

Christian Joy in the Providence of God

One of the doctrines the Church has gleaned from God's holy Word is known as the providence of God. By this we understand that the almighty God Who has made heaven and earth, the sea and all that is in them, guides and maintains them from the beginning to the end of time. In practical terms this gives the Christian the sure knowledge that everything is under the control of his heavenly Father. This providence of God applies to material things and personal situations, but also has application for evangelism and synodical decisions.

Matthew 6:24-34 and a parallel passage in Luke 12 makes clear to us that we are not to be anxious for anything but in all things put our trust in God, our heavenly Father. He will care for us much more than He cares for the lilies of the field ~ and they have no care or worry at all. The fact that He upholds heaven and earth and governs them by His almighty hand must convince us that nothing happens to us, or around us, by chance. We do not accidentally get sick, we are not poor by chance; good health is not guaranteed results of a proper diet or prolonged exercise, riches do not go to all who apply themselves, nor do long bouts of rain or drought happen by chance. All that happens is guided by our Father. He makes sure that everything is worked out for our benefit. Sometimes even is ways that bring us sadness or disappointment.

In his letter to the Philippians the apostle Paul commands his readers that in all circumstances of life we must rejoice "Rejoice in the Lord always; again I will say, Rejoice." (vs. 4) These are words we often recall. Even when we mourn, and surely when we are glad, we are reminded, either by ourselves or by a thoughtful brother or sister, that we may and must rejoice in the Lord. The fact that we need not worry or have concern for our own welfare must lead us to joy. The fact that we already fare so well that we may begin to enjoy, in this life time, a taste of the everlasting bliss that awaits us makes us rejoice in the Lord always. It leads us to a life of thankful joy for all that the Lord has given and gives us each day again, even when things in our life do not going according to our plan.

All that we may do is a gift from our Father in heaven. That means that, in our own strength, we cannot add anything to our wealth, our health, or our faith. The Preacher already recognized that the efforts of man are worth nothing on their own. His refrain is, "All is vanity and a striving after wind." We merit nothing by all our labours or our worries, or from our best efforts. So when we work we may - and must - do it out of thankfulness and with joy. And that will make the world around us jealous.

Isn't that the point of witnessing? Should those who see our joy not hunger for what we have, what we display in our daily lives? But what is the reality in our lives? Do we truly do our work, all our work - including Church work, charity, work of mercy, as well as our daily work - that which is most often used by the Lord to provide us with our material needs - do we truly do it all with joy in our hearts? Do we trust that the Lord will provide? Do we do our work as for the Lord instead of trying to please the boss? Or do we only work extra hard so that we may receive a raise or a promotion providing a better life style for ourselves?

There is also another type of work. Often much work is being done in 'the kingdom'. One can frequently hear the call to evangelize. When it comes to evangelism, it is the task of the Church¹, but so many want to take up this task as special committees. There are also other causes that we are frequently encouraged to work for. Sometimes we get the impression that unless we all must mobilize for these various causes they do not get done.

There is an aspect of the providence of God that does require our participation. Our God has seen fit to use people in the execution of his plan in history. We see examples of that in mothers and fathers who give birth to children and raise them. We see it in the civil authorities who keep order in society. We also see it in office bearers who fulfill special offices in the Church. We may also accept the fact that each of us has a task so long as we are given life. But the providence of God teaches us that it is sufficient for us to do what He lays before us. And at the same time we may not neglect to do that which gives us to do. This means that when we are confronted with a choice between good or evil, or when we are asked about our faith, or when we are tempted to sin - in private or in public, we must always conduct ourselves in accordance with the knowledge that we are children of that very God Who guides and directs all things. We are always involved in circumstances over which He is Lord.

In Philippians 13:48b we read, "and as many as were ordained to eternal life believed." When we observe today's Christian community we wonder if this doctrine of the Bible is truly believed. Not only in the broader Christian community, but also in Reformed churches there are people who take up and participate in their favourite causes.

Before we go any further it would be prudent to point out that we realize that none of us can read hearts and that we can therefore not always and immediately determine someone's motivations. Yet, we are able to observe. And at the same time we are also taught in Scripture that 'by their fruits you shall know them.' This means that we may, indeed, question the activities of our brothers and sisters. We may even make judgement about such activities. At the same time we must realize that it is possible that such activities are engaged in because of misguided motivations. We are then called to show them that their activity is wrongly motivated.

