

A black and white photograph of a mountain valley. In the foreground, two people wearing striped shirts are sitting on a rocky ledge, looking out over a wide valley. A winding river flows through the center of the valley, surrounded by dense evergreen forests. The mountains in the background are rugged and partially covered in snow or light-colored rock. The overall scene is serene and majestic.

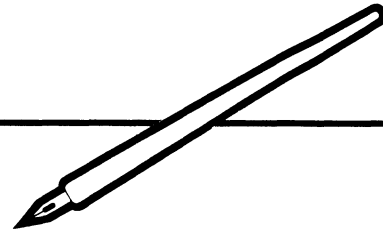
# Clarion

THE CANADIAN REFORMED MAGAZINE

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November 9, 1990

By J. Geertsema



## Remembrance Day in Nineteen-Hundred-and-Ninety

Seventy Five years ago there was the misery of the First World War, lasting four years. Half a century ago the world was engaged in the Second World War, causing an immense destruction, suffering, pain, and death for about six years. The First World War was very much a matter of national pride and rivalry between European countries, Germany, France, England, and Russia, whereby also regional nationalistic uprisings for independence played a role. There was, however, also a strong international aspect. The West-European countries, as well as Russia, fought each other in order to maintain and build up their own colonial empire in the world.

This aim of building a world-empire was more strongly present in the Second World War. Both the German National Socialism and the Japanese expansion with its background in Japan's national Zen-Buddhism, presented themselves as messianic movements with a calling to deliver the world from its ills through a super race and its great leaders. In fact, in them the world was confronted with militaristic totalitarian systems in which one can recognize the features of the first beast of Revelation 13 (see the articles of professor L. Selles in this and the next issues). Germany, with Italy and, later on, occupied East-European countries with a partly German population, formed the so-called "axis" (1936-1939), which became the larger "axis" of Germany (with Italy) and Japan in September 1940 in the so-called Berlin Pact.

In both wars the United States and Canada became involved and formed the "Allies" together with the "governments in exile" of the occupied countries in Europe. Especially the United States played a major role in defeating the occupying and conquering powers, first of Germany, then of Germany and Japan. The cost of the regained freedom was very high, not just in money, but particularly in the lives of millions. On Remembrance Day we remember those who gave their life for the freedom which we today still may enjoy.

Even though one can point to a certain amount of self-interest on the side of the United States, nevertheless, as said, in this defence of and fight for freedom the spirit of the first beast of Revelation 13 was bridled and prevented to establish firmly a solid anti-christian world empire based both on military power of army and secret police, and on a false messianic humanistic ideology. Hitler's National Socialism proclaimed the Germans as the superior "Aryan" race that had the destiny to conquer, unite, and rule the other, inferior, races of the world and deliver them from their ills.

At the present Remembrance Day 1990 some speak of the possibility of a Third World War in connection with the crisis in the Middle East. Recently president Bush publicly compared the leader of Iraq with Hitler. So far, the world, in its United Nations organization, led by the United States of America, has called a halt to Saddam Hussein's aggression and further expansion policies. Kuwait is the only occupied region. Will it stop

here? Will there be war? Will Hussein use the Palestinian problem in Israel in an effort to unite the Arab nations behind him against their "common enemy?" We do not know.

It is clear that the oil is of major significance in this conflict. The Arabian region appears to contain more than sixty percent of the world's oil reserves. This means that the man or the government who rules it has an enormous political power in the world, and that he can bring the governments of many small and larger nations on their knees. If the price of oil will go up to more than fifty dollars a barrel, first of all the economy of the poor, developing nations will collapse further, but also the more developed and richer nations with their huge debts will be faced with big trouble. Practically all the nations, with their fragile economies in which so much depends on oil, have a stake in this conflict.

If it is true what one can hear and read, then Hussein likes to compare himself with Nebuchadnezzar, the king of Babylon, the man who established the Babylonian world empire, the first one of the realizations of the beast, the anti-christian world empires, as they are prophetically described by Daniel. Dan. 2 speaks about Nebuchadnezzar's dream in which he saw an image with a head of gold, a breast and arms of silver, and so on, indicating successively the empires of Babylon, of the Medes and the Persians, and so on. Chapter 7 gives us Daniel's vision about four terrible beasts which are depictions again of the empires of Babylon, of the Medes and the Persians, of Greece, and of Rome, respectively. The beast of Revelation 13 can be seen as the last one of Daniel 7.

Just like this Nebuchadnezzar built his famous hanging gardens, one of the seven wonders of the world of the past, so Hussein, ruler over the same area, is said to have undertaken a similar project. Has he in mind not only to follow this Nebuchadnezzar image in building gardens, but also in building a new Babylonian empire?

Now Nebuchadnezzar was instrument in God's hand to execute His wrath and judgment upon Judah and the neighboring countries (cf. e.g., Jer. 21, 25, 46 [in 25:9 he is even called God's "servant"]), although Babylon itself will also be destroyed in the end because of its arrogant, devouring pride (Jer. 50). We can compare this with the preceding Assyrian world empire which was the "axe" in God's hands to bring judgment upon the ten tribes of Israel, as well as on Judah. Then, in Is. 10:15ff, this "axe" hears God's judgment pronounced against itself: "Shall the axe vaunt itself over him who hews with it, or the saw magnify itself against him who wields it?"

The book of Revelation pictures the conquering world empire as one of the judgments which God brings upon the earth (Rev. 6:1-2 where it is presented as the white horse and its rider). This white horse and its rider are characterized as "the wild beasts of the earth" in v. 8, which summarizes the other three judgments as that of the sword (which was giv-

en to the rider on the second horse, vv. 3,4), that of famine (mentioned as characteristic of the third horse and its rider, vv. 5,6), and that of pestilence (the feature of the fourth horse and rider, vv. 7,8a). It is evident that God brings His judgments in His anger against unbelief, wickedness, and ungodliness. Was one of the aspects of Hitler's function, seen now in the light of the Scriptures, that of being an instrument in God's hand to execute God's judgment, calling the world to repentance?

Remembrance Day 1990: the world cries for political peace, for safety in society and in the world, and for economic security. These are features of freedom. However, the world continues to seek these gifts not from God and His Christ, but in man himself. How many thank God for freedom and peace? How many receive these blessings of God's patient goodness to serve the Creator with them?

Remembrance Day 1990: religious people pray for peace and freedom. Inter-religious prayer meetings for peace are organized. We all like to continue to live in freedom and peace and security.

At the same time the lawlessness and ungodliness in this world dominate modern life. God is not acknowledged. The kingship of Christ is rejected. The apostle Paul writes, "Wrath of God is being revealed from heaven against all ungodliness and wickedness of men who by their wickedness suppress the truth. For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world His invisible nature, namely, His eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse. . . . Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed for ever! Amen" (Rom. 1:18-25).

If we want to remember in the proper way, let us, as Christians, honour and thank God for the freedom for which

such an enormous price was paid. Let us also increase our prayer: Our Father, hallowed be Thy (so much) despised, rejected, mocked Name; let Thy (so much) ignored kingship be acknowledged again and Thy righteous and glorious kingdom come, both through situations of peace and through judgments, according to Thy Word and divine plan; and thus, make people on earth do Thy will, just as faithfully as the angels do it in heaven.

Let us, Christians, pray this prayer seriously and sincerely by repenting and turning away from our own sins, sins of transgression and sins of negligence. And, turning away from iniquity ourselves, let us then call the world around us to repentance and faith in order that they may, with us, escape the coming wrath. There is no other way to retain freedom and peace.

God has placed life on this earth on the foundations of His Word. In an ethical context the author of Ps. 11 asks (v. 3): "If the foundations are destroyed, what can the righteous do?" The destruction of these foundations, which God has laid down at creation for all human life, never can go unpunished. Keeping God's commandments builds up human and all other life on earth. Transgressing God's commandments can only break it down and destroy it. This is simply a matter of God's truth. It is for this reason that, if our world wants freedom, peace, security, it has to repent and turn away from its sin of ignoring and transgressing the foundations of life laid down by the Creator.

Remembrance Day 1990: the world wants freedom? May the world hear the Word of God, the Gospel of Christ, and learn again to observe all that He has commanded. And let the church continue to be faithful in living and preaching this Gospel, making the nations Christ's disciples, and teaching them this observing of His commandments. For if the church is not faithful in the fulfillment of this office and calling, it will perish with the world under God's wrath.



## A Canadian Remembers

I remember years ago....  
 When I was just a boy  
 I remember....  
 A war.  
 I remember....  
 A present  
 A chocolate bar.  
 I remember....  
 Orange  
 Forbidden orange  
 Armbands, hankies, carrots  
 I remember....  
 A big smiling Canadian  
 Convoy trucks  
 Fleeing Germans  
 Stench of burning straw  
 I remember....  
**FREEDOM**

Six years later  
 When I needed space  
 When I had to leave home  
 I remembered....  
 Soldiers who died for me  
 Canadians  
 Canada  
 I would go to Canada

Today  
 I own a business  
 I have a family  
 I prosper  
 In Canada  
 And...I remember.

by Valerie Kegel

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# Does the Belgic Confession Teach “Not the Bible Alone?”<sup>2</sup>

By N.H. Gootjes

We continue the discussion with Mr. Robert VanderVennen, the Assistant Editor of *Calvinist Contact*. He wrote an editorial in which he stated that the concerned members of the Christian Reformed Church in their opposition against the decision of synod concerning women in office etc., do not hold to their own confession. For Art. 2 of the *Belgic Confession* states clearly that there are two revelations: the book of nature and the book of Scripture.

