



Clarion
THE CANADIAN REFORMED MAGAZINE

Volume 43, No. 11

June 3, 1994

Confession and God's Promising Word

By J. Geertsema

Lord's Day 7 on "all that is promised us in the gospel"

The words quoted here occur in Q.& A. 22 of the Heidelberg Catechism. They are the answer to the question, "What, then, must a Christian believe?" What strikes us in the first place is the use of the word "must." The church speaks here, in line with the Athanasian Creed (see the previous issue), about a must, a necessity. A literal translation of the Latin text shows this too: "What are those things which are necessary that a Christian believes?"¹ The church has the calling to say: this is what a Christian must believe. For the church does not proclaim her own truth. It proclaims God's truth: "Thus says the Lord." God wants us to believe all this because He has revealed it to us.

What strikes us in the second place is the word "gospel." We confess that we must believe "all that God has promised us in the gospel." How are we to understand this word? Does the Catechism make a distinction here with regard to the contents of God's Word? Are we to believe just the promises in the gospel and not the rest of the Bible? Is the meaning of these words: the Bible contains the gospel full of promises but also other material, such as threats of judgments, historical and geographical data? And do we only have to believe the gospel, not the other things? This cannot be meant. Q.& A. 21 said that a true faith is to "accept as true *all* that God has revealed in His Word."

A comparison between the Articles 3-7 of the Belgic Confession and the Catechism here in L.D. 7 makes this clear too. The Articles 3-7 point to the books of the Old and New Testament as "holy and divine" and as "canonical" so that we "believe without any doubt all things contained in them." We are not to make a contrast between L.D. 7 of the Heidelberg Catechism and the Articles 3-7 of the Belgic Confession. All that is revealed to us is all that is contained in the Scripture. We should not make a contrast either between Q.& A. 21 and Q.& A. 22 in L.D. 7. Our conclusion is that "all that God has revealed to us in His Word" (Q. & A. 21) is the same as "all that is promised us in the gospel."

Therefore, we have to understand the words: "*all that is promised us in the gospel*" not as restricting but as characterizing. The gospel as contents of our faith must not be restricted to a specific part of the Scripture but it characterizes the whole of Scripture. It is all gospel, good tidings, from God. What God has revealed is revealed as gospel, first and foremost. This is even true when God's Word announces God's judgments against those who live in unbelief and sin. In Hos. 6:5 we have a very remarkable word of the LORD. First He says, "I have hewn them by the prophets, I have slain them by the words of My mouth." Then He goes on,

"And My judgment goes forth as light." (A different reading is: "And your judgment is a light that goes forth" which means the same.) In other words, even when God threatens or comes with His judgments, they are still a call for repentance, for God has no delight in the death of the sinner but in his conversion from sin and return to His God and in that way unto life.

When L.D. 5-6 has spoken about the need of a Mediator who is both true God and true and righteous man, the question comes: Who is this Mediator? The answer is, "our Lord Jesus Christ." The next question is: "From where do you know this? We confess: "From the holy gospel," And of this gospel we confess further that "God Himself first revealed (it) in Paradise," that later "He had it proclaimed by the patriarchs and prophets, and foreshadowed by the sacrifices and other ceremonies of the law," while this gospel was "fulfilled through His only Son" (Q.& A. 19). Also here God's Word from Genesis to Revelation is characterized as gospel. It is gospel in Christ. It is to Him that the (Old Testament) Scripture bear witness (Jn. 5:39). The conclusion is evident: with the "gospel" the whole of God's Word is meant in its character of being the good tidings from God. God speaks His Word to us first and foremost as gospel.

We must believe what is promised

The third word that strikes us here is the word "promised." It does not say that we must believe all that God has revealed to us in His Word. It says, all that God has "promised" us in His Word. What is the reason? Just as "gospel" does not mean part of the Scriptures but the Scripture as a whole in its character of gospel, so "all that God promised" does not just mean a number of individual promises within God's Word, but it rather indicates God's Word as a whole in its character of being His promise. God's speaking to His people is a promising speaking. The word "promise" fits in the framework of the covenant.

This does not mean that we cannot speak of specific promises. There are, and they are many. I mention a few. In Rom. 4 the apostle Paul speaks about the faith of Abraham. Through faith Abraham is declared righteous, and not on the basis of certain works. Paul speaks about Abraham believing the promise that he and his descendants "should inherit the world" (Rom. 4:13). In Heb. 11, the chapter about the men and women of faith, we read about the faith of Abraham, Isaac, and Jacob, "not having received what was promised" (11:13); and of Sarah it says that "she considered Him faithful who had promised (11:11). The promise is here specifically the promise of the land of Canaan and of children that were to become a great nation.

Often the word "promise" is linked to what God will give in the future, such as eternal life. But this is too restrictive. In 2 Cor. 6:14-7:1 can help us here. In this text Paul emphasizes the need for the congregation to maintain the antithesis with the world or the old enmity which God put in paradise after the fall into sin. The apostle says,

Do not be mismatched with unbelievers. For what partnership have righteousness and iniquity? . . . What accord has Christ with Belial? Or what has a believer in common with an unbeliever? What agreement has the temple of God with idols? For we are the temple of the living God; as God has said, 'I will live in them and move among them, and I will be their God, and they shall be my people.'

The conclusion of the apostle is:

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

When the apostle speaks of God's promises here, he does not speak about a gift in the future but in the present. God's dwelling among His people, and His living in them or in their midst speaks of the promise of a present reality. This is confirmed by the parallel to these words, "I will be their God and they shall be My people. These words, too, do not speak of the promise of a future but of a present reality.

It is this promise that God will be the God of His people that concerns us in particular. For this is the basic and all-encompassing promise. In this promise all the others are included. With God, the only true God, the God of heaven and earth, the God of all history as our God, we have everything for live and death, for body and soul, for the past, the present and the future. And in God's Son, our Lord Jesus Christ, this all-encompassing promise including all God's specific promises are true (2 Cor. 1:20).

That our Catechism, in fact, takes all that is promised us in the gospel" in this all-encompassing way becomes clear from what is said in Q. & A. 22-24 (L.D. 7b - 8a). After Answer 22 has confessed that we must believe "all that is promised us in the gospel," it continues, "which the articles of our catholic and undoubted Christian faith teach us in a summary." This formulation is very important. It means that the Apostles' Creed contains the summary of "all that is promised us in the gospel." Of course, what counts for the Apostles' Creed also counts for the other creeds and confessions. They all are nothing but an elaboration of the whole or of specific element parts included in the Apostles' Creed. They are all summary of what God promises us in the gospel.

When we thus look at the Apostles' Creed as summary of all that God has promised, what do we see as the contents of this summary? The contents is God Himself! For the Twelve Articles show three parts, as Lord's Day 8 says. The summary of God's promising word to us speaks of God the Father and our creation, God the Son and our redemption, and God the Holy Spirit and our sanctification. In other words, we confess in L.D. 7 and 8 with so many words this truth of Scripture that our triune God in fact is Himself the summary of all that is promised us in the gospel. In the gospel the triune God promises Himself to His people in His three-fold work towards us. "I will be your God."

In all of Scripture God promises Himself to us as our God, as Father, Son, and Spirit. This holds all God's undeserved mercy in every respect for this life and for the next: all



Published biweekly by Premier Printing Ltd., Winnipeg, MB

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Phone: (204) 663-9000 Fax: (204) 663-9202

SUBSCRIPTION RATES FOR 1993	Regular	Air
	Mail	Mail
Canada*	\$32.00*	\$57.25*
U.S.A. U.S. Funds	\$35.00	\$50.00
International	\$46.25	\$78.00

* Including 7% GST – No. R104293055
Advertisements: \$6.50 per column inch

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Publications Mail Registration No. 1025
ISSN 0383-0438

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God's grace and love and help, now and forever. Reading the Scripture as God's Self-revelation in which He promises Himself to us makes this reading so incredibly rich.

