



# Clarion

THE CANADIAN REFORMED MAGAZINE

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# Of Psalms And Hymns <sup>1</sup>

## INTRODUCTION

It is very good and useful, I think, to write a few articles about the work of the Committee on the *Book of Praise*. That "title" is not completely correct, for there are more committees that work on our Church book. The Committee to which I am referring at the moment is the one that received the mandate to present to the Churches the definite rhyming of the Psalms and a definite composition and rhyming of the Hymns. Our readers can find that mandate in Article 60 of the Acts of the Synod Coaldale 1977. As you may discover: no small task has been given to this and the other committees. I can assure you: they all are working hard in order that they may fulfil their mandate by the date set by that Synod.

Since all that work is being done for the sake of the Church, that is, for the sake of the members, the latter should be kept informed and also engaged in it as much as possible. Ultimately it is not a committee that has the last word and makes the final decision: that last word is spoken by the Churches and that final decision is made by a general synod of those Churches.

The improvements in the rhymings of the Psalms and the set-up of the Hymn section, plus the text and rhymings of the Hymns themselves, are to be tested by the Churches. That's what the Churches have been doing ever since the first (limited) edition of the *Book of Praise* appeared and the rhymings and songs presented began to be used in the services, at home, in the school, at the society meetings, and personally.

None of the rhymings of the Psalms which we have been using has as yet been adopted by the Churches. Neither have the Churches ever decided on the rhymings of the Hymns or

even on the question which hymns shall be included in our *Book of Praise*. Technically speaking, that whole *Book of Praise* is the report of the appointed committee, which report is being tested by being used.

Such testing, writes Dr. J. Douma in *De Reformatie* of April 29, 1978, has to be done, for much is at stake. However, he also warns — in the issue of April 22 — against exaggeration. "A dose of modesty won't hurt here. We shall never reach perfection here, and, of course, we did not entrust this work to all those committees which have worked on the *Churchbook* for years now, after all they have done, to go through it again . . . Fortunately there is the right to test even though — equally fortunately — that is not every-one's duty. Whoever has something important to say definitely should not keep silent."

The present article(s) are intended to enable our members to cooperate also in the work of testing.

## ABOUT THE PSALMS

Our Committee is one of the few committees that have *asked* for criticism. We did get some reaction from the membership, even though it was relatively little.

Remarkably, that criticism was mostly directed against the Hymns. Extremely few remarks were received regarding the Psalms. Sometimes we had the impression that the members were thinking, "The work on the Psalms will be all right; it is the Hymn section we have to go through very carefully."

However, it is extremely important that the rhyming of the Psalms is faithful to the original and also that it is clear. The testing of the rhyming of the Psalms is at least as important as that of the contents and the rhyming of the Hymns. If, via the rhyming of a Psalm, a

wrong thought should be introduced, it could easily happen that someone says, "But that's what the Lord says!" quoting the rhymed Psalm instead of the unrhymed one. We know how in the long run the rhymings become an integral part of the comfort which people draw from the Scriptures. More than one drew comfort from a rhyming which was not completely faithful to the original, even though no "heresies" were proclaimed in it. How hard it would be to remove from the hearts and minds of people wrong ideas that were introduced via wrong rhymings of the Psalms!

The attention which the members pay to the rhymings of the Psalms should in no way be less critical than the attention with which they approach the Hymns.

There is, of course, this advantage: with the rhymings of the Psalms we only have to examine whether they render the original faithfully; with the Hymns — except those which are rhymings of Scripture passages — we also have to investigate whether the thoughts expressed are in full harmony with the Word of God.

Producing a "new" Psalm book is not an undertaking which is done every twenty-five or fifty years.

In The Netherlands our sister Churches are busy with that work. The one that is to be replaced has been in use for two hundred years. And the one before that was also in use for almost two hundred years. With some groups the latter is even now still the rhyming they sing in their services!

The Canadian Reformed Churches have been working on an Anglo-Genévan Psalter for almost twenty-five years. If everything goes as we hope, the work will be completed by 1980. That is some twenty-six years after its beginning.

It is obvious that in the year 2000

we shall not say, "We should have a major overhaul of our Churchbook."

For those reasons our Committee began to scrutinize the rhymings of the Psalms. In some instances we adopted a completely new rhyming, in other cases we just made a few minor changes. There are only very few Psalms which remain exactly as we have them in our Church book right now.