Two weeks ago we discussed what Calvin has said about general revelation in the beginning of his *Institutes*. We concluded that VanderVennen's approach does not find support in Calvin. But this is not sufficient, of course. VanderVennen did not refer to Calvin, but to the *Belgic Confession*. We have to answer the question whether this confession teaches that we have to decide our modern problems in the light of Scripture and nature.

## The Belgic Confession

If the *Belgic Confession* would teach “not the Bible alone,” that would mean a contradiction between this confession and another Reformed confession: the *Heidelberg Catechism*. We saw last time that the *Heidelberg Catechism* clearly teaches “Scripture alone,” in Lord's Day 7. It is all the more remarkable because this contradiction would have gone by almost unnoticed for hundreds of years. And this contradiction would exist, not on a rather obscure point of doctrine, but on a central matter: Do we find our arguments in religious matters only in the Bible, or in Bible and nature?

But the situation is even more remarkable. For the rule “Scripture alone” is also expressed in the *Belgic Confession* itself. In Art. 3 the writings which are God's revealed Word, are called “holy and divine writings.” In Art. 4 these Holy Scriptures are called “canonical.” To

this is added that “nothing can be alleged” against them.

Art. 5 explains how we have to use these books. We receive them “for the regulation, foundation, and confirmation of our faith.” Our faith should be according to Scripture (regulation). Our faith

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**“To preserve the  
‘faith which was  
once for all  
delivered to the  
saints’ (Jude 3) we  
have to maintain the  
rule ‘the Bible  
alone.’ ”**

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should be based upon Scripture (foundation). Our faith has its firmness because of Scripture (confirmation). This applies to “all these books.” No book from Scripture is excepted. But it applies to “these only.” No book outside the holy and canonical books is given for “the regulation, foundation and confirmation of our faith.” This is “Scripture alone!”

But it is not the only time this rule occurs in the *Belgic Confession*. It is repeated in Art. 7: “We believe that this Holy Scripture fully contains the will of God and that all that man must believe in order to be saved is sufficiently taught therein.” Scripture contains the will of God “fully.” We know there is more rev-

elation. There is also general revelation, and there is also special revelation which has not been recorded in Scripture. But Scripture is perfect, complete, in the sense that there is all which God wanted us to know for now. Scripture is sufficient.

The *Belgic Confession* teaches with great emphasis: “the Bible alone.” Would this confession at the same time teach: “Not the Bible alone,” in Art. 2? This is more than remarkable, it is improbable. We need another look at Art. 2.

Art. 2 begins with the words: “We know Him by two means: First, by the creation, preservation, and government of the universe. . . .” In these first words the content of general revelation has been indicated: We know *Him* by two means. “Him” is God, the God whose greatness has been confessed in Art. 1. The same limitation in the content of general revelation can be seen in the text which the confession quotes: (We) “perceive clearly the invisible things of God, namely, His eternal power and deity.” We know *God* through general revelation, says Art. 2. That we should use the book of nature “to decide sensitive issues like the role of women in the church, creation and evolution, and homosexuality” cannot be founded on Art. 2. A more correct application of Art. 2 would be: “Even the strata of the earth, as studied by the geologist, are disclosing page after page, with large characters imprinted, showing God in His providing care for men as well as manifesting His unlimited power.” (H. Beets, *The Reformed Confession Explained*, (Grand Rapids: Eerdmans, 1929), 27)

There is also another element in Art. 2, which defines the relation between general and special revelation. “Second, He makes Himself more clearly and fully known to us by His holy and divine Word. . . .” Scripture has two advantages over God's general revelation.

Scripture is clearer as well as fuller. If a Christian wants to know God, he can look at creation. But reading directly in Scripture will make it much clearer to him." Although God has revealed Himself in the creation, preservation and government of all things, He has *more clearly and fully* revealed Himself to us in His Word. This indicates the superiority of the Scriptures to general revelation." (P. Y. De Jong, *The Church's Witness to the World* (St. Catharines: Paideia Press, 2. pr. 1980), 88) We can even go a step further. Revelation through nature is incomplete, but in Scripture revelation God makes Himself more fully known "as far as is necessary for us in this life, to His glory and our salvation."

This corresponds with the confession of Art. 7, that Holy Scripture "fully" contains the will of God and that all that man must believe in order to be saved is sufficiently taught therein. There is no contradiction between Art. 2 on the one hand, and Art. 5 and 7 on the other hand. Art. 2 says: There are two means of revelation, but the Word revelation is more clear and more complete. And Art. 5 and 7 say: Since Scripture contains fully the will of God, you will find there all you need for your faith. Everything you can learn from creation and from God's government of the world you will also find in Scripture, and more. And therefore: "Since it is forbidden to add or to take away anything from the Word of God, it is evident that the doctrine thereof is most perfect and complete in all respects," Art. 7.

## Romans 1

VanderVennen appealed to the *Belgic Confession* to prove that "the Bible alone" is not the teaching of the confession. Within the Reformed Churches it is legitimate to argue on the basis of the confession, since the confessions summarize the doctrine of Scripture for us. However, our investigation of "the Bible alone" would be incomplete without studying the Bible itself. Therefore I want to turn for a moment to Rom. 1, where the classical expression of general revelation can be found, and which is the basis for Art. 2. Several elements from Paul's exposition are important for us.

There is general revelation because God reveals. "For what can be known about God is plain to them, because God has shown it to them," Rom. 1:19.

This general revelation is first of all revelation about God. "Ever since the creation of the world His invisible things, namely, His eternal power and deity, have been clearly perceived in the things that have been made, v. 20. God's "invisible things" also include His wrath,

which is revealed from heaven, v. 18. This implies the sin of man. However, this passage does not speak of a general revelation concerning man or the earth.

This general revelation leads to knowledge in man. But it is again knowledge of God, which is in view here. "For although they knew God. . .," v. 21a.

But man in general rejects what he can know about God from creation and His government of the world. ". . . they did not honour Him as God or give thanks to Him. . .," v. 21b.

That has two results, The first is the punishment. "For the wrath of God is revealed from heaven against all ungodliness of men who by their wickedness suppress the truth," v.18.

The other result, which is connected with this punishment, is the darkening of the mind. ". . . but they became futile in their thinking and their senseless minds were darkened." v. 21c.

This makes the gospel so important as the only means to escape this punishment. "For I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith" v. 16.

And for that reason the Old Testament (and the New) are important. "The law and the prophets bear witness to it (= righteousness of God through faith in Jesus Christ for all who believe), 3:21.

In this exposition of Paul general revelation is mentioned in connection with the sinfulness of man. It underscores the importance of the gospel of salvation. And it certainly does not give a positive assessment of the value of general notions concerning our "sensitive issues."

Of course the function and importance of general revelation will be different for Christians. Through the grace of God they believe in God who reveals Himself in Scripture. Believing in God, they will look around in this world, and see there the greatness of God, and the healthiness of His creation ordinances. But this order may not be reversed, as if we can first derive our knowledge from creation, and then adapt the Bible to it.

## Conclusion

VanderVennen speaks about two books of revelation, which should be read together and discussed communally. But unless he gives absolute preference to Scripture, he will grant revelatory character to the discoveries of science. That would make the scientists the prophets of God's progressive general revelation. To preserve the "faith which was once for all delivered to the saints" (Jude 3) we have to maintain the rule "the Bible alone."



# Clarion

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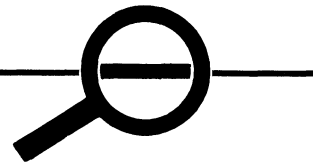
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By C. Van Dam



## Find each other in the unity of the true faith

There are two happy events that we can rejoice in with our sister churches in the Netherlands. One concerns the admission of a formerly Synodical congregation in Boerakker into the federation of our sister churches and the other involves a proposed reunion of the Reformed Church (Liberated) of Enschede-North and the Netherlands Reformed Church ("buiten verband") of the same place.

### Boerakker

The Rev. R. H. Keegstra and a large part of his congregation (100 members) had experienced increasingly greater difficulties with the toleration of all kinds of teachings in the (Synodical) Reformed Church. This resulted in a split in this congregation of over 450. As a result this church federation suspended the consistory and removed Rev. Keegstra from his office. This past spring the Rev. Keegstra and a significant part of the congregation withdrew from the (Synodical) Reformed Church. Initially there was contact with the Christelijk Gereformeerde Kerken (the sister churches of the Free Reformed Churches in Canada), but it was later stopped.

At this point Rev. Keegstra's congregation requested Classis Grootegast of the Reformed Churches (Liberated) to be received as congregation in the federation of the Liberated churches. The classis first investigated whether there were still contacts with one of the Christelijk Gereformeerde Kerken for the classis did not want to meddle in matters that others were also busy with. As there were no more contacts with these churches, the congregation of Rev. Keegstra was visited and matters that brought dissension within the (Synodical) Reformed Church were thoroughly discussed. The visitation committee could report positively to the classis. The classis unanimously decided to recognize this congregation as true church of Jesus Christ and to admit it into the Classis Grootegast of the Reformed Churches (Liberated). A colloquium document was held with Rev. Keegstra. In this learned discussion about doctrine, the commitment of Rev. Keegstra to be faith-

ful to the Scripture and the confessions of the church were obvious. The result of the discussion was therefore that this minister could be admitted to the ministry of the Word in the Reformed Churches (Liberated). It was also noteworthy that although the experiences of Rev. Keegstra and his congregation with respect to the church federation of the (Synodical) Reformed Church were not very favourable, yet they did not want to exist as an independent church. They recognized the great importance of a sound church federation. We join others in wishing this new congregation in the federation of our sister churches well.