The confessions are the church's response of faith to God's promises

Three things are now clear. First, that in His Word He speaks to us, God reveals and gives Himself; and second that this Word, that God speaks has the character of God's promise. It is God's promising speaking. God promises Himself to us. If, however, God's speaking to us is a promising speaking, then it is also clear why the Catechism connects this promising speaking of God with God's demand of faith. We must *believe* all that God has promised us in the Gospel.² God's promise requires acceptance in faith. God does not want us to consider this giving of Himself to us as an automatic thing. He realizes and fulfills His promise(s) in the way of a true faith. Without faith no one can come to God. It is through faith, worked in our heart through the Holy Spirit by the preaching of the gospel, that we are to appropriate (make our own 'property') what God gives us, in promise, in His Word.

What is in this connection the place and function of the confession? When we maintain that the confession is a summary of all that God has promised us, the confession is the response of faith of God's believing people. In God's Word God reveals Himself. He addresses His people and says "As this triune God with this work towards you, just as I reveal it here in My Word, I give Myself to you. And I want you to believe that this is true; yes, that this is true for you. And our proper response is to believe and confess: this

is now how our triune God gives Himself to us, just as He tells us in His Word. The church, so to speak, formulates in a summary the contents of God's promising Word as the contents of her faith. People, listen, the church says, this is how rich we are with this triune God of ours.

Paul writes (Rom. 10:10) that "man believes with his heart and so is justified, and he confesses with his lips and so is saved." How rich is now not only God's Word, the gospel of Christ, in which God gives Himself. How rich is also the confession as the church's response to God. Our God, we confess as a song of joy, this is how Thou art giving Thyself to us according to Thy Word.

Seen in the light of L.D. 7-8, who can love God and God's Word, and not, at the same time, love and adhere to the church's, that is, also his own confession of the true biblical faith? LORD, in great gratitude, this is how we confess Thee as our God. Indeed, the confession of the truth of God about Himself as our God becomes a great treasure, because God's promising Word about Himself is our treasure. Yes, our God Himself is our treasure. Let us go on to listen and know Him from His Word and confess Him accordingly, and adhere to is as our true and highest good.

¹*Quaenam sunt illa quae necesse est hominem Christianum credere?* Dr. J.N. Bakhuizen van den Brink, *De Nederlandsche Belijdenisgeschriften - Vergelijkende Teksten*, Amsterdam: Holland, 1940, p. 156.

²See also Dr. C. Trimp, "The Promise of the Covenant: Some observations" in *Unity in Diversity, Studies Presented to Prof. Dr. Jelle Faber On the Occasion of his Retirement*, Hamilton, ON: Senate of the Theological College of the Canadian Reformed Churches, 1989, pp. 72-77. C

The Antichrist: Principle, Power, People or Person?³

By J.E. Ludwig

Speech delivered for the Men's League Day in London, March 26, 1994.

(The first instalment dealt with the view on the antichrist in the course of history; the second instalment studied with what the Holy Spirit reveals about the antichrist in the letters of John and in Paul's second letter to the Thessalonians. In this third instalment the study of Scripture continues with the book of Revelation and a return to 2 Thessalonians.)

The question has been debated whether this person of the antichrist will be an ecclesiastical leader²¹ or a political figure. In light of what God revealed both in Daniel and in Revelation, we ought to think primarily of

the latter – a world ruler. The explanation given to Daniel is that the horns represent "kings" (7:24). If we turn now to Revelation 13 we read that the dragon gave to the beast from the sea "his power and his throne and great authority" (v.2); an authority that extends over every "tribe and people and tongue and nation" (v.7). This beast with its ten horns and seven heads appears again in chapter 17. The seven heads are seven kings. The beast itself forms the eighth king (v.11). The ten horns are also ten kings who give over their power and authority to the Beast. It is this beast from the sea manifested in the eighth head which is the Antichrist.²² So you have this line:

Daniel's "little horn," Paul's "man of lawlessness," John's "beast from the sea" all being representations of the Antichrist. The kingdom of the Antichrist²³ will not be an imitation of Christ's. Christ's kingdom is a spiritual one, the Antichrist's a physical one – one of wealth and military might, of blood, destruction and war, in a word: a kingdom of this world.

That does not mean that we want to rule out any kind of ecclesiastical alliance with the Antichrist. Don't forget, John, in Revelation 17, saw a woman, a harlot, sitting on the beast. This harlot (in opposition to the Bride) represents the false church. The false church, therefore, is closely connected with and

gives direction and guidance to the Antichrist, until the moment that he no longer needs her, at which point he turns against her and destroys her.

Perhaps, you are thinking:

"Is it not more justifiable to associate the Antichrist with the beast from the earth? That false prophet which works great signs, and deceives those who dwell on the earth? At first glance that does seem very close to what Paul is saying in verse 9, 10: "The coming of the lawless one will be with all power and with pretended signs and wonders, and with all wicked deception. . . ."

And yet if you look closely it does not say that the lawless one himself will perform these signs and deception! It says "his coming WILL BE WITH" them. In the words of John, then, the Antichrist will have a false prophet at his disposal who will do these things for him (19:20). That beast from the earth works for the glory of the Antichrist: He "makes the earth and its inhabitants worship the first beast" (17:12). This fact alone indicates that the beast from the earth is equivalent to the "man of lawlessness" for he is the one who "takes his seat in the temple of God, proclaiming himself to be God."

Just as an aside, do you see how the devil can only ape God? God revealed Himself as a Triune God, a holy Trinity of Father, Son and Spirit. The Prince of Darkness imitates that: he forms a counter trinity, an unholy alliance of the Dragon, the antichrist and the false prophet.²⁴ You find that Satanic trio throughout the last chapters of Revelation (12 and 13; 16:13; 19:20 and 20:2).

That the antichrist is not the devil, but his instrument, is clear from what Paul says in 2 Thess. 2:9: "The coming of the lawless one (will be) BY THE ACTIVITY OF SATAN. . . ." Literally it says: "whose coming is by the *energy* of Satan." We are not contending against flesh and blood, but against the spiritual hosts of wickedness in the heavenly places. The Antichrist, though a man, will be filled with super-human powers: the energy of Satan himself!

What are these signs and wonders which the false prophet will perform so that the Antichrist can deceive the nations? This is a question for which we do not have a precise answer. Those three words "power, signs and wonders" are also used to characterize the work of Christ and the apostles during their ministry. In that you see how the man of lawlessness counters everything concerning our Lord. Just as

Christ has a parousia, so the Antichrist has a parousia, a coming (v.9); just as Christ did signs and wonders so the Antichrist (through the beast from the earth) does signs and wonders.

Naturally there is a huge difference with respect to the purpose of these wonders. The miracles Christ performed during his earthly ministry served only as a confirmation of His Word. They pointed back to the Word of Truth. Those performed in the presence of the Antichrist, however, do the opposite. They serve as a confirmation of the Lie. That's brought out by Paul. The RSV translates rather mildly in verse 9: "PRETENDED signs and wonders." In the original it reads: "signs and wonders OF FALSEHOOD." The Father of Lies stands behind the Antichrist in his all-out attempt to lead people away from the path of life.