When it comes to evangelization one sometimes wonders whether we have decided to evangelize in a given manner based on a statistically proven approach. Or do we choose a certain method because it has attracted numbers of people to other large denominations? What is the motivation? It is hard to stand back and have a good look at ourselves and our motivations, but it might be a good thing to review our activities and motivations in the light of the Word of God. Are we so busy doing things that we miss the joy of faith? Are we so busy trying to get ahead that we fail to recognize each day as a gift from our heavenly Father? And what about that evangelizing that we are so worried about or so busy with? Did the Lord really command that we should go out and change hearts? Or did He direct us to live thankful, joyful lives that would show to those around us that we have something that money cannot buy, that man cannot produce, but that is freely given to those the almighty God has chosen?

Does all this mean that we can sit back in our recliners and let the Lord do what ever His purpose is? Of course not! When the Church asks us to assist in the work of an evangelist we should willingly accept. The Lord has told us in His Word that He wants to work out His plan through our

activities. He has given offices in the Church and He has given each of us, as believers, offices to fulfill. And as we said earlier, we may not neglect them. But we do not need to take the burden of all the sinners who need to know about salvation upon our shoulders. We may and must rest in the assurance that all who are ordained will be saved. Not one will be missing and neither will one be added due to our extraordinary effort. Rather, we should do the tasks the Lord places on our path each and every day.

In the area of synodical decisions the same principle applies. The machinations of man will not bring unity in the Church. Only obedience to God's holy Word will maintain and increase the unity of the Church. When discussions about unity take place in formal or informal settings it is of the utmost importance to abide by this principle of full obedience to God's Word.

In every case, individual believers, families, the Church, Classis', or Synods must remember that when they deal with matters they need not worry about the possible future outcome of things. On the contrary they must act obediently - today. Then they may also rest assured that the future will unfold according to our Father's wise plan. He will guide all things according to His purpose.

There are many examples in the Bible that teach us this principle. We can see how King Saul was taught it in 1 Samuel 15:22 'And Samuel said, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.'

Saul wanted to serve the Lord according to his own ideas. Later, when Samuel has reprimanded him he admits that the pressure of the people also had much to do with what he had done. Is that also the case in our day?

Do we not often want to do something for the Lord, in effect worship and serve Him according to our own considerations? And do we not often let the opinion of others affect how we worship the Lord, or whether we obey Him? Does peer pressure never play a role in our individual, family, consistory, Classis or Synod decisions?

When we remember the providence of God we will joyfully live in obedience to our heavenly Father and He will deal with the consequences. At the same time we will be assured that the progress of history will follow the direction He has given it.

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1. For further reading about this see Evangelism and the Evangelist, Reformed Polemics Vol.2, No.14. Copies are available upon request.

Communion of Saints and Forgiveness of Sins

Lord's Day 21

We are still busy with the work of the third Person of the Trinity, God the Holy Spirit. One of the gifts that Christ gives to the church through the Holy Spirit is the gift of the communion of saints.

The first thing that we must do is define some words. Who are the saints? According to the church of Rome, saints are very pious Christians who have something most extraordinary. They have lived a very holy life, or they have done some very noble deeds in their life. They are elevated above the rest of the believers and assist other believers in salvation. They are prayed to and depended upon for assistance by the believers.

However, God's word declares that all those who are included into the covenant are saints. In 1 Cor 7:14, we read that children born of believing parents are holy. Thus all covenant children are saints. Paul addresses some of his letters "to the saints in ..." (cf. Romans, Corinthians, Ephesians and Philippians.)

The second word that must be defined is the word 'communion.' Sometimes this word is used for the celebration of the Lord's Supper. The word 'communion' really means 'fellowship, sharing, a close relationship.' We will see later that there is communion in the celebration of the Lord's Supper, but this communion is not limited to that celebration.