### Enschede

In the years 1967-68 a split developed in our sister churches in the Netherlands. Two of the central issues at stake were faithfulness to the Reformed confessions and the maintaining of Reformed Church polity. Those churches who found themselves outside the federation of the Reformed Churches (Liberated) because of the struggle in those years were known as "buiten verband" (outside the federation) and they eventually formed a more or less loose federation of churches with the name "Nederlands Gereformeerde Kerken." However, not all these churches which ended up outside the federation were of one mind and within these churches different directions became apparent. For example, three of these churches (Groningen, Baarn, and Oestgeest) have opened the office of elder to women. Other congregations in this loose federation want to remain Reformed. One of these is the congregation of Rev. G. Vroomland in Enschede-North.

The Reformed Church (Liberated) of Enschede North and the Nederlands Gereformeerde Kerk ("buiten verband") in Enschede have had discussions which resulted in a joint declaration in June of this year. This declaration noted that the discussions that took place ascertained that in both churches the expressed desire exists to be in this world as churches of Jesus Christ on the basis of acknowledging the infallible Word

of God as confessed in the three Forms of Unity. The churches are bound to these confessions by means of the subscription form for officebearers. The declaration also spoke of a full maintenance of the ecclesiastical rules as they come to expression in the Reformed Church Order. This declaration is to be the basis for further talks that are intended to lead to ecclesiastical union.

The Reformed Church at Enschede North asked for the approval of the classis for this declaration and for the intended plan to pursue union. The classis declared on August 30 that it was happy and thankful for this course of events and declared that the declaration was a good basis on which to continue working towards union. The deputies for regional synod concurred.

Both ministers involved, Rev. A. Van Houdt of the Reformed Church (Liberated) and Rev. G. Vroomland of the Nederlands Gereformeerde Kerk, cautioned that union is not yet a fact. A process of growing together is necessary. It is however encouraging to note that Rev. Vroomland has publicly defended criticism from within the Nederlands Gereformeerde Kerken against his church's course of action. He also noted that the toleration of Scripture criticism within the Nederlandse Gereformeerde Kerken is a dangerous development. That is why ways are parting.

May this effort to unification be blessed and may ecclesiastical unity become reality. May it also be the beginning of more such moves towards union of all those in the Nederlands Gereformeerde Kerken who want to be truly Reformed and who really belong with the Reformed Churches (Liberated).

*Based on reports in Nederlands Dagblad, August 17, September 15, 25, 1990.*

P.S. To our great regret, news reached us at press time that the momentum to unification in Enschede has been drastically reduced since a large part of the Nederlands Gereformeerde congregation could not agree with the stand of their consistory in this matter.

# REMEMBER YOUR CREATOR

By R. Schouten

## Altered States

We hear a great deal today about the so-called "New Age." Many people believe that we are in the midst of an incredible change, comparable in scope to the Renaissance or the Reformation. We are going into a time when man will learn to live in harmony with himself and with the world. This will be a time during which man will leave aside the infantile Christian idea of a "God out there" in favour of the realization that humanity is itself god!

Basically, the New Age thinking is nothing new. It is simply humanism with a new twist, a humanism that sounds more religious than the old humanism only because it uses terms like "God" and "spirit." New Age thinking shows a hope of salvation for a world that knows it is in big trouble. For many lost and aimless people, drifting about in a post-christian America, the New Age way is the only answer. It promises to give fulfillment in the present and security for the future. Humanity today feels lost and without direction. Despair reigns in many hearts. New Age thinking capitalizes on this general anxiety and promises something glorious for all who drink from its fountain.

Today I want to focus for a moment or two on the way of salvation in New Age religion. We, too, know about a certain way, namely, that of faith and repentance, of trust in God. As believers, of course, we look outside of ourselves to Christ Jesus. We set our minds on the things that are above — because where Christ is, there is our life!

But New Age theology says that the way of salvation is introspection — looking within! Man's biggest problem is not sin which makes him an exile from God. No, the biggest problem man has is the way he thinks. Mankind has to learn to think in a different manner. The problem is not rebellion against God. No, the problem is that man has forgotten his real identity. Man has forgotten about his own powers. The way to salvation is to get into touch with himself again.

And here is where deliberately-induced altered states of mind come in. In the spiritual technology of the New Age,

meditation is the number one priority. There is a vast plethora of eastern-oriented religious groups which all have their own unique emphasis. But they all agree on the need for the mind-transforming practice of meditation.

Any city will offer you a hundred seminars and discussion groups where you can learn the basics. You have to close your eyes (usually), assume a special posture, and repeat special words and phrases (or sometimes, observe total silence for long periods of time). By travelling into your own spiritual places, you are supposed to wake up to the reality that actually you yourself are God. There is no outside, personal God. No, you are part of the beautifully harmonized universe and the whole thing is called "God." All is god and god is all. Conclusion: you, too are part of the eternal all which is god.

New Age thought teaches that man's problem is his false separation from the world. By means of reason man makes distinctions between "Nature" and "Man" and "God." But through meditation, we

come to the realization that all these words represent the same thing — which is the one cosmic harmony.

Meditation, then, is a technique by which man can rise above himself. He can become something greater. He can be enlightened — that is, made aware of his true and glorious identity. Once a person becomes aware of this identity, he is also able to tap into a great source of power. The real power of the universe is not a God separate from the universe, but is within the human mind. Once you realize your connectedness to everything else, nothing remains impossible for you. And so the prophets of the New Age charm our generation with wonderful stories of abundant joy, creativity, personal growth, wealth, peace and fulfillment. In short, through an inward journey of self-discovery, man is able to find salvation.

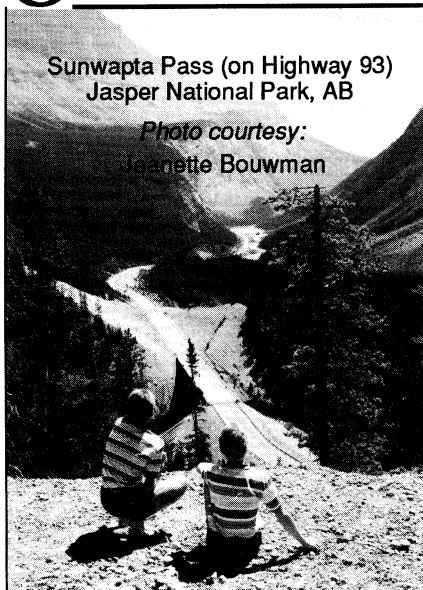
But what do we say about all this? First of all, we should not be too radical and condemn all forms of introspection — looking within. Sometimes it can be very good to examine yourself, to ask yourself what really lives in your mind and heart. It is good to sit still for a few minutes, to relax and catch your breath and to consider the work of God in your life. Self-knowledge is a healthy goal.

But as Christians we must reject the idea that there can be real transformation by looking within. A society that places its hopes on the powers within man is going to be profoundly disappointed. Man cannot rise above himself simply by meditating. Meditation does not bring about any real change.

And yet, the Bible does speak about meditation! Someone might try to make a connection between Biblical words and New Age ideas. But in Scripture the word "meditate" has a vastly different meaning than in the popular New Age jargon. Meditation in the modern sense means looking within ourselves and emptying our minds. But Biblical meditation means looking outside of ourselves. Biblical meditation means filling the mind.

Think only of Psalm 1. This Psalm says of the righteous man that his delight is in the law of the LORD, and on His law he *meditates* day and night. And Psalm

### OUR COVER



119:15 states: I will meditate on Thy precepts and fix my eyes on Thy ways.

Yes, the modern New Age movement shows us something real about the human heart, namely, "that God has set eternity in the hearts of man" (Ecc. 3:1). Mankind can never be content with just the bare material world. His heart longs for something greater. And he can't even enjoy the material world until he finds that "something greater." New Age practices reflect an attempt to find the "something greater" which can satisfy the human heart.

But there is no lasting fulfillment in New Age meditation. It is a false substitute for the Living God. We find the something greater we all need only in God — as He has revealed Himself in the Word. Salvation comes not by going within to discover your own great potential. Instead, salvation comes by going outside of yourself in order to latch yourself onto the Word of God.

The Word is the source of real and lasting transformation. For through faith in the Word, we are placed into communion again with the living God.

And so, as Christian young people surrounded by an increasingly confused and hostile world, we have a job to do. We are called to meditate! This means that we consciously seek out God's thoughts as given in Scripture. Meditation means to recite passages to ourselves which we have memorized. It means to set your mind on the Word, to read it, to muse on it, to ruminate upon it.

Filling your mind in this way with the thoughts and will of God as revealed in the Bible has incredible effects. Nothing of the New Age can compare with it. For New Age thinking remains strictly earth-bound. It never finds the Living Creator God. Man cannot rise above Himself. He won't find really positive personal transformation. New Age, inward-looking meditation will bring no real change to the human condition. Do you remember what Satan said to Eve? He said: do this and you will be like God. That was a lie. Eve ate, but she remained Eve — the human being, the creature.