Again, what type of wonders is not revealed. One thing is certain: they will be impressive for many will be deceived. Perhaps a slight indication is given in Rev. 13:13 which tells us that the beast from the earth will work great signs, "even making fire come down from heaven to earth in the sight of men." We have to remember that the energy of the Prince of the Demon's is greater than that of mortal man. Satan made the serpent in Paradise talk and he made fire come down from heaven to burn up the sheep and the servants of Job. Yes, the coming of the Antichrist will be with marvels that overwhelm the physical senses of man.

At the same time that makes his coming so distinguishable from the coming of Christ. The Antichrist does wonders of an external nature; Christ of an internal nature, namely, those of regeneration and repentance. The one works miracle FOR man; the other IN man. The one strives to impress the eye; the other to soften the heart. Through faith we are granted to see this marvellous and inexpressible work of Christ who accomplishes it by His Word and Spirit.

When will the Antichrist come, you ask? Also this has not been made known to us. We are dealing with the last things and God has left many details unrevealed. No one knows either the day or the hour that Christ will return. From Paul we can gather that the coming of the Antichrist is at the moment being held back. In verses 6 and 7 he mentions SOMETHING that is restraining him and SOMEONE who is restraining him.²⁵ There are many different interpretations of what Paul means by "what and who" is preventing the

Antichrist from coming.²⁶ The explanation of Professor B. Holwerda in his sermon on this text appears to make the most sense.²⁷ THAT WHICH restrains is the proclamation of the gospel. He directs us to Mk. 13:10 where Christ says: "And the gospel must first be preached to all nations." The end will not come until the completion of the preaching of the gospel" – only then will the Antichrist be revealed. And then HE WHO restrains, Holwerda continues, must be seen as Christ, the Son of God who is actively gathering, defending and preserving for Himself by His Spirit and Gospel, a church chosen to everlasting life (LD 21).

The only difficulty with this last part is that verse 7 means, then, that Christ will be taken out of the way with the coming of the Antichrist. This would conflict with the promise of Christ: "Lo, I am with you always even to the close of the age" (cf. LD 18, Q&A 47). Perhaps it would be better to say that the restrainer is an angel ordained by Christ who checks the final revelation of the power of Satan.²⁸ This may be comparable to what we read in Rev. 20 where John saw an angel coming down from heaven and binding Satan for a thousand years, so that he should deceive the nations no more and after he must be loosed for a little while. With this view Christ can still indirectly be seen as the one who restrains. He has been given all authority in heaven and on earth, that means the angel obeys His command to restrain and to let loose.²⁹

No, we do not know the exact date, but we can know the general time period because it is described as one of apostacy, rebellion and lawlessness. And that certainly fits our day and age. In every sphere of life the law of our God is trampled upon. Man is trumpeted as the "centre and the measure of all things."

– Just look at modern culture: Television, art, music, they all proclaim the independence of the creature from the Creator. (1st commandment).

– Within so-called mainline churches: women and homosexuals in office are permitted. "We will determine how we worship God." (2nd commandment).

– How often don't you hear the name of our Lord used as a swear word in colloquial speech (3rd commandment).

– The Sunday is hardly even a common pause day anymore since malls and stores are open for business (4th commandment).

– In the families there is a real crisis of authority today – children no longer respecting parents and parents unwilling to discipline children. (5th commandment).

– In the medical profession we have the “right to die” activists and an ever increasing number of abortions and mercy killings (6th commandment).

– Marriage is considered an old-fashioned custom instead of a divine institution. Living common-law is the trend today (7th commandment).

And so you could go on, showing how the mystery of lawlessness is already at work.

Despite that grim reality, however, the church need not despair . . . because all this is happening not just with God’s permission but as Paul writes in verse 11:

“Therefore GOD sends upon them a strong delusion, to make them believe what is false, so that all may be condemned who did not believe the truth but had pleasure in righteousness.”

GOD is active. The destroying powers come from out of hell but also out of heaven and they sweep over the entire earth. Our covenant God, through Christ, is working toward the final day of His glory and our salvation.

What can you learn and apply in our lives from all this?

Faithfully continue studying the gospel in your respective men’s societies. It may seem at times insignificant work within the scheme of world events but keep searching those Scriptures because the Word is and will be our only anchor in the tribulation of the last day. And you don’t just learn for yourself. It is your duty to pass on the riches of the Reformed faith to your children, to the

younger generation, so that they too can stand fast when lawlessness increases and the Man himself is revealed.

What comforts us is that the coming of the Antichrist³⁰ is dependent on the coming of Christ. And when our Lord returns, the destruction of the Antichrist will be sudden and thorough. Christ will slay him with the breath of his mouth and destroy him by his very appearance.

Like those 5 wise maidens, be prepared and awake for you know neither the day nor the hour when the Bridegroom will arrive.

²¹This is the opinion of H. Ridderbos, *Paul: An Outline of His theology*, p. 513. Cf. also C. VanderWaal, *Search the Scriptures X*, p. 99, 101. He writes there: “The beast is not a universal political phenomenon. He makes the “synagogue of Satan” his bridgehead. . . .” VanderWaal insists that Rev. 13 cannot be applied to some future antichrist and that it is not a prophecy about a dictator in the end time.

²²B. Holwerda, “The Church in the Last Judgment,” p. 55.

²³This expression “kingdom of the Antichrist” is used in the old redaction of article 36 of the Belgic Confession.

²⁴B. Wielenga, “Antichrist” in *Christelijke Encyclopaedie*, I, p. 127.

²⁵Another translation of these verses: “And you know what is now holding him back so that he may be revealed in his own time. For the mystery of lawlessness is already working, only until he who is now holding (him) back is out of the midst” (or: is taken out of the way).

²⁶E.g. the Roman Empire and the Roman Emperor. More generally, the law and order of the civil government and the person(s) in power. Others: the power of Satan and Satan himself; or the proclamation of the gospel and the Apostle Paul himself, etc.

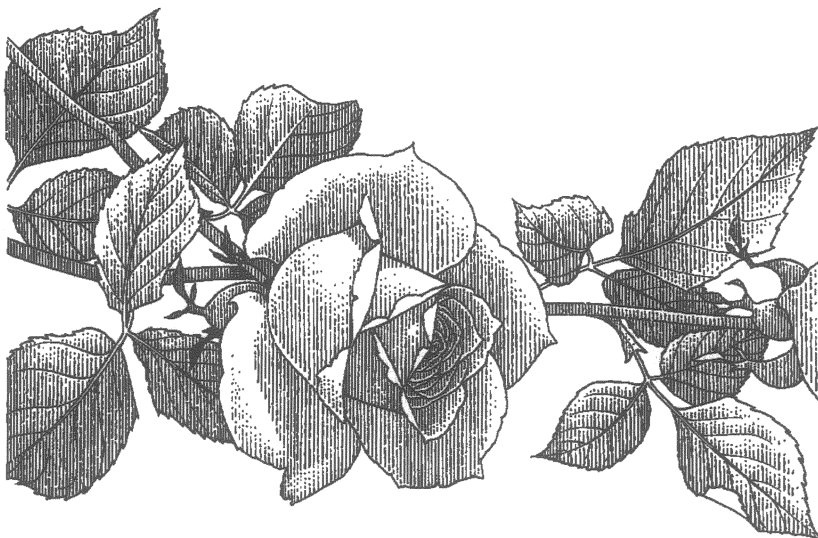
²⁷In *Om Uwentwil Getroost*, pp. 59-60.

²⁸H. Ridderbos, *Paul: an Outline of His Theology*, p. 525.

