the shortest chapter in the Bible?
5. Which two chapters in 2 Kings and Isaiah are alike?
6. What is the middle book of the Old Testament?
7. What is the middle book of the New Testament?
8. What is the middle book of the entire Bible?
9. How many chapters are in the entire Bible?

(see answers)



## PICTURE CODE

by Busy Beaver *Ruby Knol*

|      |      |      |      |
|------|------|------|------|
| A: ◊ | G: □ | L: ♥ | S: ♁ |
| C: △ | H: ♂ | N: ∞ | T: ♁ |
| D: ∞ | I: ♁ | O: ∞ | U: ∞ |
| E: □ | J: S | R: ♡ | Y: X |

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## From the Mailbox

Welcome to the Busy Beaver Club, *Devon Van Veen*. We are happy to have you join our Club. How did your skiing go, Devon. Will you write and tell us about it?

A big welcome to you, too, *Kayla Koopmans*. Do you help look after the pets, Kayla? Thank you for the riddles. Write again soon.

Welcome to the club, *Tarissa Koopmans*. You are lucky your friend lives close to you! Does she like art, too? Be sure to join in our picture contest, *Tarissa*. You can read about it in last time's Our Little Magazine.

And a big welcome to you, too, *Lee-Anne Vanderwoerd*. Thank you for the letter and the joke. I'm sure the Busy Beavers will enjoy it next time!

Hello, *Crystal Dekker*. Thank you for your note and the picture. Will you enter our picture contest, Crystal? Bye for now.

Thank you for the picture, *Amy Vanderhorst*! How did your Mission Assembly go? That was a big wordsearch you made up, Amy. Keep up the good work!

How did your class play go, *Andrea Vanderhorst*. Did you play a part, too? And how is your writing coming along? Maybe next time you will write me the letter, Andrea!

Thank you for the pretty picture and puzzle, *Ruby Knol*. What a lot of animals you keep. Do you help look after them? You have a pen pal only if you want to, Ruby. Write me if you do, O.K.?

Sounds to me as if you had fun at your friend's house, *Jeremy Koopmans*. Do you have computer games at home, too? Be sure to enter our picture contest, Jeremy.

Hello, *Esther Hordyk*. You've been very busy I see! Thank you for the interesting puzzles. I know the Busy Beavers will enjoy them. Write again soon, Esther.

## MAGIC SQUARES

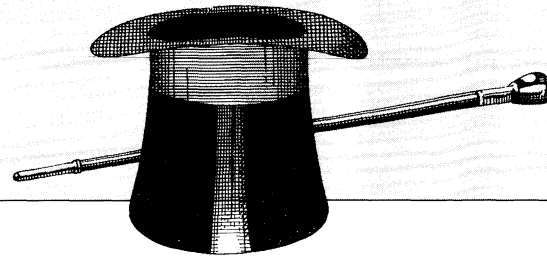
from Busy Beaver *Esther Hordyk*

|   |   |   |
|---|---|---|
| 1 | 2 | 3 |
| 2 |   |   |
| 3 |   |   |

- tells directions on your trip
- a kind of monkey
- something to write with

- When you are \_\_, you cry.
- card in the deck
- a small room

|   |   |   |
|---|---|---|
| 1 | 2 | 3 |
| 2 |   |   |
| 3 |   |   |



Thank you for a very neat letter, *Carrie Schuurman*. It was nice to hear from you again. Will you enter our picture contest, Carrie? Bye for now.

Hello, *Cheryl Vanandel*. I see you mean to keep the Busy Beavers really busy. Are you watching for signs of Spring around your home, Cheryl? Look in last time's Little Magazine about signs of Spring for your Spring activity!

I see you are a good puzzler, *Miranda Barendregt*! Keep up the good work. Thank you for your pretty letter.

How are all your pets doing, *Jessica Dehaas*? How does your sister enjoy living in BC? Thank you for a newsy letter and your puzzle, Jessica. Keep up the good work!

Busy Beavers, we need a pen pal for  
 Jeremy Koopmans (age 10)  
 Box 1263  
 Houston, BC V0J 1Z0

Answers:

1. Esther 8:9 2. John 11:35 3. Psalm 119 4. Psalm 117 5. 2 Kings 19 and Isaiah 37 6. Proverbs 7. 2 Thessalonians 8. Micah 9. 1189

*Some Tough Questions*

Remember to send your "WATCHERS" letters, and your pictures for the contest to

*Aunt Betty*  
 c/o Premier Printing Ltd.  
 One Beghin Avenue  
 Winnipeg, MB R2J 3X5

Love to you all,  
 Aunt Betty