Today the New Age encourages all of us to reach the higher consciousness by way of seeking altered states of mind.

We can know that it is all a lie. The only truly satisfying meditation is the kind that looks outward, that sets its sights on God as revealed in His Word. There we discover the truly "higher wisdom," the wisdom that is from above. There we discover not our "higher selves," but Jesus Christ, who is the Fountain of Life. We don't become gods. Who wants to be God? Is it not a great and lovely thing to be a limited, human creature living in fellowship with God?

We don't need to rise above our humanity. But we do need to rise above our sinful humanity. And that happens as we set our minds on the great deeds of God in Christ as revealed in the Word.

As we study the Bible, we meet the holy and righteous mind of God who stands above His creation. And as we bind ourselves to the Word of the Lord, our sinful natures are remade. So we become more gloriously human, transformed, remade in the image of God. So we find fulfillment.

That is the power of the Word. That is the power of Christian meditation. Try it.



## ANNOUNCEMENT AND INVITATION

### K. SCHILDER EVENING

The Theological College of the Canadian Reformed Churches is organizing a series of three evenings to commemorate the work of professor Dr. K. Schilder in connection with the centennial anniversary of his birthday on December 19, 1990.

The Meetings will be held, D.V., on

Thursday, November 15

Thursday, November 22

Thursday, November 29

in the Rehoboth, Canadian Reformed Church in Burlington, 1225, Highway 5.

The speakers and topics will be, in the order of the dates:

Dr. J. DeJong, "Schilder and Revelation"

Dr. N.H. Gootjes, "Schilder and Culture"

Dr. J. Faber, "Schilder: Life and Work"

The meetings will commence at 8:00 p.m.

### K. SCHILDER SYMPOSIUM

On December 19, 1990 it will be 100 years ago that K. Schilder was born. The Theological University of the Reformed Churches (Liberated) in the Netherlands is organizing a symposium for that occasion on December 12, in Kampen.

The symposium has a scholarly character. The recently published book *K. Schilder, Aspecten van zijn Werk (Aspects of his Work)*; editors: J. Douma, C. Trimp, and K. Velling, Barneveld: De Vuurbaak, ISBN 90 6015 857 1) will serve as starting point for reflection and discussion in nine work groups. Marginal notes will be added to the several articles by co-referents for the discussion. Every participant receives the opportunity to take part in four different work groups.

Cooperation as co-referents was promised by Dr. R.H. Bremmer, Enschede, Prof. Dr. J. Faber, Hamilton, Canada, Drs. J.M. Batteau, Zaandam, Prof. Dr. J. DeJong, Hamilton, Canada, Prof. Dr. W. van 't Spijker, Apeldoorn, Prof. Dr. S.A. Strauss, Bloemfontein, South Africa, Prof. Drs. N.D.

Kloosterman, Orange City, U.S.A., Prof. Dr. W.H. Velema, Apeldoorn, and Prof. Dr. S. Griffioen, Loenen aan de Vecht.

The Symposium will be held in the *Stadsgehoorzaal* in Kampen from 9:30 a.m. to 5:30 p.m. The price is f 37.50 (including coffee/tea and lunch), for students f 17.50. There is room for approximately 300 persons.

Applications can be sent, together with the money, to the office of the Theological University in Kampen, Postbus 5026, 8260, GA Kampen. The tickets will be reserved and sent in the order in which the applications come in. Students have to send also a copy of their student card.

Before and after the symposium there is the opportunity to visit a Schilder exposition in the auditorium of the university, Broederweg 15, Kampen. For it the cooperation of the Historical Documentation Center of the Free University in Amsterdam was received.

On the eve of the symposium the student association Fides Quadrat Intellectum will convene a public commemoration meeting. Further information about it will follow.



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# B. Holwerda's *The Church in the Last Judgment* Forty years later<sup>1</sup>

*The Church in the Last Judgment*, by B. Holwerda, 40 years later  
(Original title *DE KERK IN HET EINDGERICHT*. Translated by Dr. P.Y. De Jong.)

Address delivered to The Conference of Officebearers in Ontario of April 7, 1990, by L. Selles.

## Some biographical notes

The name of the late Professor Holwerda is well-known among us. Many may have seen a picture of him beside one of Professor K. Schilder on consistory room walls, but not all that many may have seen and heard him. It is 38 years ago since Professor Holwerda passed away at the age of 43 in 1952.

Let me give, therefore, a few biographical notes.

Benne Holwerda, a Frisian by birth, was the son of the highly respected Rev. K. Holwerda, who became a minister according to Article 8 of the Church Order. This article opens the road for persons who did not have the opportunity to do the regular course of study to become a minister on the basis of their exceptional gifts. Benne Holwerda was privileged to follow the regular way, namely of attending the High school for classical studies (which was called Gymnasium), and the Theological College at Kampen, the Netherlands which at that time had not yet the name of Theological University. Holwerda graduated with a bachelor of Theology Degree, cum laude, i.e., with high honour.

As the road for doctoral study was not affordable, the Classis exams which made him eligible for call and opened the ministry for him were taken. Holwerda's first pastorate in 1934 was in Kantens, a rural congregation in the province of Groningen, followed in 1938 by a ministry in the urban church at Amersfoort in the province of Utrecht. He was there during the second world war and the church troubles of the years 1943 ff., events which deeply affected him and which resulted in the liberation of the

German occupation of Holland as well as the liberation of the churches from binding superscriptural statements and from unscriptural suspensions and depositions by ecclesiastical assemblies since 1944. In 1945 the provisional Synod of Enschede convened to complement especially the number of professors at the Theological College of the Reformed churches (at which Dr. K. Schilder was the only active professor left and to which Dr. S. Greijdanus had returned out of his retirement). Rev. P. Deddens, Rev. B. Holwerda and Rev. C. Veenhof were appointed as new professors with the respective assignments for Church History and Church Polity; Old Testament; and Diaconology. When Prof. Greijdanus died in 1948, he was succeeded by Dr. H.J. Jager appointed by the Synod of Amersfoort.

Professor Holwerda inaugurated in January 1946 with a learned address on *THE PRIEST-KING IN THE OLD TESTAMENT*, a study on Psalm 110:4, "The LORD has sworn and will not change His mind, You are a priest forever after the order of Melchizedek."

I enjoyed the privilege to attend the inauguration and was greatly impressed by the speech and the lucidity of structure and presentation which marked it.

How could he do it?

It was not only at that occasion that I asked myself this question, but also over and over in connection with his work at the Theological College, his lectures which were published and his collections of sermons, meditations, articles and scientific studies for the general public (*Populair Wetenschappelijke Bijdragen*), which included *De Hoer in Openbaring 17-19*: (the Harlot in Revelation 17-19) (A discussion of the criticism.) and in an appendix, the speech with which we will deal itself, *De Kerk in het Eindgericht*. A few of his sermon collections are *Tot de Dag Aanlicht* (Until the Day Dawns), *Een Levende Hoop* (A Living Hope) 6 volumes and *Om Uwentwil Getroost* (Comforted for Thy Sake), which includ-

ed the moving sermon on Psalm 139 which was delivered after the tragic death of Prof. and Mrs. Holwerda's three-year-old daughter in 1951. Also familiar is the study *De Plaats, die de HEERE Verkiezen Zal* (The Place which the LORD will choose), fruit of Holwerda's extensive study on the Book of Deuteronomy, as well as his addresses to Young Men and Young Women Conventions on *De Crisis van het Gezag* (The Crisis of Authority) and *De Reformatie van de Omgang* (The Reformation of Communal Life) and, as I mentioned, articles which for the greater part were published in the Local Church Bulletins and the well-known Weekly *De Reformatie*.

Although not all was written in the time that Holwerda taught in Kampen, it remains amazing that much of it could be prepared in the short years of his teaching in Kampen. He even managed to acquire a reading knowledge of the Swedish language to get access to important books in his field of Old Testament study.

Once more, "how could he do it?"

The answer is, of course, that the LORD had gifted this highly modest man with an exceptional intelligence, great talents of mind and speech and above all with a truly godly fear and loving heart which made themselves felt in all his life and work and makes him unforgettable for all who were privileged to listen to him in the church pew, the lecture or meeting room and the Youth Conferences at which he spoke and at one of which he delivered his speech on "The Church in the Last Judgment" in 1949.

It was a terrible blow for the family, and no less for church and school, when on April 30, 1952, two hours after having co-examined a student for his theological degree, at the age of 43, Benne Holwerda suddenly passed away, shortly after he had returned home. He left behind his wife and four children, bringing grief and mourning to them and to College and Church communities.

The blow was all the larger because five weeks earlier Professor K. Schilder

had also suddenly died of a heart attack at the age of 61. "Crushed" is the only word which I can find to express the condition wherein we were. We needed these men so badly and their death had come not even ten years after the traumatic experience of the church-struggle, preceding the liberation of the churches. We learned better to understand the well-known words of Psalm 42 "Why are you cast down, o my soul, and why are you disquieted in me;" but also what follows "Hope in God for I shall again praise Him, my help and my God."

By the grace of God we have experienced that help as well and do experience it, remembering our leaders who spoke to us the Word of God, Heb. 13:7.

### Reception and aim of address

Coming to the subject proper, I already mentioned that *The Church in the last Judgment* originally was delivered in '49 at a Young People's Congress. The speech received a warm response from the young people but, once published, was severely criticized as well.