²⁹To say that the Antichrist is being restrained does not necessarily imply that he is a man who has existed since Christ’s ascension into heaven. Paul is using apocalyptic language which should not be so rigidly defined. It means not so much the checking of the man of sin himself, but of his appearance and coming. Cf. Ridderbos, p. 525.

³⁰The sign of the coming Antichrist does not tell us WHEN Christ will return but THAT he will return.

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Free Reformed Synod in South Africa

Early in May, our sister churches in South Africa, Vrye Gereformeerde Kerken in Zuid Afrika (VGKSA; or translated, Free Reformed Churches in South Africa), met in Synod in Pretoria. What follows are key decisions made as reported by *Nederlands Dagblad*.

Two ministers admitted

Two ministers, Rev. E. Viljoen and Rev. J. Bosman, had come to the VGKSA from the Nederduits Gereformeerde Kerk because of liberalism in doctrine and hierarchy in church polity. These two were examined both preparatory and peremptory by the Synod. The reason the two exams were done simultaneously was to avoid the situation that in this small federation of churches another exam would have to be taken by the same assembly within a very short time. Prof. J. Van Bruggen, who represented the Dutch sister churches at this synod also served as advisor at the examinations.

Both ministers, after having left the Nederduits Gereformeerde Kerk (NGK), studied for some months in Kampen before coming to this synod. Prior to that they had completed their theological studies at the University of Pretoria in order to become minister of the Word in the NGK. The examinations at the VGKSA synod were completed successfully and the brothers are available for call. Since there is a large number of vacancies in South Africa, the churches decided informally amongst themselves to wait with extending a call until June 1 so that all the churches will have had an opportunity to hear the candidates before calls were issued. In the past two years four ministers have left for churches abroad and so there are vacancies in

Capetown, Johannesburg, two in Pretoria, and one in the mission field of Pretoria. There is therefore great joy in South Africa that it now appears that there will be two more ministers in the near future.

Theological education

Because of the shortage of manpower, many reports to Synod were rather thin. One matter referred again to a committee was the issue of theological education. The question the churches there are wrestling with is what prerequisites to set (and what possibilities there are) for theological training for future ministers. Deputies will investigate the Theological University of our sister churches in Kampen, the training for the ministry of the Reformed churches (the so-called "Dopper" churches) in South

Africa in Potchefstroom, and our Theological College in Hamilton.

Contacts with others in South Africa

The previous synod of the VGKSA had decided on a new initiative to get to know the Reformed ("Dopper") churches in Southern Africa. These churches welcomed this decision in their synod held earlier this year and for the first time sent official representatives to the VGKSA synod. The VGKSA decided that deputies should concern themselves with building contacts with the Reformed churches. This should be done in such a way that also differences that separate the churches in question are addressed.

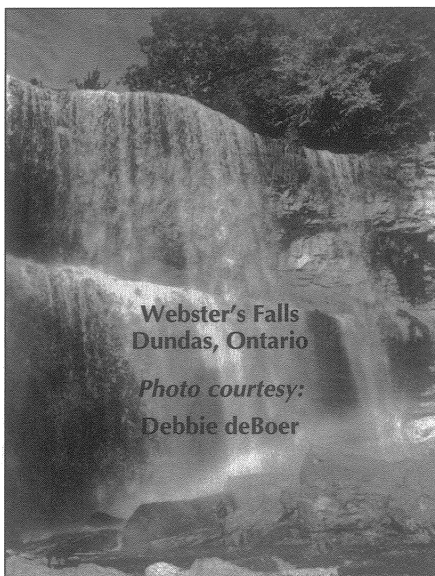
It was also decided to continue the contact that exists with some concerned NGK ministers, as well as their congregations who have already left the NGK. Contact with English speaking Reformed churches in Capetown and Johannesburg will also be continued.

Other decisions

A provisional collection of 48 hymns, selected from the hymns of the NGK was approved for use by the synod. This compilation of hymns is meant to supplement the rhymed Psalms and 50 rhymed portions of Scripture that are already in use in the churches.

In a departure from past practice, the synod decided to send supportive messages to the departing President F.W. de Klerk, and the incoming President N. Mandela. In the letter to De Klerk the hope was expressed that he would continue to take Christian positions as a future Vice-president and Mandela was assured of the recognition of his office by the churches, as well as their prayers.

OUR COVER



Webster's Falls
Dundas, Ontario

Photo courtesy:
Debbie deBoer

LETTERS TO THE EDITOR

Dear Editor,

Someone reminded me, that when attending catechism classes, we were also taught some church history.

One fact that was really stressed is when a major assembly had an important matter to be voted on and if the outcome or result of that vote was close the assembly members would not accept that result but decide to discuss the matter further, so that on a subsequent vote the result would be near or unanimous.

On the March 1994 Classis of Alberta/Manitoba the "Denver admittance Matter" was voted on and was decided by ONE VOTE.

This assembly should have followed the examples of the past. Assuming that the ministers present at that Classis still teach that integral part of our church history, they did not practice it. Is that not setting a poor example?

Yours in Christ,
Ralph Winkel

To the Editor

Now that the American Reformed Church at Denver, Colorado has been accepted within our federation as a sister church, and the dust is settling down again, I would like to bring out an old question to which I have never received a satisfactory answer. I refer to the practice followed in the OPC with respect to the admission to the Lord's Supper, one of the major points of contention in the failure to fully come together with the OPC, and one apparent reason for the church of Denver to going its own way. The practice most commonly followed in the OPC was described as follows:

The minister makes a statement at the beginning of the service, clearly setting forth the Scriptural qualifications for worthy participation, warning those who are not qualified of the consequences of partaking if not qualified, but leaving it to the individual to decide whether or not he is eligible.

This means that the overseers have control over their own membership, but virtually none over visitors from other churches, whether they be sister churches, or other "denominations." This has led to cases where participation would have been denied, had the elders had the power to do so, for example in the case where a member of a neighbouring church, believing that his common-law relationship with a divorced woman was a beautiful gift from the Lord, partook of the Lord's supper as a guest.

In a letter, published several years ago, I termed this practice, "turning the keys of the Kingdom into do-it-yourself-kits." There was some expression of sadness about my use of such an expression, but nobody pointed out where I was wrong. Today I still believe that this practice is in clear violation of the Scriptural task of the elders, as summarized in Q/A 85 of the Heidelberg Catechism.

I understand that this practice was one of the serious objections that Denver had against the OPC. However, in appeal (against the initial Classis decision rejecting Denver's application) our Regional Synod West of 1992 ruled that the church of Denver had the duty to bring its concerns to the "highest courts of the OPC." This ruling, which was stated in no uncertain terms, was one of the grounds on which the Regional Synod W of 1992 did in fact align itself with the rejection of admission by the earlier Classis. (Fortunately, the position was reversed later, but the statement still stands.)

It would seem to me that this Regional Synod was amiss in setting forth the duty of Denver to follow an OPC appeal procedure. I base this opinion on the fact that in 1983 that road was already followed to the very bitter end, when, upon appeal (Barry R. Hofford), the General Assembly of the OPC formulated its adjudication. For those interested, I may refer to an extensive coverage of the events that led to this adjudication which I published in Reformed Perspective of November 1983.

It recites most of the relevant texts of the committee reports.

Permitting those who seek admission to the Lord's Supper to identify themselves as meeting the qualifications established by the session, cannot be said to be contrary to the teachings of Scripture regarding the keys of the kingdom. Christian love 'believes all things' (1 Cor 13:7), is ready to credit the word of a brother or sister, and cannot be charged with sin for failure to demand, as the condition of table fellowship, official certification. The spiritual hospitality of welcoming love may be imposed upon or abused, and the complainants are properly sensitive to the judgment that may be incurred. But there are other dangers that the complaint does not recognize: DANGERS OF A DENOMINATIONAL EXCLUSIVISM IN PRACTICE IF NOT IN PRINCIPLE, AN EXCLUSIVISM THAT MAY COMPROMISE OUR WITNESS TO THE TABLE AS THE LORD'S. (My emphasis).