Several new rhymings have been published in *Clarion*, and we hope that everyone has studied them, tested them on their faithfulness to the text and their clarity of expression, and has come to a certain conclusion regarding those points. That is the purpose of their having been published.

Those are two important elements: faithfulness to the text and clarity of expression.

I do not have to argue that first element: faithfulness to the text. When a song is presented as a rhyming of part of God's Word, the first thing that may be expected is that the rhyming indeed presents in verse-form what the Lord reveals to us in that particular passage. We should be able to find back in the rhyming all the elements contained in the "original." No "foreign" elements should be introduced, not even thoughts from other parts of Scripture. A rhyming is a rhyming, not a poem, no matter how Scriptural the latter may be.

The second element, namely, that the rhyming should show a clarity of expression, is also very important. We should understand what we are singing. Whether we sing the praises of God's holy Name, or whether we cry out to God in our song, telling Him "all our troubles and our woes," whether we rejoice or express sadness, our song should be a song that makes sense to the singers in the first place. A choir may then sometimes sing a song in Latin and do so without understanding exactly what it is singing, in the Church that should never be so. Singing, as we learn from the words of John Calvin which are quoted on page v of our *Book of Praise*, is one of the two kinds of public prayer. And when we pray, the apostle Paul tells us, we are to pray with our mind, our whole mind. Then we are to understand what we are praying.

#### NOT TOO FAR

Meanwhile, we have not come too far yet with the scrutinizing of the Psalm section. We have come to Psalm 38, and even in that first part there are a

few Psalms which are still to be "done." We need a new rhyming of Psalm 25 and of Psalm 32, just to mention these two.

The reason why we have not made more progress with the work on the Psalms is that we deemed it necessary first to come to a definite conclusion concerning the Hymns.

Several factors led us to that decision.

There is in the first place the question of the music. When I say that that is the first question to come into focus here, I do not mean that in the sense of "of first priority." I just mention the factors as I come to think of them.

In the first place then there is the question of the music.

At our latest Synod there once again was a request to provide the members with a four-part setting of the music, especially of the Hymns.

I wrote about this question in my report on Synod 1977, and shall not repeat what I said then. It is not an ecclesiastical matter, and therefore our Committee as such cannot make such provisions.

We did, however, request five brethren to form a committee to compose such a book. Whether also the settings of the Psalms are to be published in it, that is something about which nothing can be said at the moment. Preliminary inquiries are not too encouraging. Royalties to be paid might push the price of such a book to a level which would render it prohibitive.

We should, of course, not exaggerate the difficulties. When we consider that the price to be paid for a copy of "Worp" considerably exceeds the \$20.00 mark — and that in a binding which even I as an amateur would be ashamed to present to anyone! — it would not be so bad after all if three or four dollars per copy were added to the price of our "own" book for royalties alone. All would depend on the question for what price we ourselves could produce a book containing the settings of the Psalms and of the Hymns.

Anyway, I was going to tell you why we decided to deal with the Hymn section first.

If the brethren whom we requested to form a committee for the publication of a book with four-part settings (to put it roughly) are to be able to work, they will have to know for which tunes they are to look, which songs will be included in that section. Only once they know that can they search

for the best setting or, if necessary, in mutual cooperation write and adopt one. We do have brethren in our midst who are able to do that and who are willing to use their gifts and time for the edification of the brotherhood.

It was, therefore, mandatory to deal with the Hymn section first, for it would present insurmountable difficulties to those brethren if our Committee would first complete work on the Psalm section and then, shortly before the deadline of January 1980, come with the completed Hymn section. Who, in such a case, could expect to find anyone willing to take upon him-



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self the task which I described above?

There is another reason why we decided to complete the work on the Hymn section first.

As I said before, with the Hymns there is the added task of examining whether the thoughts expressed in those particular songs are Scriptural.

That is not necessary with those Hymns which are rhymings of Scripture-passages. As such I mention the Song of Zacharias, of Mary, of Simon, and more. Those Hymns are to be dealt with in the same manner as the rhymings of the Psalms: see whether they are faithful rhymings of the Word of our God.

But there are also other Hymns, songs which are not express rhymings of specific passages of Holy Writ. They will also have to be examined on their Scriptural character. We do not reject songs which are "poems" made by children of the Lord who were not inspired, as long as *what* they said in their songs is completely in accordance with God's Word. For the Word of God is above all, we confess.