Prof. Dr. H.N. Ridderbos wrote an article under the title *Vrijmaking and Apocalyptiek* (Liberation and Apocalypticism). He attacked the interpretation of "the great harlot" in such a derogatory way that Prof. Holwerda refused to respond to this attack. He did respond, however, extensively in the 25th Volume of *De Reformatie* to similar criticism of his exegesis of the harlot, submitted by the liberated minister Rev. C. Plooy in *De Roeper* (the Crier). As already mentioned, this response was reprinted in Holwerda's *Populair Wetenschappelijke Bijdragen*, published by Oosterbaan & Le Cointre at Goes, '62.

In this response Holwerda mentions the reason for and the aim of his speaking and writing on this particular subject. "I did not write nor speak," he remarks, "to wound others. What I had in mind was the danger that also this time, as happened time and again in history, the reformation" (the Liberation of '44 ff) "would again be followed by a repetition of playing the harlot" (afhoereren).

Holwerda referred in these words to the beginning of a movement which in the late forties and early fifties led to the joining of a small number of liberated ministers, with or without parts of their congregations, to the synodically bound churches. The danger of backsliding, against which Holwerda wanted to warn, is perennial and calls therefore for prayerful watchfulness promoted by constant study.

What, however, motivated me, particularly, in my offer to discuss the address of Prof. Holwerda was in the first place the wish to share with you the exegetical insights in the New Testament

Scriptures of an outstanding Old Testament theologian and in the second place the desire to find out, forty years after the address on "The Church in the Last Judgment" was delivered, to what extent observations and applications are still up to date or whether some corrections and adjustments are required.

As that may be the easiest, I will follow the main line of Holwerda's interpretation, interspersed and followed by some comments I wish to make. However, before coming to that, I want to give some attention to the first paragraph wherein Holwerda speaks about the composition of the book of Revelation.

### The book's composition

Holwerda wrote on the first page of his (translated) address that "in Revelation we do not find different glimpses in history so that time and again we arrive at the last day and thereafter again see history unfold."

I can agree with this but in the modified form that the line which runs through Revelation is one which occasionally is broken by so-called interludes. These intermezzos look either forward to the glory which will be revealed, ch. 7:9-17 and 14:1-5, or to the horror which will strike, ch. 6:12-17 and 14: 14-17.

These breaks, however, do not mean that time and again a new beginning is made. In each case the line is taken up again and is leading closer and closer to the end. This is revealed in the progressing intensity of the judgments brought over the world. In the case of the "seals" a fourth part of the earth is struck, 6:7,8. This becomes a third part when the "trumpets" are blown, 8:7. When the last plagues strike the whole earth, seas, rivers, sun and atmosphere are smitten, ch. 16. There is a gradual intensification of the judgments up to the "bowls" which are really the last plagues before the

Lord's coming, that great and manifest day, Acts 2:20.

But before this day arrives, the activity of the great harlot, the prostitute, is dealt with in three separate chapters, which underlines the significance of her appearance and activity in history. This history is not exclusively the history of the end of times.

### The portrayal of the harlot

The vision of the harlot in chapter 17 reminds us of the appearance of another woman, portrayed in chapter 12. The latter is clothed with the sun, the moon is under her feet and on her head is a crown of twelve stars, v. 1. She is about to bear a child, the Christ child, but a great, red dragon is standing in front of her, anxious to devour the child as soon as it is born. Here the church is portrayed which is not only the mother of the believers but, above and beyond this, also the mother of the Lord.

The dragon's attempt to devour Him fails. "Her child was caught up to God and to His throne."

The woman presented in chapter 17 is the opposite of the one of chapter 12. Led by the angel-interpreter into a wilderness, an image of utter desolation, John sees her seated upon many waters, v.1. These waters are, according to v. 15, "peoples and multitudes and tongues." She is, according to v. 3, also sitting on a scarlet beast, full of blasphemous names, with seven heads and ten horns. These seven heads, as we learn from v. 9, are seven mountains on which the woman is seated. From v. 4 we learn that she is arrayed in royal attire and bedecked with gold, jewels and pearls. A golden cup in her hand may fit her royal appearance, but the content of the cup shows her true nature: she is a true prostitute. It is not surprising, therefore, to read in v. 2 that the kings of the earth committed fornication with her and that of her fornication the dwellers of the earth have become drunk. As the prostitutes of those days used to do, this one also has a name written on her forehead. However, it is not a regular name i.e., one which may be understood literally. This name, which is "Babylon," is a "mystery," i.e., it should be understood symbolically, v.5. What this implies we will see later.

To complete first the description given, we learn from v. 18 that she is "the great city which has dominion over the kings of the earth." Another side of her is shown in v. 6, according to which John saw the woman, as being drunk with the blood of the saints and the blood of the martyrs of Jesus which portrays her as the vilest persecutor of the church.

*Who is this harlot? How are we to identify her? This will be discussed in the next instalment.*

## CHURCH NEWS



### CALLED TO:

Smithville, ON  
**Rev. P.G. Feenstra**  
 of Guelph, ON

### DECLINED TO:

Burlington East, ON  
 and Lincoln, ON  
**Rev. J.J. Schreuder**  
 missionary of the church at  
 Rijnsburg, the Netherlands  
 (in Curaçao)

# Manoah Manor — Langley, BC

After years of planning and months of construction a dream of many years has become a reality. The expansion of Manoah Manor was completed and the first residents were able to occupy their

event, including Alderman M. Hunter, as representative of the City of Langley. In his speech of welcome, the chairman of the Canadian Reformed Senior Citizens' Home Society, Mr. C. VanVliet, ex-

pressed his gratitude to the many committees and volunteers who contributed their talent and time, so that the project could be completed on time and under budget. Congratulatory speeches were presented by various dignitaries and several presentations were made. The ceremonies were concluded with the unveiling of the sign showing the name "Manoah Manor," by the chairman, assisted by Mr. Aikema and his wife Mrs. Aikema, who was the first resident of the Intermediate Care Facility. After the ceremonies, guided tours were conducted by various board members.

Now, as we reach the end of 1990, we can look back with gratitude to our heavenly Father who has made this all possible. However, our work is not finished. There is already a waiting list for both suites and care units, and the board, being aware of the increased need for more space, has begun to evaluate the possibilities of expansion.

Anyone wishing further information may contact us at:

Manoah Manor  
20265 - 54A Avenue  
Langley, BC V3A 3W6  
Phone: 530-9895



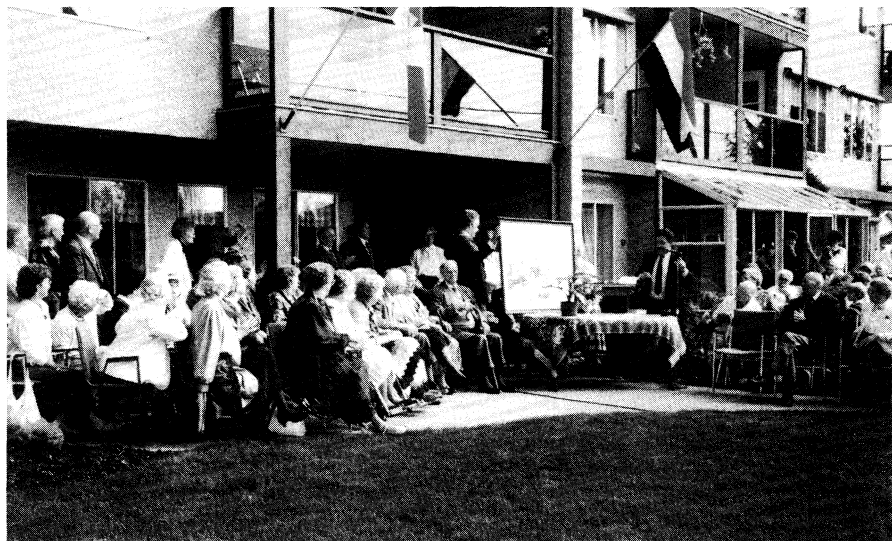
Unveiling of the sign. (L to R) Mr. C.M. Van Vliet, Mrs. J. Aikema, Mr. D. Doesburg, Mr. J. Aikema

suites by the end of 1989. By mid February of this year all 12 new suites as well as the 15 existing suites were filled.

On February 1, 1990, the new Intermediate Care Facility, which is located on the ground floor of the new wing, was ready to receive its first residents. Four residents were admitted that first day and during the next few months, several others made the Intermediate Care Facility their home, so that by the end of June all ten rooms were occupied.

The Intermediate Care Facility is capably managed by Mrs. Y. Kobald, LGN. In addition to Mrs. Kobald, the staff consists of two relief RN's, four licenced intermediate care aids, and a part time cook.

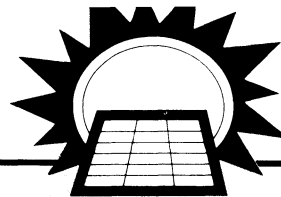
In order to commemorate the completion of the new wing, an Opening Ceremony was held on April 14, 1990. Approximately 200 people attended the



Presentation of a painting at the Official Opening



# RAY OF SUNSHINE



By Mrs. J. Mulder

*"... I saw all the work of God, that man cannot find out the work that is done under the sun."*

*Ecclesiastes 8:17*

## Dear brothers and sisters,

*Asking questions enables someone to learn and become wise. How often do we not hear children ask, "What is that?," or "Why does this happen?" Also we as children of the LORD have many questions. We have our own problems, our struggles and times of trial and sometimes moments of doubt. Often it seems as if God is not listening to our prayers and not giving us any answer when we cry out to Him.*

There are so many things in life we do not understand.