It is clear that this adjudication upholds the practices as described earlier, and that it condemns the Reformed practice of "denominational exclusivism," as has been followed since the synod of Embden of 1571.

My question is, if I am right, and the adjudication by the General Assembly of the OPC put the issue at rest by formulating the official rule for the OPC, what have our churches done with that ruling? When a practice becomes sanctioned as rule, then, I believe, our relationship is seriously affected. Yet, other than the general references to "divergencies" and to the issue of the "fencing of the Table of the Lord," I found no specific reaction from our churches to an act as serious and as clearly defined as this. I believe that there is some place for putting this record straight.

John de Vos
Winnipeg, MB **C**

WOW – FORTIETH ANNIVERSARY!

Cloverdale Celebrates Years of Movement & Growth

By James Bredenhof

On March 11, 1994, our church in Cloverdale, British Columbia celebrated its 40th anniversary. Because of the large number of both past and present members that came out for this event, it was held in the nearby Langley church building. Memories hung thick in the air as both young and old came together to remember the past years and the blessings that have been granted along with them.

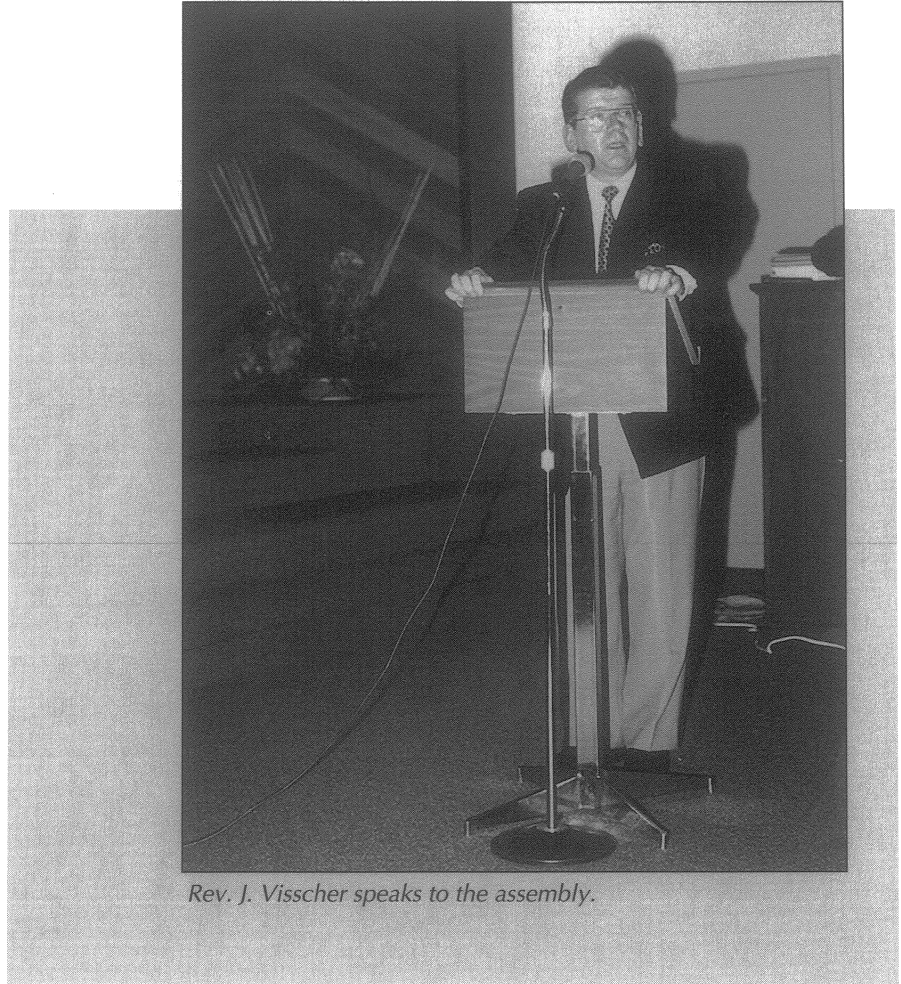
The program was opened with the singing of Psalm 118 verses 1 and 6. The joint MCs, Mr. H. Stel and Mr. J. Bredenhof, then gave a word of prayer, and read Psalm 136;

*“ . . . It is He who remembered us in our low estate,
for his steadfast love endures forever;
and rescued us from our foes,
for his steadfast love endures forever;
He who gives food to all flesh,
for his steadfast love endures forever.
O give thanks to the God of heaven,
for his steadfast love endures forever.*

Psalm 136:23-26

Reverend Moesker, the current minister at Cloverdale, took to the podium and spoke of how on a birthday, one looks both to the past and to the future. Explaining the significance of the chosen text for the evening, he said that it shows exactly this theme of remembrance and subsequent confidence in the future. For every line in which the Israelites declare the Lord's past mercy, they proclaim their faith that He will remain faithful for the rest of time. Just as the refrain “and His steadfast love endures forever” is an unvarying element in the psalm, so is the love of God unchanging to His chosen.

Reverend Moesker then proceeded to give a summary of the Cloverdale church's history. In 1950, the first Canadian Reformed Church in British



Rev. J. Visscher speaks to the assembly.

Columbia was instituted in New Westminster. However, because of the large distances some members had to travel to get to church, discussion was started concerning the possibility of creating a new church which would be more convenient for those living in the Fraser Valley. After much discussion, the new church was instituted in Aldergrove on March 21, 1954.

It moved from there to Murrayville (Langley) before finally settling in

Cloverdale at the location it remains to this day. Rev. Moesker likened Cloverdale's 40-year history to the 40 years the Israelites spent wandering in the wilderness. In those 40 years, Cloverdale has split and watched the resulting churches split once again. To date, seven churches have grown out of Cloverdale either directly or indirectly: Abbotsford, Chilliwack, Langley, Lynden, Port Kells, Yarrow and Aldergrove.



The William of Orange Children's Choir singing.

Twenty-four poems later. . . .



Throughout the evening, we heard various interesting vignettes from many different speakers, including the wife of the late Reverend vanPopta and the Reverends Vanderboom, vanOene, J. Visscher, and Mulder. Reverend Visscher, Cloverdale's fourth minister, gave a miniature sermon, complete with three points. He spoke of the *thankfulness* we feel on an anniversary such as this, the Lord's *faithfulness* that we experience on an on-going basis, and the

hopefulness that is in our hearts as we look to the return of the Lord.

The assembly was entertained by the different Bible study societies of Cloverdale. The Men's Society conducted a historical trivia quiz using such questions as "which instrument was used as accompaniment during a power outage?" and "which elder interrupted a sermon to leave his bench and discipline his kids?" The "royal prize with ecclesiastical overtones" that

was awarded to the winning team of Cloverdale members was a familiar roll of King brand peppermints. Not to be outdone in either humour or presentation, the Women's Society gave a fashion show demonstrating what fashions looked like through the years and a speculation on what they might look like in years to come. The William of Orange Elementary School's Children's Choir then sang a number of songs. Representatives of the Young People's

society offered their thoughts as to which technological changes would become part of the church service of the future, including automatic peppermint dispensers (no more than 2 per point), a conveyor belt bringing the consistory to the front of the church, and pews that deliver electric shocks when the user begins feeling a little too comfortable. Finally, the Youth Study Club held a Pictionary-type game portraying the last names of all the people who had been leaders throughout the

years. (Needless to say, we saw a lot of different renditions of vans!)