Our Committee scrutinizes very carefully every song that is found in our present *Book of Praise* as well as every song that is presented as suitable to be included in the definite Church book. If we are in doubt, we ask advice; if we still are not certain we either change the wording or delete the song.

Since our Committee does not make the final decision, but a general synod does, and since our Committee does not have the last word, but the Churches do, and since there is the added task of examining the *contents* of many of the Hymns which will be presented, we deemed it wiser to complete work on that section first, so that the members may have more opportunity and ampler time to study the proposed Hymn section.

We even strive for an early date on which to send the complete section to the Churches, so that it is possible for us to receive criticism early enough to incorporate necessary corrections in the definite report which has to be in the hands of the Churches before February 1, 1980. If we succeed in having the complete Hymn section ready by the beginning of 1979, we might ask the Churches to send us possible criticisms before the fall of 1979, which would give us a few months to evaluate that criticism and, if it is found to be justified, to make the necessary changes.

There you have the reasons why

the work on the Psalm section has been suspended, at least for as far as the meetings of our Committee are concerned.

#### SET-UP OF THE HYMN SECTION

At Synod Coaldale 1977, we received a "report" from a sub-committee of our Committee, which "report" dealt with the set-up of the Hymn section.

That I place the word report between quotation marks is because it was more a letter with information and, besides, had not been dealt with in the meeting of the Committee.

The submission from the sub-committee set forth in general terms in which direction the set-up had to be sought. It is a fact that there is little "line" in the set-up of our present Hymn section. Apart from the first part, the order in which the songs are found is somewhat arbitrary. That does not render it any easier to remember where to look for a certain song.

How does one bring a "logical" order in the sequence of songs?

That was the question with which we were faced.

One way of doing it is: simply follow the order in which the texts used are found in God's Word. Start with Genesis or Exodus, and close with the Revelation. If there are songs which are not specific rhymings of Scripture passages, but songs based on the contents of Scripture as such, or of a specific part of Scripture, they can be inserted where they would fit in with the Scriptural order, or a special section could be reserved for them at the very end.

The latter method, however, would reduce them to a sort of second-rank hymns, no rhymings of Scripture passages but "free" songs. And that would bring in a wrong idea, as if, when it comes to the point, they should not be found in our *Book of Praise*, or, in any case, be regarded as less trustworthy.

The objection to following the order in which the texts and their rhymings are found in the Word of God as we have it is that the order of the books of the Bible is not parallel to the order and progress of God's redemptive work in the Lord Jesus Christ.

Thus we decided against taking that order.

Another possibility would be to follow the "Christian Year." There is a serious objection to that. The very term "contains the idea of the 're-enact-

ment' of Christ's sufferings, death, resurrection, etc." That's how it was put in the submission from our sub-committee and I wholeheartedly agree with that. The idea of a yearly-returning event, of a "cycle," is not Christian, but basically heathen. We can find that idea and its application in almost all ancient religions.

What, then, to choose?

"We chose for the order of redemptive history which finds its climax in the Mighty Acts of God in Jesus Christ."

For the time being we have indicated the various sections of our hymn-section by the letters A, B, C, etc. In the final edition of our *Book of Praise* these capitals will have to disappear, for it would be too cumbersome to indicate a song as "Hymn found under A 4," or, "Now we shall sing Hymn No. G 6." Although the headings will in all likelihood remain, we shall use a consecutive numbering. For our own use and convenience we have, for the time being, divided the hymn section into parts indicated by A, B, etc.

The headings have been taken from our Creeds.

If we wish to follow the order of God's redemptive work which finds its climax in our Lord Jesus Christ, it is very proper to take this order as we confess it in our Creeds. There we make profession of that work, of those mighty acts, of the *Magnalia Dei*. That is a term taken from the *Acts*, and is found in chapter 2:11: we hear them all speak of *the mighty works of God*.

Now I shall first give you the headings as we have adopted them.

- A. "We worship one God in Trinity" (taken from the Athanasian Creed)
- B. "Who spoke by the prophets" (Nicene Creed)
- C. "Who for us came down from heaven" (Nicene Creed)
- D. "Was crucified and died" (Apostles' Creed)
- E. "The third day He rose again" (Apostles' Creed)
- F. "Ascended to the right hand of the Father" (Apostles' Creed)
- G. "I believe in the Holy Spirit" (Apostles' Creed)
- H. "I believe a holy catholic Church" (Apostles' Creed)
- I. "He shall come again to judge" (Apostles' Creed)
- J. "To be worshipped and glorified" (Nicene Creed)

(To be Continued.)