The author of Ecclesiastes, referred to as the Preacher, is searching for wisdom, insight in all that happens in this life under the sun. During his investigations he found out that while the wicked seem to flourish and prolong their lives in spite of their wickedness, those who put their trust in the LORD and His promises often have to suffer hardships and troubles. The circumstances, the facts of life, seem to contradict the promises of God. For the LORD promises that all will be well with those who fear Him, but the reality is that they often have to go through a lot of troubles.

However, although the preacher saw this, it does not cause him to lose faith in God and His promises. He does not criticize the LORD, but he concludes that there is a limit to our human power of understanding and wisdom. And at the same time he, as a child of the covenant, holds on to the confession that God as the Almighty One, is perfectly wise, just and good. He believes that all events that take place in this world and our life are controlled by the LORD and that nothing happens without and against His will. Even though man is unable to understand the manner in which it pleases God to direct the course of his own life, the life of the church and of the world, it has a meaning, a purpose.

The Preacher has learned to evaluate that what happens in the light of God's Word and revelation. And not the other way around, evaluating God's Word and promises in the light of what happens. No! God promises that those who fear Him will be blessed. If then troubles arise in the life of those who fear Him, this must be for their good and serve their salvation.

Then the Preacher is not ashamed to admit that still many questions remain unanswered. We cannot explain God's every deed, His every move. We may not try either, for there are secret things which belong to the LORD.

We should not try to probe into these things. The things which God has revealed to us in His Word belong to us and our children for ever, that we may do all the words of the law. (Deut. 29:29)

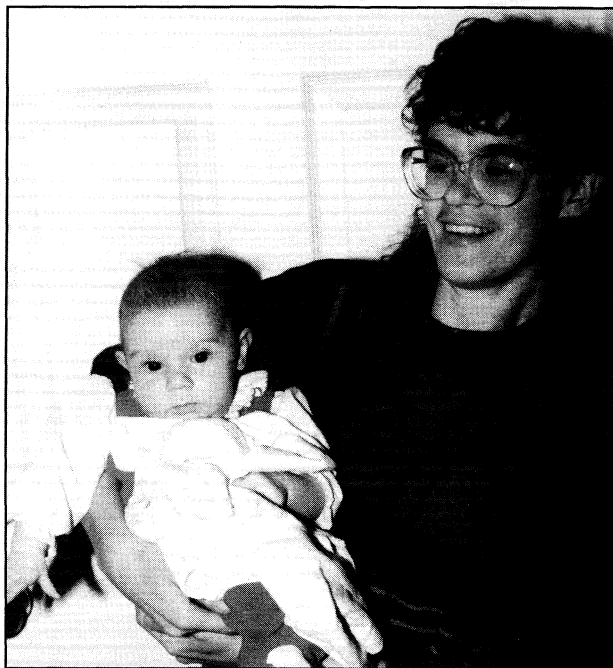
In our Belgic Confession (Art. 13) we profess that as to God's actions, which surpass our human understanding, "we will not curiously inquire farther than our capacity allows us. But with the greatest humility and reverence we . . . content ourselves that we are pupils of Christ, who have only to learn those things which He teaches us in His Word, without transgressing these limits."

The bottom line of all the Preacher's searching is, "Fear God and keep His commandments, for this is the whole duty of man." (Eccl. 12:13)

The truly wise trust God and they walk in obedience before His face.

With all their questions they will not forget that His promises are true and reliable. If He is for us, who is against us? He who did not spare His own Son but gave Him up for us all, will He not also give us all things with Him? (Romans 8:31,32) he certainly will!

The day comes that God in the Lord Jesus Christ will come to do justice and vindicate those who are His.



*This is Nelena Hofsink with a niece*

"The thought of this judgment is horrible and dreadful to the wicked and evildoers but it is a great joy and comfort to the righteous and elect. For then their full redemption will be completed and they will receive the fruits of their labour and of the trouble they have suffered."

(Belgic Confession, Art. 37)

### From the mailbox

I received a letter from a sister in the Fraser Valley in which she told me that a few addresses in our "Ray of Sunshine" seem to be incorrect. A few cards she had sent were returned to her by Canada Post.

People sometimes forget to write me when the address of one of our Sunshine-friends has changed or they are too late in doing so. This can be frustrating for those who so faithfully send a card or letter and very disappointing for our friends who after they moved don't get cards anymore on their birthday.

*Therefore I once again urge those involved to let me know as soon as possible when someone of our "Birth Day Calendar" has moved.*

I would like to know the correct address of Liz Koning from Edmonton. The sister who wrote me gave me already the "new" address of Mary Vandenburg and Nelena Hofsink, who both are now living in "Bethesda" Home in Clearbrook, BC.

*Thank you all for your cooperation!*

The parents of Nelena Hofsink wrote me that Nelena now lives with five other handicapped girls in this beautiful home in Clearbrook. They also included a clipping from "Bethesda News," which tells about all the activities the girls are involved in.

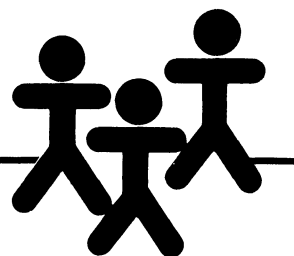
We share their thankfulness to the LORD, who makes it possible to provide homes for our handicapped brothers and sisters in which they can develop their skills and enjoy Christian fellowship.

Greetings to all our readers,

(Mrs.) J. Mulder  
1225 Highway 5, RR 1  
Burlington, ON L7R 3X4

## SCHOOL CROSSING

By A. Witten



## "Teach Them Diligently" 1955-1990

The first Canadian Reformed School established in Canada, the William of Orange Christian School in Surrey, British Columbia recently celebrated a 35th Anniversary.

The words "teach them diligently" on the commemorative booklet used at the occasion of actual celebration, captured the significance of the event. Attention was turned toward "the Book that shaped and will shape our school." The different presentations emphasized the translation, availability and production of that Book. The propagation of the Word of God was another main theme in the contributions. The translation of the English Bible, the foundation of Bible Societies, the process of translation to the final printed product, the propagation of

the Word and the authors as well as the language of the Bible had the attention of students. Results of student work on these issues were presented.

*Did you know:*

William Tyndale was born in fourteen ninety two. God chose him to Reform the Church for me and you. Translated five thousand Bibles, then was put in jail. Henry the eighth took his life, and William went home to the Lord.

The grade four class knows.

*Did you know:*

William Tyndale worked so very hard. He wanted an English Bible. All the boys and girls should read the Bible. And know it by heart. It was much too dan-

gerous in England. Tyndale sailed to Germany. Mr. Tyndale did a lot of work but it was in secret. Soldiers captured him and killed him for what he was doing. Tyndale prayed to God before he died. That his work would prosper. Then God made the king say "Yes, O.K. You may have a Bible" Allelujah, Praise the Lord. We give Him the glory.

The grade one class knows.

*Did you know:*

William Tyndale's plan to translate the Bible into English as well as Tyndale himself are outlawed by King Henry VIII. A bishop and a spy, sent after Tyndale, agree "If the plan to smuggle Bibles from Germany to England succeeds, we face a disaster worse than the great plague."

- With a young couple's help Tyndale gets into Cologne.
  - In Cologne Tyndale reveals his identity. He must find Qentel, a Roman Catholic printer.
  - Quentel and Tyndale do business but Colcheus, a priest, does business with Qentel too. The printing of the English Bible starts right away. Colcheus suspects something.
  - Colcheus discovers exactly what is going on by organizing a "tea party" for the printers. A narrow escape!
  - William Tyndale is executed in Antwerp. His Bibles have already been shipped to England! His last prayer is answered. The king changes his mind. Everyone, even the plough boy can read Scripture.
- The grade six class knows.

*Did you know:*

The collection of poetry and songs which are written in the book of Psalms were probably started by King David. Others, in the years to come, added to this collection. In the time of Ezra, Nehemiah founded a library of books containing some ancient scrolls about the past kings and prophets. In the interlude between the Old and New Testaments a leader of military movements named Judas Maccaboeus collected many writings that had been lost in times of war. They were then put in two collections of books called the Law and the Prophets.

The grade seven class knows.

We also hear about Mary Jones who saved six long years for a Bible. Then she walked 45 km. to Bala, where Rev. Charles disappointed her. On second thought he changed his mind and sold her the one she needed. Rev. Charles took certain initiatives which led to the foundation of the British Bible Society. This society had a statue made for Mary Jones in Langfihangel. Based on this story of Mary Jones the grade two class presented:

- M** is for Mary the girl you see here she's remembered by those far and near  
A special child she was from head to toe  
Let each of us stop and think about why this is so.
- A** is for always. Mary always worked very hard  
She scrubbed and cleaned, fed the chicks in the yard  
For eight long years nothing was too much  
A Bible of her own she wanted to touch.