Various members of the congregation read poems about a certain letter to which they'd been assigned, and when all were finished, the characters together spelt out "WOW – FORTIETH ANNIVERSARY!"

When the program drew to a close, the assembly was invited to a reception in the Credo Christian High School gym, where various church members had assembled photo montages of the

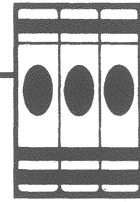
history of Cloverdale and displayed them on the walls. The reception provided the opportunity to meet with old friends or to make the acquaintance of some of the pioneers. Looking through the various photographs, the diversity of personalities within this one church became apparent. Yet the one thing that united and continues to unite all these people of all ages and temperaments into a communion of saints is our One Foundation, Jesus Christ. **C**



*Mrs. & Rev. vanderBoom,
Rev. & Mrs. vanOene,
Mrs. vanPopta,
Mrs. & Rev. Mulder,
Rev. & Mrs. J. Visscher.*

*The Men's Society
extolling the
benefits of their
study group.*





By Dr. Tony Jelsma

Cameron, Nigel M. de S., *The New Medicine – Life and Death After Hippocrates*

Crossway Books, 1991, paperback, 187 pages, \$10.75.

The recent events surrounding the Sue Rodriguez case for doctor-assisted suicide and the struggles of the Pro Life group against abortion make the Rev. Dr. Cameron's book a welcome resource tool. His clear discussions help us to understand the fundamental changes in the medical profession that brought about these events and what we can do to fight these changes.

Cameron begins by describing the Hippocratic tradition upon which medicine was based in the past, and how that tradition is now lost. Hippocratism was originally a reform movement, probably associated with the Pythagoreans, in a society where abortion, infanticide and suicide were socially acceptable and widely practised (sound familiar?). In opposition to this liberal attitude the Hippocratic Oath asserted the absolute sanctity of life and that the role of the physician was strictly in a healing capacity. The Oath was in the form of a covenant, i.e., the physician was answerable not only to his patient and his teacher, but also to his God. Like the Ten Commandments, the obligations to his patient were prescribed in a negative manner, "I will not give poison to anyone though asked to do so, . . . I will not give a pessary to a woman to cause abortion." There was no possibility of reinterpretation and the intent of treatment was clear, to bring about healing.

The emphases on the sanctity of life and the role of the physician as healer is entirely compatible with Biblical principles, so it is not surprising that the Hippocratic tradition was assimilated into Christianity, and indeed until re-

cently was implicit in all Western medical practice. That Hippocratism could not be taken for granted however, was revealed in this century, in Nazi Germany. Cameron shows how the abandonment of the Hippocratic principles led to the horrific abuses of the eugenics program. Mass sterilization and involuntary euthanasia were carried out on people who were deemed to be something less than human, which included the mentally handicapped, the chronically ill, and the Jews. These people had no status as human beings, and thus were available and actually used for human experimentation. Amazingly, this wholesale rejection of the Hippocratic tradition was voluntarily and wholeheartedly embraced by the medical community, especially by the psychiatric profession.

Cameron makes the important point that the abuses which occurred were done by the *medical* community. For this reason, after the war, when the full extent of these abuses was realized, the international medical community in the Declaration of Geneva sought to restore the Hippocratic values. While noble in intent, this Declaration lacked critical features of the original Hippocratic Oath. It was not written in the form of a covenant, but was a series of ethical statements which the physician promised to affirm. Consequently the physician no longer had to answer to his God, but only to his fellow man and his profession. The absolute negative statements of the original were replaced by positive intentions, which themselves were open to amendment. For example, the statement, "I will maintain the utmost respect for human life from the time of conception" was later changed to "utmost respect . . . from its beginning." Contrasted with the original absolute prohibition of killing, such statements leave much leeway for interpretation.

Despite the best of intentions, in the Declaration of Geneva, the Hippo-

cratic tradition was lost. In its place we have the New Medicine. As noted above, the *sanctity* of life has been replaced by a *respect* for life. While the physician had been first and foremost a healer, he now is a dispenser of compassion. Here Cameron clearly spells out the dangers of this shift in medical practice. The physician is not answerable to his God, but to society, which in effect is just the elite of society. While previously a physician's options were limited to healing, he now has control over the *intent* of the treatment and is called upon to make moral decisions. He has no absolute standards to fall back on, but must act as he sees fit or according to the consensus of society. However, that "consensus" is formed only by those able to assert themselves. In practice this has led to a redefining of what it means to be human. With a series of chilling examples Cameron describes those people who are now on "the margins of the human race." No longer is someone endowed with humanity at conception, but a set of criteria exists which must be met for one to have human "dignity." The unborn, the severely handicapped, the chronically ill and dying, and the elderly are lacking in these criteria and hence their right to survive is called into question.

In dealing with the abortion and fetal research issues Cameron shows that the argument whether the unborn child is a person or not has given way to a discussion of "how it is right to treat the human embryo." It cannot be denied that the fetus is human, but that is not of primary importance. The way is now clear for experimentation on human embryos. Cameron demonstrates that by using these rationalizations there is no reason why the lives of others at "the margins of the human race" should be protected, and by extension should not be subjects for experimentation. The very abuses i.e. those in Nazi Germany, which the medical pro-

fession tried to prevent from recurring are now permissible, at least in theory.

Cameron continues by examining the different classifications of euthanasia and shows that even the commendable role of the physician to relieve suffering is superseded by a consideration of the interests of those involved. In the case of abortion (called nonvoluntary euthanasia), even of a handicapped fetus, the primary interests are not those of the patient, but of the immediate family. Even in cases of voluntary euthanasia, including doctor-assisted suicide, the interests of others besides the patient play a significant role. For the immediate family there may be financial considerations, inconvenience, stress, etc., all of which contribute to the desire of the patient to die. In essence there is no real distinction between the different forms of euthanasia, as all involve the interests of the patient, the immediate family, and society, including the physician. If it is agreed by those concerned that someone's life is not worth living, that person no longer has the right to live. The logic of those advocating voluntary euthanasia also leads to a sanctioning of nonvoluntary euthanasia, which is homicide. As Cameron points out, the medical tradition has been reduced to veterinary medicine. Although it is not mentioned in the book, one wonders how much this is a reflection of the evolutionary thinking that man is merely a more highly evolved animal.

Having described this disturbing shift in medical practice, Cameron turns to the future of medicine. He calls for a break with the present tradition, and a return to Hippocratic principles. This cannot be a gradual shift to the former way of thinking, but must involve the emergence of a group of people who are prepared to go against the consensus and perhaps wishes of society. Christian doctors especially must have a clear sense of direction to bring about a reformation back to Hippocratic values. They must expose the incoherence and dangers of the arguments for abortion and euthanasia, and show the credibility of the Hippocratic position.

Cameron purposely does not use Christian arguments against abortion and euthanasia until the end of the book, and doesn't need to. However, at the end he gives a Christian response to add to our arguments. To demon-



50TH WEDDING ANNIVERSARY

"Lo, I am with you always, to the close of the age."

Matt. 28:20

GERRIT AND JANKE HUTTEN (nee VanKeulen) were married on June 22, 1944, in the Netherlands. They emigrated to Canada in 1950 aboard the "Volendam," arriving at King City, Ontario. They have been members of the Canadian Reformed Churches at Burlington, Smithville, Watford, and Hamilton. They are presently enjoying retirement and are active in the church community.