When we speak about the communion of saints, we speak about that fellowship which the saints have. With whom do the saints have this fellowship? The answer is twofold:

1. The saints have communion with Christ. We might refer to this as vertical communion. (Vertical means up and down). Christ is the Head, and we the body. The Spirit who dwells in Christ is also the Spirit who dwells within you. Through the Spirit, who works faith into your heart, you share in all the benefits of Christ. You have these benefits in common. For example, Christ's righteousness is not only His righteousness. By faith, His righteousness becomes yours as well. His perfect holiness is your perfect holiness before the Father. You share in the gifts that Christ your Head earned through His obedience and death.
2. The saints have communion with each other. We might refer to this as horizontal communion - (Horizontal means parallel, side by side) The Spirit that dwells in Christ is the Spirit which dwells in you. Yet not only does the Holy Spirit dwell in you, it also dwells in me. That means we too, have something in common. Just as you share in Christ's righteousness, I do too. I share in Christ's holiness, even as you do. And that makes us have something in common. And our common heritage leads to the formation of a fellowship between the saints. The saints have communion with one another.

The saints must not remain by themselves, but they are to seek each other's company. We said that the saints have something in common. They together, through faith, share in Christ's benefits. However, that does not mean that all the saints have the same gifts. While we have many gifts in common, it is also true that we each have some special gifts. One has a greater measure of wisdom, another greater measure of patience, another a greater measure of knowledge, while another has a greater measure of compassion. We are not exactly the same. Not every one is an eye. Not everyone is an ear. Not everyone is a mouth. Yet we are all given different talents and gifts. We are called to use these to build one another up in the holy faith. We are to assist each other. Together we make up one body. We must not separate ourselves from the body, for what good would an eye be if it were taken out of the body?

We wrote earlier, concerning the church, that because of sin, not all the saints are members of Christ's church. There may be believers who are members of a false church. Now if that person happens to be our neighbour, there will be a degree of communion between you and him. Yet your communion with him will not be a complete communion. For whatever it is that prevents him from joining the true church, also prevents you from enjoying that complete communion. And since the Lord's Supper is the greatest expression of our communion, both with the Lord and with one another, we will not celebrate this Supper with those with whom we do not enjoy complete communion.

The second gift which the Holy Spirit gives to the church is the gift of the forgiveness of sins. How does God forgive our sins? When we forgive, it means that we let it go without asking for payment in return. If someone did something wrong to us, then if we forgive, that usually means that we do not demand vengeance. We free that person of guilt.

Does God forgive in this way? Does He forgive in the sense of not demanding payment for sin? Earlier in the Catechism (cf. LD 4, Q/A 10) we learned that God cannot allow this sin to go unpunished. If we think that forgiveness means that God will overlook our sins, then we are wrong. God demands payment.

When we confess that God forgives us our sins, then we mean that God will not demand payment from us. God demands payment, but He satisfies His justice in Jesus Christ, who makes payment for us. Our guilt cannot be erased except through blood of our Saviour.

God no longer requires our blood, but accepts the payment which Christ made for us. This is what is meant by the phrase, "He will no more remember our sins." He will no more bring them to mind with a view to demanding payment. He puts our sins behind Him. Although every sin which we commit is recorded in God's book, yet under our name there is a clean slate, for the blood of Christ erases sin. God will not bring our sins to remembrance.

In Micah 7:19, we read a most comforting passage. God "will cast all our sins into the depths of the sea." Today we have the technology to recover some things that have sunk to the bottom of the sea. But that was utterly impossible in the days when Micah wrote these words. If something was cast into the sea, it was gone for ever. So also our sins are gone forever, if we confess in faith the grace of God's forgiveness in Christ.

There is more to God's grace than just the forgiveness of sins. There is also the forgiveness of the weakness that still remains in me during this life. God no longer sees my shortcomings. He looks at me through the perfect obedience of Christ. Under my name is written, "Perfect obedience to God's law." In God's record books, I have completed all of God's commandments perfectly. In God's eyes, I am righteous.

The Lord does not only forgive me my sins and weaknesses; He also forgives my sinful nature. There is a difference. He does not only forgive me for what I've done, but he forgives me for what I am. A good, kind-hearted person can make a mistake, and that can be forgiven. However, our nature is corrupt. We are by nature hard-hearted. Yet God also forgives our sinful nature.

This forgiveness is not given indiscriminately to everyone. It is given only to believers, who through the Spirit are convicted of their sins, who are truly sorry for having offended God by them,

and who repent of their sin and fight against it with all their might, and finally, who in faith cling to God's grace in the cross of Christ. This is worthy of note. Only he can find comfort in the forgiveness of sins who has confessed that he has sinned against God. Apart from this confession of guilt, and repentance, and faith in Christ's atoning sacrifice, there is no forgiveness.