- R** is for remember that's what we must do tonight  
Remember Mary — she is for us a light  
Her love for God's Holy Word  
Was unfailing of this we can be assured.
- Y** is for you. You ought to remember  
• Mary too  
After tonight please don't say *WHO?*
- J** is for the joy God will give  
To those who for Him want to live  
Mary Jones gave her devotion for sure  
See how tenderly God provided for her.
- O** is for only. Mary knew only the Bible was the very best  
Until she had one she would not rest

**... 'the Book that shaped and will shape our school.'**



She loved to read it every day  
Growing closer to her Lord this way!

- N** is for New. God's Word is always new.  
For Mary Jones, for me and for you  
Follow Mary's example every day  
Read you Bible and be glad that you may.
- E** is for each. Each person needs a B-I-B-L-E.  
To learn about Jesus you see  
God's Word is for everyone  
All people under the sun.
- S** is for the songs that Mary loved to sing.  
About her Saviour over and over again  
In Langfihangel so long ago  
This little girl loved her Saviour so!

All involved are to be congratulated as part of the 35 years of "teaching them diligently." The present staff is also engaged in a major effort in continuing in the good tradition. In the context of the changes in the British Columbia Primary Plan and a "Year 2000" document from the provincial government, the staff has produced a document based on principles of Reformed education. They have produced an "A.B.C. Report" in which they have isolated several philosophies present in the B.C.P.P. and made an effort towards a Reformed alternative. They have given a Reformed perspective on education under the heading "From the Garden to the City." For example, the student is described as a learner who:

- is a sinner. 'Behold, I was brought forth in iniquity, and in sin did my mother conceive me.' (Psalm 51:5)
- is a child of the covenant. 'For the promise is to you and to your children and to all that are far off, everyone whom the Lord our God calls to Him.' (Acts 2:30)
- is redeemed. 'In whom we have redemption, the forgiveness of sins.' (Colossians 1:14)
- is 'obliged to new obedience.' 'Since every covenant contains two parts, a promise and an obligation, we are through baptism, called and obliged by the Lord to a new obedience.' (Baptismal form)
- is gifted. These unique gifts are developed with others, for God and for others.
- is a social being, that is, has responsibilities and is accountable.
- is curious and wants to know.
- has a need for models.
- looks for meaning in what he/she learns.
- is a listener. 'If they can't even listen to their parents or their teachers, whom they are able to see, how would they ever be able to listen to SOMEONE they cannot see.' (*Orange Courier*, January 1987)
- Listening requires concentration and patience.
- should experience success.
- is able to sing a life-long song to God's glory, as a creative response to the sum total of education."

This effort emphasizes that the school's main task is "teaching christianly."

Both the commemorative bulletin of the 35th Anniversary celebration and the "A.B.C. Report" highlighting a Reformed school's effort to "teach them diligently" are available from the school: *William of Orange Christian School, 17480-61A Avenue. P.O. Box 1058, Station A, Surrey, B.C. V3S 4P5.*



# Reformation Christian School Opening

By Sharon Bratcher

Reformation Christian School opened on September 10, 1990 in Blue Bell, Pennsylvania, U.S.A.! Our congregation is rejoicing at the way in which God has blessed, making people and events come together to provide this school for our children.

Many of you may know that prior to now, our families have been "home schooling" our children. During the past 2 years, however, we have prayed, and met, and researched and planned and given — and the result is a great joy to us.

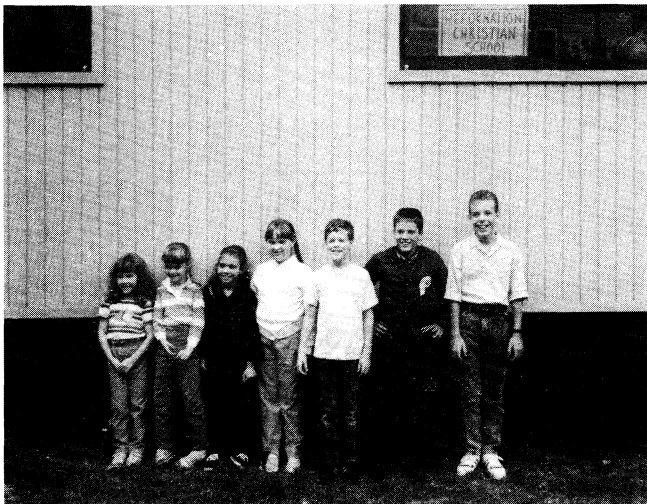
We are beginning with 7 children, ages 6-12, from four families. In order to incorporate a private school in Pennsylvania, we had to have 5 children from 3 different families, so we are just above that requirement. In the near future the school may reach as many as 18 students, or more if new families join our church.

Initially we had hoped to use our church building to house the school. New regulations have made that impossible, so we were able, through the gifts of caring friends, to purchase a modular classroom which the local zoning commission agreed to let us place next to the church for 3 years.

The teacher is Mrs. Linda Gibson, who will be aided by Mrs. Ellen Davis; both are parents of children at Reformation Christian School. Other members of the congregation may teach regularly or present special units throughout the year. The majority of the 27 members of the church are involved in one way or another with this project.

Psalm 37:5 instructs us: "Commit your way to the LORD, Trust also in Him, and He will do it." He has! We therefore rejoice!

**C**



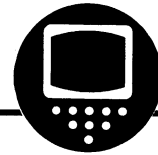
Left to right: Amanda Bogedain, Laura Davis, Kristen Gibson, Julie Bratcher, Ian Davis, David Bratcher, and James Gibson



Reformation Christian School modular building being delivered on 9/4/90 and set into place next to the church as several parents and children watch



Mrs. Ellen Davis, teacher's aide, and Mrs. Linda Gibson, teacher, with students, ready to begin



## Classis Alberta/Manitoba Oct. 9 and 10, 1990

At exactly 8 p.m. the Rev. R. Schouten opens the meeting on behalf of the convening church at Calgary. He asks us to sing Ps. 11:4 and 5, reads 2 Cor. 10 and leads in prayer. He welcomes all present and extends a special welcome to the Rev. R. Aasman of Providence Church, Edmonton, who is present for the first time.

He congratulates the church at Winnipeg with the acceptance of their call to the Rev. K. Jonker of Launceston, Australia. He also congratulates the Rev. E.J. Tiggelaar with the birth of his son.

The delegates from Calgary check the credentials. All churches are properly represented. Classis is constituted. Chairman: Rev. P.K. DeBoer; vice-chairman: Rev. G. Wieske; clerk: Rev. E.J. Tiggelaar.

The chairman thanks the church at Calgary for the preparations made and Rev. Schouten for opening the meeting. The chairman then reads the Subscription Form for ministers of the Word which is signed by the Rev. R. Aasman. The agenda is adopted.

### 1. Report from Committee for Aid to Needy Churches.

In connection with this report two letters are also read. One from the church at Barrhead informing this meeting that no financial support is required for the year 1991, while the allotted aid for 1990 is also not needed.

The other letter is from the church at Calgary. Though their requested support for 1991 is decreased by about \$4000. —, Calgary on the recommendation of the church visitors asks classis' advice whether an increase in classical support is in order so that Calgary may work towards having their own place of worship. During the discussion it is proposed to deal further with the above matters tomorrow. Adopted.

### 2. Report from the Committee for Needy Students.

This report is accepted without discussion.

### 3. Report Observer Orthodox Presbyterian Churches.

Since this report had been sent to all the churches beforehand, it did not need to be read. It is accepted with thankfulness while a copy will be sent to the Committee for Contact with the O.P.C.

### 4. Request from the Committee to establish a Canadian Reformed Church at Taber, AB.

After having heard the delegates from Coaldale, classis decides to advise the brs. and srs. there, that it has no objections for them to proceed.

5. The meeting is adjourned until Wednesday afternoon. We sing Ps. 65:1 and 3 after which the chairman leads in thanksgiving.

6. The chairman reopens the meeting, he invites us to sing Ps. 113:1. He reads Roms. 5 and leads in prayer.

7. A request for the appointment of a councillor by the brs. and srs. in Taber is discussed. Classis decides to appoint Rev. J.D. Wielenga as counsellor of the church at Taber upon its institution.

8. Classis goes into closed session to deal with church visitation reports. Reports of the churches at Edmonton-Providence and Neerlandia are read. They are received with thanks to the Lord for preserving these churches in the truth of His Word.

9. The meeting continues to discuss the request from Calgary for financial advice concerning its plans for the future. Advice is given. Classis receives the report of the Committee for Needy Churches with thanks and adopts its recommendations to assess \$3.25 per communicant member for the year 1991.

10. Proposal from the church at Neerlandia to change the time of classical meetings from evening to day time. Defeated.

11. Request from the church at Carman for a clarification of the Classical regulations as to how the validity of credentials is to be determined. Classis gives this clarification.

12. Question Period as per Art. 44 C.O. is held.

13. Minutes of the Presbytery of the Dakota's (OPC) meeting of March 6 and 7, 1990 are received and will be filed in the archives. Classis also decides to inform this Presbytery in time of its meetings and to forward them a copy of the Acts.

14. The convening church for the next classis is Carman. Date: Dec. 11, 1990. Moderamen: Chairman: Rev. Aasman, Vice-chairman: Rev. DeBoer, Clerk: Rev. Wieske.

15. The ministers DeBoer, Tiggelaar and Wielenga are re-appointed as church visitors. The same happens to the treasurer of classis and the churches who audit these books and take care of and inspect the archives.