Their children and grandchildren rejoice with them in the goodness of the Lord on this very special occasion.

strate the sanctity of life he reminds us that we are created in the image of God, regardless of our physical or mental deficiencies. Our lives are not ours to decide whether they are worth living, but reflect the nature of God. Cameron also gives a remarkable proof of the "human-ness" of the early embryo, by pointing out that the miracle of the incarnation of Jesus Christ took place at conception. Once He was conceived by the Holy Spirit, our Lord was already true God and true man.

Finally Cameron discusses how we are to understand the role of healing in a Christian context. We must understand both sickness and healing (or its absence) in the context of the providence of God. Furthermore, we can see healing as belonging to the redeeming work of Christ. Whether

miraculous or through standard medical treatment, healing provides a foretaste of that time when the curse upon this world will be removed and we will be healed not just physically, but also spiritually.

This book is highly readable, and Cameron gives us a thorough and Christian insight into this difficult subject. He pulls no punches however, and his descriptions of some examples of abuses of human dignity and rationalizations for these abuses are not easy to take. Nevertheless, I would strongly recommend this book, if not to convince ourselves, then for us to have a clear understanding of the principles involved. In this age of changes in medical practice which may directly affect us, we need to be well equipped in our discussions of these issues. **C**

The Denver dilemma

By G. Ph. van Popta

In his recent article, "The problems around Denver" (April 22, p. 183), the editor, Prof. Geertsema, gives some advice in an attempt to help solve the difficulties in Classis AB/MB surrounding the admission of the American Reformed Church at Denver, Colorado (ARCD) to the confederation of churches. We appreciate the attempt to help. We covet more input from the College faculty on the issues facing the churches, especially with General Synod 1995 looming on the horizon.

I do, however, take issue with several of the points raised by the editor. The editor quotes General Synod 1992 which said:

Ecclesiastical unity (between the OPC and the CndRC) has not yet been achieved. Therefore, in the interim, it is understandable that when requests for admission reach the Canadian Reformed churches, these cannot be rejected simply by stating that the OPC has been declared a true church.

On the basis of that synodical statement the editor says that the churches at Barrhead, Coaldale and Taber should not take the position of not being able to recognize the ARCD as a sister church pending their appeals to General Synod 1995.

The editor makes two errors here.

First, these three Alberta churches have not taken the position they have "... simply by stating that the OPC has been declared a true church." As is clear from the Press Release of the March 1994 Classis, which the editor even quoted, they have taken this position "... because of the warning expressed by Regional Synod West that admitting the American Reformed Church at Denver may well cause the Canadian Reformed Churches to compromise their official stand *vis-a-vis* the OPC." Regional Synod West said: "Look out, the ice upon which you are going to skate might be thin." The three Alberta churches are saying: "Let's first

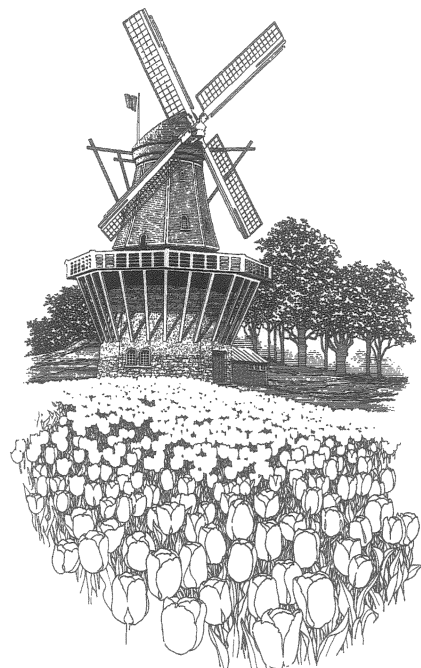
check the ice before we skate." The only body competent to do the checking is a General Synod – the churches meeting in their broadest assembly. That has always been the position of these three churches, a position supported by Regional Synod West 1993. This Regional Synod said: "The CndRC also should consider whether they would compromise their *official* stand *vis-a-vis* the OPC by accepting the ARCD" (Consideration 4). Unfortunately, General Synod 1992 did not do what it had been asked to do. See article 127 which contains some considerations but no judgment as requested. Regional Synod West 1993 complained about this inaction of General Synod 1992 when it said (Consideration 1): "It is deplorable that the Synod (1992) did not explain how one can accept groups which bypass the OPC without sacrificing the integrity of our official ecclesiastical contact relationship with the OPC. General Synod 1992 did not make a judgement on the appeals dealing with the ARCD (art.127)." Only the next General Synod can finish what a previous General Synod left undone. This has consistently been the position of Barrhead, Coaldale and Taber, a position supported by considerations of Regional Synod West 1993.

Second, the point is not simply that the OPC is a true church. It is more complex. Classis AB/MB is embracing a church which says that the OPC is *an unfaithful church*. There lies the dilemma. As Regional Synod West 1993 pointed out, it is difficult to maintain the integrity of our tri-annual reaffirmation that the OPC is a true church of Christ while embracing a congregation which holds that the OPC (in Denver) is unfaithful, one which God does not allow them to join. The majority report submitted to Classis October 1993 states a number of times the opinion of the brothers of the ARCD that the OPC in Denver is unfaithful. This was underlined by Regional Synod West 1993

when it said: "The ARCD is also firmly convinced that the OPC is an unfaithful church (Consideration 3)."

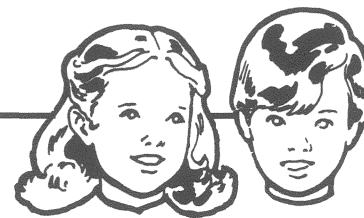
The editor asks what the situation would be if we were finally to enter into a sister church relationship with the OPC. What if, he asks, we were to remain two separate federations because of differing church government? Would that preclude any movement of congregations one way or the other?

It would depend upon the reasons. If a Canadian or American Reformed church living in the midst of OPC congregations wanted better to express the unity of the church by joining the OPC, and if it were mutually agreeable, I would expect the OPC to receive that congregation. But if a church left our federation declaring us to be *an unfaithful church*, I would expect the OPC to say: "You are at the wrong address. How can we embrace you when you declare unfaithful what we hold to be the true work of Jesus Christ?" **C**



OUR LITTLE MAGAZINE

By Aunt Betty



Dear Busy Beavers,

Here are some more of the Spring Surprise Stories. I hope you enjoy them!

Chris and Michelle came running up the sidewalk, splashing through the slush. They pulled the door open, stopping only a moment to kick off their boots. "Mom, Mom, guess what we just saw now!" they shouted. "A baby kitten on the road. So we put it in a box. Can we keep it?" Their mother said "You can only keep it if you take care of it." So they put it in their room. Then they went outside to play. They forgot about the kitten. When they came back in it was supper time. Their mother was very cross with them. She said, "Why didn't you feed the kitten?" They said they forgot. So Mom said they would have to give it away. Their Aunt Betty said she would take care of it. She told Chris and Michelle that they could visit the kitten whenever they wanted to. So the next day they went to Aunt Betty's house for supper and played with the kitten. During the holidays Chris and Michelle came to sleep over, and they all liked that!

By Busy Beaver *Amanda Zwaagstra*

Chris and Michelle came running up the sidewalk, splashing through the slush. They pulled the door open, stopping only a moment to kick off their boots. "Mom, Mom, guess what we saw just now!" they shouted. "We saw chipmunks chattering to each other, and chasing each other on a fence. We saw a red-winged blackbird. It had a red spot on its wing. It sang its song in the tree. There were groundhogs coming out of their holes. They are probably going to be a pest in our garden! And we saw little ladybugs crawling all over the place!"