Rev. A. van Delden, Rockingham, Australia

***'Love the Lord your God with all your Mind'
Living out of a knowledgeable faith.***

[The following is the first of four articles taken from a speech delivered in August 1999 at the annual Western Canadian Study weekend held in Calgary, AB.]

Introduction

What is most important to you, the feelings and emotions that flow from your heart, or the knowledge you have put to memory? To rephrase the question; Are you a 'head' Christian or a 'heart' Christian? Tin-man from the story of the Wonderful Wizard of Oz, is a humorous illustration of the decision to choose between the heart and the head:

"Why didn't you walk around the hole?" asked the Tin-man. "I don't know enough," replied the Scarecrow, cheerfully. "My head is stuffed with straw, you know, and that is why I am going to Oz to ask for some brains." "Oh, I see;" said the Tin-man. "But, after all, brains are not the best things in the world." "Have you any?" inquired the Scarecrow. "No, my head is quite empty," answered the Tin-man; "but once I had brains, and a heart also; so having tried them both, I should much rather have a heart..." "All the same," said the Scarecrow, "I shall ask for brains instead of a heart; for a fool would not know what to do with a heart if he had one." "I shall take the heart," returned the Tin-man; "for brains do not make one happy, and happiness is the best thing in the world."

Happiness is not only the desire of Tin-man but is also the quest that consumes society. It places emphasis on the emotional freedom and the 'feel-good' experiences while at the same time neglecting the necessary reason and logic of knowledge. Despite the fact that there is no biblical basis to play the 'heart' against the 'head', society continues to drive a wedge between our feelings and knowledge.

To separate our head from our heart, as propagated in our modern culture is a false dilemma as the two elements are intertwined - they belong together. Another misleading distinction that one quite often hears relates to knowledge and faith. Many will play knowledge against our faith or doctrine against our motivation. These types of false distinctions have disastrous consequences for the church and may be understood in the light of the anti-intellectual age in which we live.

It is in the best interests of the devil to keep Christians keen but clueless, by breaking the bond between knowledge and faith. We must dispel this worldly and unscriptural notion and be encouraged to 'grow in the grace and knowledge of our Lord and Saviour Jesus Christ' for the

glory and honour of God.(2 Peter 3:18) We will see that biblical knowledge is responsible for the content of true faith and is the source for Christian discernment. It is a living faith in our Lord Jesus Christ that determines our place in this world.

Anti-Intellectualism

A Gallup Poll on religion claimed that evangelical churches were experiencing '... a revival of feelings but not of knowledge of God. The church today is more guided by feelings than by convictions. We value enthusiasm more than informed commitment.' (Pg. 19 Love your God) R.C Sproul describes the world in which we live as '... the most anti-intellectual period in the history of Western civilization.' It is a culture in which, like Tin-man, society has chosen for happy hearts and empty heads, or as Os Guinness puts it as 'having fit bodies but fat minds.' (Pg. 10) Anti-intellectualism means that we discount the importance of the truth. Anti-intellectualism, is exactly that: 'anti' - that is against - 'intellectual' that is knowledge. We no longer let what we know to be true, direct and guide our life. It is not; however, an outright rejection of intellectual arrogance, but rather it encourages an uncritical trust based on feelings and emotions. It is said that knowledge is for the classroom, not for life! The end result of anti-intellectualism is that we no longer develop the organ between our ears. Instead we succumb to the worldly advice as given in the latest Star Wars movie: 'Don't Think, Feel!'

Anti-Intellectualism in the Canadian Reformed Churches

There is an old adage that states; 'When it is raining in the world it is dripping in the church.' We so easily deceive ourselves, and think that our churches are exempt from ungodly trends of the world or the subtle influences of the evangelical churches. We must be honest and realize that too many of us are no longer motivated by the thorough knowledge and godly application of the scriptures and confessions. All too often there are reports of dis-interest at catechism classes and young peoples study societies. The required memory work is not undertaken or quickly forgotten, and it seems that hardly anyone has the time or willingness to do prep study. The interest in the group discussions are meagre in terms of both the time spent on discussion and its depth. There are poor turnouts to these meetings and church attendance is often questionable. Even the matter of staying awake during the worship service is a matter of concern.