News items are published with a view to their importance for the Reformed Churches. Selection of an item does not necessarily imply agreement with its contents.

### SYNOD GRONINGEN TACKLES CORRESPONDENCE

*Groningen, The Netherlands.* The Synod of the Reformed Churches (Liberated) in The Netherlands, which is presently enjoying a summer recess, last dealt with matters of correspondence (see: Press Review, *Clarion* No. 11, 1978). Synod decided to update the existing rules for correspondence as they were established at the Synod of Berkel in 1952, especially with regard to foreign churches which in turn have correspondence with denominations with which the Dutch Reformed churches have no contact. A section of the decision reads, "When the General Synod, after informative contacts and diligent research, also by means of its Deputies, comes to the conclusion that foreign churches can be recognized as true Churches of the Lord Jesus Christ, according to the Scriptural confession of Lord's Day 21 and Articles 27 to 29 of the Belgic Confession, but that there are also yet hindrances for ecclesiastical correspondence (in the sense of: exercising of ecclesiastical fellowship), especially because of relationships with other churches, Synod will be able to decide to offer these churches the temporary relationship of 'ecclesiastical contact.'" (See: COMMENT.)

Synod also decided to send two "missionary-professors" to the Theological Seminary at Busan, Korea, if the Korean Churches would accept such an offer. In connection with the preparations for an International Reformed Synod, the Dutch Churches will request the Canadian Reformed Churches to take a decision "as soon as

possible" concerning correspondence with the Koryo Pa Churches in Korea.

### PRESBYTERIAN CHURCH IN CANADA FACES CRISIS

*Grand Rapids, U.S.A.* (RES News.) In a special issue of "The State of the Church," the *Presbyterian Record* of the Presbyterian Church of Canada takes a hard look at its own denomination. The editor of *The Record* points out that the membership of the denomination is declining at the rate of 3,206 a year and that it has become the oldest religious body in Canada in terms of membership age. The Church's comptroller points out that "real" giving is on the decline and projects sizeable deficits for 1978 and 1979. Church leaders have called for a "return to basics" and a "rediscovery of a distinctive Presbyterian witness."

### SYNOD ARPC

*Flat Rock, North Carolina.* The Synod of the Associate Reformed Presbyterian Church met June 5-8 in Flat Rock, North Carolina. The main issue seemed to be the future of the denomination's Children's Home and the adoption of \$1.2 million budget. The ARPC has congregations in thirteen eastern and southern U.S. states, and is a member of the World Presbyterian Alliance.

### NO ORDINATION FOR PRACTICING HOMOSEXUALS

*Grand Rapids, U.S.A.* (RES News.) The burning issue before the 190th General Assembly of the United Presbyterian Church in the U.S. was the report of the taskforce on homosexuality that favoured the ordination of homosexuals. But the majority report of the taskforce went down to a resounding defeat, for about 90% of the delegates rejected it.

### KOREAN AMERICAN PRESBYTERIAN CHURCH

*Philadelphia, U.S.A.* On February 8 and 9, 1978, the Korean American Presbyterian Church was organized as a denomination with a General Assembly. Delegates from both the U.S. and Canada attended this meeting. Fraternal messages from the Christian Reformed Church, the Reformed Presbyterian Church Evangelical Synod, and the Presbyterian Church in America were read. Rev. LeRoy B. Oliver spoke on behalf of the Orthodox Presbyterian Church. It was determined to adopt the constitution of the Presbyterian Church in Korea (Hap-dong) until a special committee has drafted a proposed constitution for the Church. Moderator is the Rev. In Jae Lee of Chicago.

### SYNOD FREE REFORMED CHURCHES IN SOUTH AFRICA

*Kaapstad, South Africa.* The Synod of Die Vrije Gereformeerde Kerke of South Africa recently met in Kaapstad, and contrary to the previous Synod did not deal with many appeals and could therefore spend considerable time on the consolidation of the Federation. The Synod decided to send an appeal to the Gereformeerde Kerk in South Africa (the so-called "Dopperkerk") to "subject her national and international contacts to the discipline of God's Word." The unaffiliated Church of Pretoria (Dr. C. vander Waal), which requested renewed contact, was told to contact the locally accepted Church at Pretoria. Synod decided to meet once every two years instead of annually.