"Michelle picked one up, and I did too," said Chris.

"Killdeer were flying over our heads. I like killdeer. And we saw pails on the maple trees. Most of the pails were full," said Michelle.

"We saw tulips coming out already. And the buds are coming on the trees," Chris exclaimed. "We saw a huge puddle on the road and we walked right through it. We saw all sorts of robins on the ground. And one had a worm, the others were looking for worms. And then we came home to tell you all of this!"

"Wow!" said Mom, "that sure means spring is here!"

By Busy Beaver *Reuel Feenstra*

Chris and Michelle came running up the sidewalk, splashing through the slush. They pulled the door open, stopping only a moment to kick off their boots. "Mom, Mom, guess what we saw just now!" they shouted. Mom tried to guess, but she couldn't. "A horse, a tree cut down. I don't know!"

"A rainbow!" they shouted. Michelle said, "Do you want to see it?"

"Sure!" Mom said.

So they went around two blocks and there they saw a big, huge rainbow. Mom ran home to get the camera, but when she got back to where they saw the rainbow, it was gone. They went home without a picture of the rainbow.

By Busy Beaver *Sharalee Vandebos*

Chris and Michelle came running up the sidewalk, splashing through the slush. They pulled the door open, stopping only a moment to kick off their boots.

"Mom, Mom, guess what we saw just now!" they shouted.

"Dearies, not so hyper! Now, what did you see?" the twins' mother asked not really caring about it.

"We saw Jinxy!" Three years ago Jinxy was stolen and now would be four years old. She was a beautiful Burmese mountain dog. She was loved by everybody in the neighbourhood except Mr. Totanki. He was suspected to be the person who stole the dog. All this was running through Michelle's head while Chris was talking to their mother.

"Jinxy?! Did I hear you say Jinxy?!" their neighbour Mrs. Totoni exclaimed. She happened to be visiting their Mom today. Jinxy was Mrs. Totoni's dog whom she loved very much.

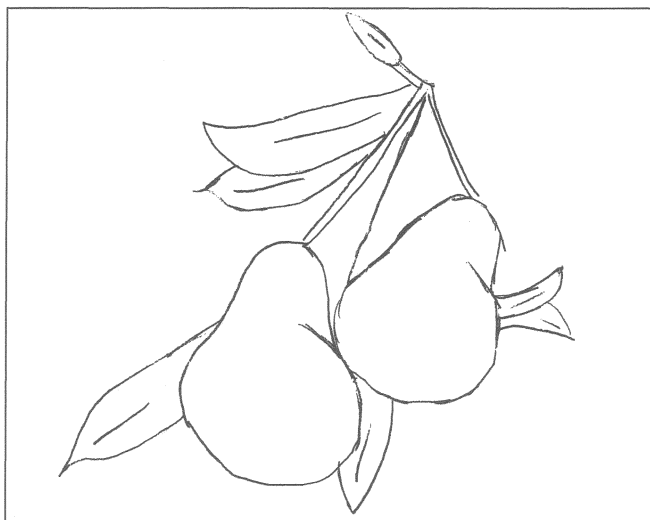
Mrs. Totoni ran out the door. "Jinxy! Jinxy!" Mrs. Totoni ran calling through the streets, until she found Jinxy.

"Jinxy, Oh, Jinxy!" she buried her head in Jinxy's now mangy fur.

Jinxy, thankful to have been found by her rightful owner, licked Mrs. Totoni's face until it hurt.

Just then, Mr. Totanki came by calling Jinxy, not noticing Mrs. Totoni, for he was nearly blind. Jinxy growled and chased Mr. Totanki to his house, then with half of Mr. Totanki's pants in her mouth, she walked triumphantly home.

By Busy Beaver *Jaclyn Bartels*



PEARS

By Busy Beaver *Cynthia VanLeeuwen*

Quiz Time!

PROVERBS

Match the beginning and the ending of the Proverbs below.

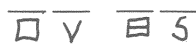
1. The fear of the Lord is
 2. A man without self control is
 3. But the path of the righteous is
 4. The mouth of the righteous is
 5. The teaching of the wise is
 6. He who is slow to anger
 7. In the fear of the LORD
 8. The highway of the upright
 9. The Name of the LORD is
 10. Bread gained by deceit is
 11. A word fitly spoken is like
- a. one has strong confidence. 14:26.
 - b. a strong tower, 18:10.
 - c. apples of gold in a setting of silver, 25:11.
 - d. a fountain of life, 13:14.
 - e. like the light of dawn, which shines brighter and brighter until full day. 4:18.
 - f. turns aside from evil, 16:17.
 - g. the beginning of knowledge, 1:7.
 - h. sweet to a man, 20:17.
 - i. like a city broken into and left without walls, 25:28.
 - j. has great understanding, 14:29.
 - k. a fountain of life, 10:11.



BIBLE CODE

By Busy Beaver Katherine Wiersema

A - ☺	F - ♥	K - ✂	P - !	U - △
B - ☺	G - ▽	L - ♥	Q - +	V - 9
C - ☺	H - ☺	M - ☒	R - ☺	W - 6
D - ☺	I - ☐	N - •	S - √	X - ☺
E - ☺	J - ✂	O - ✂	T - 2	Y - 5
			Z - ☐	



SCHOOL WORD SEARCH

By Busy Beaver Sharon Heemskerck

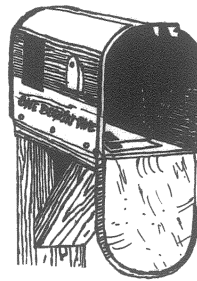
A	O	R	T	S	P	E	L	L	I	N	G	S	S	History
R	H	I	S	E	R	O	U	O	H	R	P	U	P	Math
E	O	I	M	A	H	E	S	C	T	U	M	O	H	Art
E	M	M	S	O	P	U	F	R	A	M	A	H	C	Science
L	A	L	O	T	Q	R	F	M	M	S	C	N	Spelling	
B	T	N	Z	S	O	R	R	P	U	R	C	E	E	Bible
I	T	R	E	U	O	R	E	O	Z	O	I	A	R	Literature
B	U	A	O	V	O	R	Y	O	U	F	E	E	F	French
A	B	O	R	Z	Q	R	U	V	O	P	N	O	R	
M	O	L	I	T	A	T	O	U	R	Q	C	S	P	
V	L	I	T	E	R	A	T	U	R	E	E	S	C	



SCRAMBLED SCHOOL SUBJECTS

By Busy Beaver Deanna Wierenga

1. rcimthtaia _____
2. ciesnec _____
3. lioacs _____
4. gardnie _____
5. rat _____
6. pgseliln _____
7. sumci _____
8. lthha _____



From the Mailbox

Hi, *Virginia Jager*. How are you doing? Are you looking forward to the summer holidays? Thanks for thinking of the code and activity, and sending them to me. Bye, Virginia.

Hello, *Lisa vanRaalte*. Thank you for sending your story about spring, and for making up the Bible code. Bye, Lisa.

Hi, *Francine Vanwoudenberg*. How are you doing? I really enjoyed reading your long letter. You sure are busy. It must have been exciting to spend your March Break in British Columbia. Thanks for the poems, Francine. Bye.

Hi *Lori Oosterhoff*. Why do you think you would like to be a teacher? I think you probably like living on a farm. Thanks for the picture you made of your family. Bye, Lori.

Answers to the Bible Puzzle

1-8, 2-1, 3-e, 4-k, 5-d, 6-j, 7-a, 8-f, 9- b, 10-h, 11-c

Love to you all,
Aunt Betty