16. Rev. R. Aasman is appointed examiner Old Testament. Rev. E. Kampen for Knowledge of Holy Scripture.

17. The brothers of the Committees for Financial Aid to Needy Students and for Aid to Needy Churches are also re-appointed. The same happens to the brothers for Contact with the Governments of Alberta and Manitoba and the coordinator for preaching arrangements in vacant churches.

18. Personal question period is made use of.

19. Brotherly censure ad Art. 44 C.O. was not necessary.

20. The Acts are read and adopted. The Press Release is approved. We sing Ps. 106:1 after which the vice-chairman ends with prayer of thanksgiving. The chairman closes the meeting.

For classis,  
G. Wieske, Vice-chairman et.

## Classis Pacific, October 2, 1990

### Opening:

On behalf of the convening church at Langley, Rev. J. Visscher opens the meeting. The delegates are welcomed. He remembers that a Classis Contracta has granted the release of Rev. Vandelden. The church at Lynden called Rev. P. Feenstra and the church at Port Kells the Rev. K. Kok. Both calls were declined.

The delegates from the church at Houston check the credentials and found them in good order. Several of the churches have given instructions.

Classis is constituted and the following officers are appointed: Chairman - Rev. W.B. Slomp, Vice-Chairman - Rev. M.H. VanLuik and Clerk - Rev. G.H. Visscher.

The Agenda was adopted after several additions.

### Reports:

1) An Audit of the books of the Classical Treasurer show that the books are in good order.

2) An Audit of the books for the "Committee to Aid Needy Students" finds the books in good order. A financial report is received for September 1, 1989 to August 31, 1990.

3) The "Committee for Needy Churches" presents its report. Classis decides to continue to support the church at Vernon. The churches are requested to submit \$15.84 per C.M.



- 4) As church visitors, Rev. M. VanderWel and Rev. J. Visscher report on their visits to the churches at Houston, Smithers and Vernon.
- 5) The committee for "Status of Retired Ministers at Classis" reports that the committee is not able to submit a report to this classis. Classis instructs the committee to have a report ready at the next classis.

Question Period according to Article 44 C.O.

All the churches answer in the affirmative that the ministry of the office-bearers is being continued, that the decisions of the major assemblies are being honoured.

There are some churches that request the judgment and help of classis for the proper government of their church.

- 1) The church at Cloverdale asks for advice in a case of discipline. Advice is given in closed session.
- 2) The church at Cloverdale asks for advice concerning the convening of Re-

gional Synod. Classis instructs the church at Cloverdale to convene Regional Synod in the Spring of 1991.

- 3) The church at Smithers asks for advice in a case of discipline. Advice is given in closed session.
- 4) The church at Surrey asks advice in a case of discipline. Advice is also requested for a pastoral matter. Advice is given in closed session.

**Appointments:**

- 1) The church at Lynden is appointed as the convening church for next classis. December 11 is set for next classis. The alternate date is set for March 12, 1991.

- 2) The suggested officers for next classis are:

Chairman: Rev. M.H. VanLuik  
 Vice-Chairman: Rev. G.H. Visscher  
 Clerk: Rev. J. Visscher

- 3) The church at Lynden requests pulpit supply for one Sunday a month. Classis grants this request.

**Question Period:**

The delegates from Vernon express on behalf of the church at Vernon their appreciation for the financial support that is given.

A question is asked whether a vacant church should remunerate the ministers who fulfill a classical preaching assignment. It is noted that this has been the practice in the churches.

**Censure ad Art. 44 C.O.:**

With thankfulness the chairman notes that no delegate needed to be censured. He thanks the brothers for their cooperation.

**Acts and Press Release:**

The acts were adopted and the press release was approved.

**Closing:**

The chairman requests the brothers to sing from Psalm 150 and closes with prayer.

M.H. VanLuik  
 Vice-chairman



# OUR LITTLE MAGAZINE

By Aunt Betty



## Hello Busy Beavers,

We have some winners!

First I want to thank all the *Many Busy Beavers* who entered our Summer Quiz Contest.

We have lots of great puzzlers! That's for sure!

Keep up the good work all of you. We'll have to try another contest very soon!

Now we want to congratulate our winners. Busy Beavers *Laura Aasman* and *Earl Van Assen* are tied in the Senior division and Busy Beaver Nicole Aasman is the Junior winner. Congratulations to all of you!

Busy Beavers are not only good puzzlers.

They write poems and stories, draw pictures and make puzzles, too!

Here are some goodies sent in to share with you!

### Mittens

One day as Molly walked home from her friend's house she heard a faint "Meow." Every step she heard a louder "Meow." She was three steps away from an adorable kitten. She took it home and asked if she could keep it. Her Dad said "Yes." Every day she fed the kitten and cleaned his litter box. One day while she was playing with Mittens, Mittens disappeared.

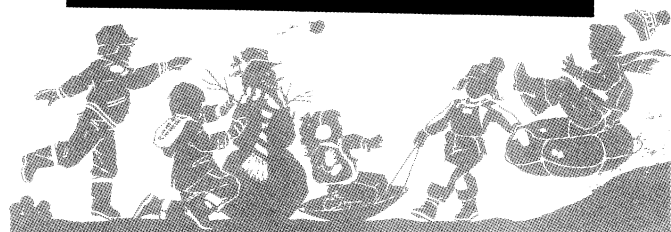
By Busy Beaver *May Hofsink*

### Winter Poem

By Busy Beaver *Margaret De Witt*

The snow does fall  
 The sun does crawl  
 through the sky  
 Tired and weary  
 of crawling along.

It's the end of the day  
 The sun goes down.  
 God is near,  
 to protect us from harm.



**"CAT"**

Picture by Busy Beaver *Will Van Oene*



**Quiz Time!**

**CODE**

By Busy Beaver *Theresa Bredenhof*

U	T	A	C	E	F	G	H	M	O	R	S
21	20	1	3	5	6	7	8	13	15	18	19

8 21 7 19 3 15 13 5

6 18 15 13 20 8 5

8 5 1 18 20 !

**MATCH ME!**

Match the person with the item associated with him or her.

- |                 |                            |
|-----------------|----------------------------|
| 1. pottage      | a. Elisha (2 Kings 6:1-6)  |
| 2. plumbline    | b. Lazarus (Luke 16:20-21) |
| 3. harp         | c. Lot's wife (Gen. 19:26) |
| 4. ark          | d. Esau (Gen. 25:30)       |
| 5. axe head     | e. Moses (Ex. 3:3,4)       |
| 6. burning bush | f. Pharaoh (Ex. 8:2,6)     |
| 7. rib          | g. Amos (Amos 7:7,8)       |
| 8. salt         | h. Noah (Gen. 6:14)        |
| 9. big fish     | i. David (1 Sam. 16:23)    |
| 10. frogs       | j. Jonah (Jonah 1:17)      |
| 11. crumbs      | k. Eve (Gen. 2:21-22)      |

(See answers)

**ANIMALS**

By Busy Beaver *Steven Vandevelde*

Look for:

- duck
- goose
- dog
- rabbit
- parrot
- gerbil
- hamster
- cat
- horse
- cow
- calf
- colt
- heifer
- bull
- mare
- bear
- moose
- fox
- birds
- coyote
- grouse
- lion
- lynx
- cougar
- bobcat

D	A	Z	B	P	A	R	R	O	T	Y	O	U
O	U	E	H	J	E	S	R	O	H	D	I	T
G	K	C	A	T	C	L	V	A	E	G	U	L
L	O	M	K	W	X	B	M	T	I	Y	A	O
R	F	O	X	M	Z	S	B	B	F	L	A	C
B	B	O	S	G	T	N	L	A	E	Q	H	O
I	R	S	C	E	S	D	M	A	R	E	M	W
L	F	E	R	A	G	U	O	C	K	O	F	I
Y	L	I	O	N	D	P	B	I	R	D	S	P
N	E	U	R	Q	N	G	R	O	U	S	E	J
X	A	O	B	E	A	R	B	O	B	C	A	T



**HAMBURGER SCRAMBLE**

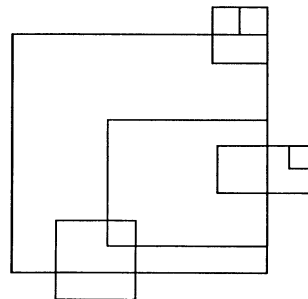
By Busy Beaver *Michelle Peters*

1. snbu \_\_\_\_\_
2. lsehir \_\_\_\_\_
3. epukthc \_\_\_\_\_
4. rsutmda \_\_\_\_\_
5. isnnoo \_\_\_\_\_
6. ttisepa \_\_\_\_\_
7. esehec \_\_\_\_\_
8. nocab \_\_\_\_\_
9. kspielpc \_\_\_\_\_
10. ceulett \_\_\_\_\_
11. mtoeasot \_\_\_\_\_
12. srmhoous \_\_\_\_\_

(See answers)

**HOW MANY SQUARES?**

By Busy Beaver *Rebecca Hovius*



(Answer below)

**Answers**

*Match Me!* 1. d 2. g 3. i 4. h 5. a 6. e 7. k 8. c 9. j 10. f 11. b

*Hamburger Scramble* 1. buns 2. relish 3. ketchup 4. mustard 5. onions 6. patties 7. cheese 8. bacon 9. pickles 10. lettuce 11. tomatoes 12. mushrooms

*How Many Squares?* Ten

Till next time, Busy Beavers.  
Keep busy!

Love from your  
Aunt Betty