### AUSTRALIAN SYNOD AND "BOOK OF PRAISE"

*Launceston, Tasmania.* The Synod



Korean American Presbyterian Church at Inaugural Meeting, February 8, 1978 at Westminster Seminary. Delegates from Presbyteries of California, New York, Middle, Philadelphia and Canada.

of the Free Reformed Churches of Australia appointed Deputies to contact the Presbyterian Church of Eastern Australia. On the other hand, no Deputies were reappointed for contact with the Presbyterian Reformed Church, which will be informed on which points deviations were found from the Reformed confession. The Synod also decided to accept only 32 of the *Hymns* in the *Book of Praise* and to request the Canadian Reformed Churches to remove those hymns against which the Australian Churches have objections. Synod's Deputies will also study and compare the RSV Bible with a present-day authorized translation. Moderamen of this Synod was: Rev. J.D. Wielenga, chairman; Rev. K. Bruning, First Clerk; and Rev. A.H. Dekker, Assessor.

Cl. STAM

## COMMENT

### "ECCLESIASTICAL CONTACT"

There seems to be a great deal of interest nowadays in international and national ecclesiastical contact and fellowship. Recent synods at Coaldale, Groningen, Kaapstad, and Launceston have all dealt with matters of correspondence. There is even a noticeable trend towards the formation of an International Reformed Synod for mutual consultation and edification. I rejoice in such developments, for I have expressed earlier that the global unity of the Reformed Churches should be crystallized, wherever possible, in actual communion. In the ongoing crisis of the times, we need one another increasingly, at home and abroad.

This does not mean, however, that we must uncritically accept each and every aspect of this development. When we recognize one another abroad, it must be done on the unambiguous foundation of the Scriptures and the Reformed confessions, in full accord on both the history of the Church as well as the current, principal issues. Otherwise, I am afraid, we will be frustrated in the end. You might possibly see some merit in this conviction.

### New Ways

The Synod of Coaldale 1977 decided to recognize the Orthodox Presbyterian Church as a "true Church of our Lord Jesus Christ, as confessed in Article 29 of the Belgic Confession" and "to offer to the Orthodox Presbyterian Church a temporary relationship called 'ecclesiastical contact.'"

Similarly, the Synod of Groningen 1978 decided, whenever churches abroad would be found which could be considered as "true Churches," to offer them the same temporary relationship of "ecclesiastical contact," also under the recognition that one is dealing with a true church of the Lord Jesus Christ conform Article 29 of the Belgic Confession.

The only *difference* in these two decisions is that Coaldale had a *specific* Church in mind, while the Dutch Churches took a *General* standpoint. For the rest, the principle of the decisions is the same. It is interesting to note how two federations independently arrive at the same conclusion. This also makes any would-be critic quite hesitant, for could two Synods be wrong simultaneously?

The question is: Is this a new way which is now being followed in the Reformed ecclesiastical world? Is this, even, a real change in the policy hitherto followed? I am not saying that *any* change per se is to be rejected, but it is good (for a clearer insight) to examine if and to what extent there is indeed a departure from old ways.

No one can deny, I think, that there is some kind of a change here. Formerly, and I think of the rule established at the Synod of Berkel in 1952, the one acceptable relationship was that of "sister-churches," and this could only be established with churches which, in turn, had no relationship on their own with, e.g., the Synodical Churches or the Reformed Ecumenical Synod. Otherwise we would get what is called "double correspondence." Now, another form of ecclesiastical relationship is possible, even one under an official name and under official rules, be it of a temporary character.

Formerly, Churches would receive full recognition *after* all major matters were concluded and apparent divergencies were removed. *Now* such recognition is given ahead of time, a priori. And, you will understand, much of the "tension" (if I may use that word) is gone out of the contact, for the discussions take place on the basis of explicit, given recognition according to Article 29 of the Confession.

Now it was said at the Synod of Groningen that the rules of Berkel were not "set aside" but only "supplemented." The present developments seem to require additional rules or perhaps a broadening of the facilities in order to meet the situation of today. May I suggest that this is open to debate? Have the times really changed, or are we

changing? Were the rules of Berkel too rigid already then, or have they proved unworkable only of late? Are these rules insufficient because they were principally absurd or because they have not practically reaped desired results? I'm not sure which is which.

### Interim Situation

Of course, the "ecclesiastical contact" relationship is only *temporary*. It is intended as a stepping stone to correspondence, and not meant at all as a substitute for correspondence. That certainly is a noteworthy and positive aspect of these decisions. The Churches still strive after the original goal: full unity via responsible correspondence. If the "method" has perhaps undergone a facelift, the purpose remains the same. This must be clearly understood.