Then there is the matter of lifestyle - have we become worldlier than ever? We show more and more interest in sports, in fashion, and in material possessions. It appears that the Ten Commandments are becoming obsolete - respecting authority, honouring the Lord's Day and maintaining our sexual purity are no longer seen as Godly commands but as choices that we can make, but more often break. The most unfortunate of all is that these concerns are now no longer exclusively addressed to the youth of the church.

Spiritual apathy appears to have taken root in the older church members as well, perhaps even our parents. Have we become nominal Christians - Christians in name only? This truly is a sad reflection of the state of the biblical conviction within our churches. The history of the Canadian Reformed Churches shows how our forefathers fought long and hard to build churches and Christian schools that would be faithful to the scriptures and our confessions. Let's face reality - this very generation is experiencing the rich fruits of our forefathers' struggles to educate and equip us for God's service. Yet it appears this is not successfully impacting the lives of so many in the

church. Rather we have many well-educated youth that do not live in the knowledge of God's service. Rather they are shallow and insecure in their faith and so easily misled.

Don't Conform!

What we see in our own church-life is not new - in fact throughout the Old Testament we constantly read of God's people being warned and admonished by the prophets to be faithful to God in word and deed. We are living in an anti-intellectual age so it is no wonder that its influences are seen in our churches. However, we must value the prophetic words of Hosea; 'My people are destroyed for lack of knowledge' (Hosea 4:6) and heed its admonition. Another passage we should turn to is found in Romans 12:1-2. This is the passage of Scripture found on the back of your study weekend bookmark.

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-this is your spiritual act of worship. 2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-his good, pleasing and perfect will"

The first point we can see is the apostle Paul's demand that we do not conform to the pattern of this world. Paul is opposing the philosophical influences that are propagated by modern culture, as it is these philosophies that drive the behaviours of society. The consequences of such ungodly influences for society can be illustrated in the senseless killings in Littleton, Colorado and in Taber, Alberta.

The second point is what the apostle Paul calls the renewing of the mind. This deals with how our lives are devoted to God by offering every part of our lives in His service. According to the apostle Paul, the principal place for this renewal is in the mind - it is in growing in knowledge and understanding of our Jesus Christ. And it is by prayerfully applying our minds to the scriptures that we may live a discerning and godly life to the honour and praise of our God and Father.

Wayne Pleiter

PRESBYTERIAN CHURCHES AND THE CANONS OF DORT

The speaker completed his compassionate speech with an explanation of the biblical comfort that God-fearing parents never need to doubt the salvation of their child if it is called out of this life during infancy. This event occurred several years ago in a medium sized PCA* church during the funeral service of a newly born baby. The parents, comforted with this biblical view, thanked the speaker gratefully. This was, considering the circumstances, to be expected, but the speaker was extremely surprised to be approached by three other women, who also thanked him profusely. They told him that each had lost an infant but nobody, not even their own minister, had ever mentioned this mighty, comforting, promise of the Lord. Questioning several ministers from the PCA, the OPC, the RPCNA and the ARPC* revealed that only one had some vague idea about this comfort. One other objected vehemently and claimed that this view was unbiblical and the other ones had never even heard of it.

A large number of national and international meetings, attended by representatives of Reformed and Presbyterian Churches, have been held during the latter part of the 20th century. These gatherings were convened in order to get a closer contact between different denominations. This,

hopefully, could lead to unified actions or even church unions. The published proceedings of these meetings, as well as other literature dealing with them, are certainly interesting reading material. They show that the issues, discussed by the different representatives, are mainly oriented toward removing obstacles, which may obstruct potential, ecclesiastical, unity in the future. An example of this would be the unbiblical view of the open Lord Supper table. Such discussion is to be expected. The somewhat surprising part is that the representative ministers seem to know their own arguments as well as their opponent's ones. It is, apparently, a rare occasion, if it happens at all, when a new, unknown argument is revealed during these talks. In fact, the issues seem to deal mainly with the proper administration of the sacraments and the discipline of Christ (the 2nd and 3rd mark of a true church).

Nevertheless, there are some other issues which, if they were, in brotherly love, openly discussed, would be very beneficial to many churches and their members. One of the most important ones is probably chapter 1, article 17 of the Canons of Dort. Yet, it has never been officially mentioned, although this specific case could and should have been discussed when comparisons between the Reformed Three Forms of Unity and the Westminster Standards were being made!