Yet I have the feeling that we have somehow put ourselves in a more difficult position. Once you have stepped into an *official* ecclesiastical relationship (no matter how temporary) and joyfully recognized one another as "true churches," it does become somewhat problematic to crawl back when perhaps the deliberations stagnate and the existing divergencies become increasingly pressing. I even wonder, when such recognition has been given, can you still in such a situation ask for full agreement on existing differences? Or will we have to relativate and minimize the divergencies, finally acquiescing in a grown relationship? Practice has shown: interim situations can slowly become permanent situations, and then we definitely do have a *new* form of ecclesiastical relationship on our hands.

Someone might remark (as Rev. H.J. de Vries did at the Synod of Groningen) that contact is more fundamental *after* such recognition has been given and an official relationship has been established. I would submit that whenever contact is sought and correspondence strived after, there already *is* a form of recognition, be it not explicitly in the sense of Article 29 of the Belgic Confession. Why, in the case of the Orthodox Presbyterian Church, e.g., the Canadian Reformed Churches have "recognized" in 1968 that "in many respects the good fight of the faith is being fought in the Orthodox Presbyterian Church." And in 1971 this recognition was formulated as follows, "the Orthodox Presbyterian Church is a group of Churches that commit them-

*Continued on page 315.*

# press review

## THE CONSEQUENCES OF WOMEN'S LIBERATION?

In the *Los Angeles Times* of April 10, 1978, an article appeared from the hand of John Dart, *Times* Religion Writer, under the heading "Spiritual Aspect Emerges in Women's Movement." Above it was written "Goddess Consciousness." It was photographically reproduced in the *Christian Beacon* of April 20. And I am copying the whole article here, in order that he/she who has eyes can see what is happening in our "advanced" times. We read:

SANTA CRUZ — Nearly 400 women picked different notes and held them, catching their breaths at different times so the sound droned unabated for five minutes.

The eerie monotonous from this congregation of sorts reverberated against the angular outside walls of the Theater of Performing Arts and filtered through clumps of tall pines on the UC Santa Cruz campus.

The hymnic call was to the Goddess.

At first sight, one is inclined to rub one's eyes. Can something like this happen in our "civilized," modern, western world? Is this possible in America: this monotonous unabated droning sound that has the *character of a "hymnic call . . . to the Goddess"*? The words of the author must be well chosen. "Hymnic" has to do with "hymn." And hymns are sung in worship of God, or of idols. Here was a religious activity. The heading, when speaking of "goddess consciousness" and of a "spiritual aspect," is justified. But we have to see that this is not the influence of the Holy Spirit of our LORD, but of an evil spirit of Satan. This is false religion.

It is also good to notice a difference with the Scriptural, Christian religion. When we sing our psalms and hymns to the glory of the true God, we sing in clear and understandable words. And when we call upon the Name of the LORD, we speak to our Father in heaven in understandable sentences. But this "hymnic call . . . to the Goddess" is a monotonous *drone*. To me it looks very much like calling on idols by way of a trance, as was done in the so-called primitive, old, pagan religions, where also, by way of being in a trance, people try to become one with the godhead.

But let me continue to quote the

article:

Later in the day, encouraged by the beat of bongo drums, spontaneous groups of circling women danced barebreasted in scenes suggestive of frolicking wood nymphs.

The occasion was a university extension course, "The Great Goddess Reemerging," a three day program that ended April 2. Surprised sponsors had to turn away potential registrants after the maximum 450 spaces were filled.

Although the lectures were mostly academic, the gathering had the spirit of a feminist rally and the body contact of an encounter weekend.

Cheers and whoops went up for the goddesses of yore — Isis, Astarte, Demeter, Artemis, etc. Likewise there was applause for articulate or artistic use of divine female imagery to support contemporary woman's self-esteem.

For the information of the reader: wood nymphs were lesser goddesses of the Greeks and the Romans. Isis was a goddess of the Egyptians. Astarte, or Astaroth, or Asherah, was a goddess of the Canaanites, the Assyrians, and Babylonians. We know her name also from the Bible. Demeter, the goddess of the Romans, is the same as Artemis, the goddess of the Greeks known from Acts: "Great is the Artemis of the Ephesians" (Acts 19:34).