The Synod of Dort (1618/1619) is probably the best known synod for most confessing members of Reformed churches. Their knowledge concerning this famous assembly is, nonetheless, frequently limited to one important issue only, namely, that the Lord used the so-called Canons of Dort, developed and adopted by this synod, to protect His church against the dangerous heresy of Arminianism (Remonstrantism). The language and argumentation of these articles is not easy. Probably no more than a relatively small number of members are able to mention the essential content of each article. These true biblical arguments in which the fallacies of Arminianism are rejected, are, for that very same reason, not used as much as they should be, for study topics by men and women societies.

Most of the contents of these five articles are also known in Presbyterian circles but not by the same name and in the same sequence. They are called the Five Points of Calvinism, and often expressed by the acronym TULIP. It may be worthwhile to let our children memorize the meaning of these letters. They are:

Total depravity: man is born dead in sin and cannot cooperate with God for his salvation (dead bodies cannot do anything)

Unconditional election; God's election of man was not based on any condition on the part of man.

Limited atonement: Christ died only for His own people, the elect.

Irresistible grace: man cannot resist the God-given regeneration, the gift of eternal life.

Perseverance of saints: the Holy Spirit works and maintains faith in the hearts of the saints (believers) through the Word of God, independent of any work of the elect.

It is not uncommon for Reformed Christians to be unaware of the fact that, in spite of the apparent similarity between the Canons of Dort and the Five Points of Calvinism, the latter ones do not include one important issue of the Canons, which have given comfort to innumerable believing, Reformed, parents who have lost a child in infancy. These God-fearing parents know that they ought not to doubt the election and salvation of this child (Chapter 1, art. 17).

The situation in Presbyterian churches, for example the OPC, the RPCNA, the PCA etc. is a sad one. Most ministers in these churches, unaware of this biblical fact, are unable to comfort believing parents who have lost an infant with this powerful promise of our Lord. This lack of understanding by Presbyterians is, obviously, not a topic which should affect discussions concerning unity, but such talks do give excellent opportunities to explain this wonderful promise to our Presbyterian brothers so that they will also be able to comfort aforementioned parents in a truly biblical way.

Reformed ministers, attending aforementioned meetings, can and should know this important ignorance of their Presbyterian brothers. Why do they not mention this article of the Canons of Dort to them? Do they consider the reason for these meetings as no more than a desire to show an united front toward the world and do they forget to help the members of each others' churches to live with Christ? It is their duty, based on the 2nd table of the Law, to show love toward these brothers and their flock, also in this matter!

A. Vander Jagt

Letter to the Editors

The following letter was sent to us almost two years ago. Through various errors on our part it has never been published. For this our apologies to the author. Here, as yet, is his contribution.

To the editors of Reformed Polemics

In Vol. 4, No.5 you placed an article about the Free Reformed Churches in South Africa. As far as I can determine there are several mistakes in this article.

The article declares that Rev. Dirk Postma is the founder of the Theologische Hogeschool in Kampen. I have in my possession a book called "Tot de prediking van het Woord des geloofs", a book printed on the occasion of the 100 year anniversary of the Theologische Hogeschool. On page 25 of that book we read that Rev. D. Postma is minister in Wildervank. From there he worked very hard for the establishment of a Theol. School. He even got the Synod involved in his plans. He was also appointed to be one of the lecturers. But these plans were never realised. In the aforementioned book I read on page 64 that the synod of 1854 made plans and decided to start a Theologische Hogeschool in Kampen. Nowhere did I read the name of Rev. Postma on this page. It is possible, however, that he was a member of this synod for at that time he was a minister in Zwolle.

Another mistake is that it is stated that the Vrijmaking took place in 1945. The concerned people organized a meeting on August 11, 1944 in the Lutheran church in de Hague. In this meeting the Acta van Afscheiding en Wederkeer was accepted and by doing this the Vrijmaking (Liberation) was a fact.

A third point where I have a question is the fact that you mention that in Pretoria there are two reformed primary schools. In the Handboek 1997 of the Gereformeerde Kerken in Nederland only one school society is mentioned with only one school. In this yearbook we can find only one congregation in Pretoria and not two as you clearly mention in your article.

With brotherly greetings,

H. Bouwman.