I would like to ask your attention also for the last sentence which I quoted: about the "applause for articulate or artistic use of divine female imagery to support contemporary women's self-esteem." This means that in that three-day university course use was made of images, divine female images. The old pagan people also made use of divine images, male and female. Those images were symbols of their gods and goddesses. Now, in modern America, images of the old goddesses are used to support "contemporary woman's self-esteem." This means that woman is proclaiming herself goddess, and worships herself. She uses it for her self-esteem.

But let us again return to the article. It continues as follows:

More than a successful university extension course, however, the event was indicative of a burgeoning *spiritual dimension to the women's liberation movement in America* [Italics mine, J.G.].

A religious phenomenon virtually unknown outside feminist circles, "goddess

consciousness" will be known widely in three to five years, predicted Carol Christ (rhymes with "mist") of San Jose State University's women's studies program.

The official instructor for the UC Santa Cruz course and holder of a Ph.D. in religious studies from Yale, Dr. Christ described the rationale for new attention to goddess images:

"Religions centered on the worship of a male God keep women in a childish state of psychological dependence on men and male authority," she said, "while at the same time legitimizing the political and social authority of fathers and sons in the institutions of society."

Even people who say they no longer believe or participate in Christian or Jewish groups "still may not be free of the power of the symbolism of God the Father," Dr. Christ said. "Symbol systems cannot simply be rejected, they must be replaced."

Let me make a remark here, before we go on with the article. This last sentence renders a truth. When man rejects one "symbol system" he is in a vacuum. This vacuum must be filled again. When man rejects one religion, he needs another one. When man rejects the one true God, he needs another god, which he himself (she herself!) makes. I will come back to this later. Let us first continue to read what the article says:

Christine Downing, head of San Diego State University's religious studies department, estimates that many — if not most — *spiritually sensitive* women in the women's movement are willing to replace the biblical God with a frankly pagan and polytheistic *approach* [Italics mine, J.G.].

"Maybe somebody will find a way of ducking those loaded words, but most people involved in this are not afraid of the terms 'pagan' and 'polytheistic,'" Downing said.

Christian feminists, including growing numbers in seminars, portray God as embodying both the male and the female. Jesus is regarded favorably by them because of his sympathetic treatment of women.

But an influential book claiming that such theology is fruitless was Mary Daly's "Beyond God the Father," published in 1973. The Boston College theologian said biblical materials were still basically patriarchal. Her book pointed to a spiritual vacuum for many women, Downing said.

The departure by feminists from the Judeo-Christian heritage in the mid 1970's appears to have been fed partly by renewed interest in mythology by both men and women. The subtitle of a two-year-old, New York-published journal, *Parabola*, reveals the readership it taps: "Myth and the Quest for Meaning."

It is remarkable that in this article three "spiritually sensitive" women are men-

tioned as leaders and instructors, all three of whom have studied religion and have graduated in this field and hold an educational function at a State university in the department of religion.

The *Christian Beacon* from which I took this article gives the following comment:

The projections and the consequences of ERA (Equal Rights Amendment-movement) are now carrying women to worship feminist deities and to half-nude dancing, godless worship.

It would not be possible to have prayer or anything that might in any way be Christian at this tax-supported school — and all of this has been scrupulously avoided and ruled against. But surely the time has arrived when the Christian must object to “The Great Goddess Re-emerging,” having a three-day festival at public expense . . .

But there is more to say. Let me try to give some information about the background of the terminology that is used here. Then we will understand the terms better, and at the same time be more warned. That background is the false teaching and belief of *evolutionism*.

The philosophy or the false belief of evolutionism not only conquered the natural sciences, but all fields of knowledge, theology included. Theology became more and more the field of religion, whereby religion was seen as merely an aspect of our human life and thinking, and not as in the first place coming from and so based on God’s revelation. According to the evolutionistic view, “primitive” man thought that everything was “animated” and had a soul or spirit. Man in a later stage of evolution thought that there were many gods. Still later, in Egypt, Pharaoh Akhenaton introduced the idea of one god (Aton, the Sun-god), an idea which was later rejected again in Egypt, but according to the evolutionists, taken over by Moses and further worked out by Israel’s prophets.

Now we cannot generalize. There are still the more or less conservative Bible scholars and their followers who want to combine evolutionistic philosophy and faith in God and in Jesus Christ. They say that it was God or God’s Spirit Who worked on the minds of the Fathers, of Moses, and of the prophets, and so influenced them that what they experienced of God was a true experience, although mixed with much contemporary thought and view, so that what is written in the Bible about them is not infallible.

Other scholars and their followers

have been more consequent and have said that all of religion comes from the human mind, and is man’s invention. They said and still say that the gods and their names are merely (religious) symbols for realities in the human life, or in man’s philosophies.

Although we may not forget that the pagan gods (or idols of the nations) were real higher beings for those peoples, we must also say that *those* gods and goddesses were products of the human mind and an invention of man who was influenced by the devil. And man invented the idols as a substitute for the true God after he had left and rejected this true God of heaven and earth, and had forsaken His service.

Here we can notice once again that there is nothing new under the sun. History repeats itself, as far as that is possible. Again people leave the true God. And they again return to making up their own “gods,” which are in this case the old goddesses as expression and symbol of femininity and feminism.

There is one more aspect that should not go unnoticed. The old Canaanite idolatry with Baal and Ashera (Ashtaroth) was connected with gross immorality. This connection is also fully present today. It can be seen in the manner of dancing as reported in the article and in what will follow yet. And further, the old pagan idolatry was also connected with the sacrificing of children. How many unborn babies are sacrificed already by these modern women, an action which is so strongly propagated by the women’s liberation movement?

Seeing the consequences of liberal theology in these women-theologians who are leaders in the restoration of the worship of the old goddess(es), we should be the more convinced of the necessity to abide by our Reformed Confessions in which we confess and maintain the truth of God’s Word as revealed by our God Himself, in order so to abide by that revealed truth itself.

The article continues by telling us that the “spiritually sensitive” women in the women’s movement also find satisfaction in another way: witchcraft, which is also forbidden by the LORD. We read:

Witchcraft is aiding the women in their search for roots and rituals — without the connotations of evil usually associated with witchcraft.

Of course, that is what they say: this form of witchcraft is good. However,

when the LORD, in the Scriptures, says that all these kinds of activities are against His will and connected with the evil one, we have to see them in that way only, no matter what men and women may declare. And always the end will show that all these kinds of activities are destructive. But we go on with the article:

A Santa Cruz woman, *Ebony* of the Mountain, 38, said, “Some of the women think of themselves as witches, but not all.”

A number of the participants here said they use some rites, but tend to be individualistic interpretations.

Using herself as a photographic model, then retouching her slides with artistic designs, Mary Beth Edelson of New York *creates representations of goddess power and potential*. [Italics mine, J.G. Images of the idols in the olden days were also seen as representations of god and goddess powers.]

“I used to paint concentric circles on myself,” she said, “but I don’t do it so much now because I can get energy without it.” She closed her conference talk by having one side of the class chant, “The Goddess is Us,” the other side respond, “The Goddess is Here,” then vice versa.

So the Goddess is Woman, or the Female. That is, then, the trap of Satan of which we know from Genesis 3: “You will be like God”: a god yourself. So, we can clearly notice in the Women’s Liberation Movement the satanic rebellion against the true God. But let me finish quoting the article:

A brief, unscheduled appearance — met with enthusiastic applause — was made by Z Budapest. A self-described witch, she has been visible in Los Angeles as an unsuccessful advocate of repeal of the city’s ordinance outlawing fortune telling as a business.

The goddess movement knows her more as a leader of the Susan B. Anthony Coven No. 1 in Los Angeles and a charismatic spokeswoman for a feminist brand of Wicca, an ancient women’s religion.

“I have been earning my living for seven years writing and speaking about the goddess,” she said. She said she has initiated 300 women and ordained 100 priestesses.

The Wicca purposes are moral, according to Z Budapest, who spoke of the goals of eliminating diseases and war.

The goddess movement, also called the womenspirit movement.

That, then, is Women’s Liberation: woman is declared to be goddess. I hope that every true Christian woman and girl does not want to have anything to do with the ungodly Women’s Liberation movement. By its fruit one can know the tree (Matthew 7).

J.G.



# Letters-to-the-Editor

Dear Rev. Van Oene,

In the June 17th issue of *Clarion* you used the News Medley Column to criticize the appearance of Rev. Curry to speak for the benefit of the Church members of both Burlington congregations. Your criticism was based on the fact that this Minister was not Canadian Reformed.

You may remember, as Chairman of last year's Synod, that the Orthodox Presbyterian Church was recognized by us as a true Church of our Lord. Rev. Curry happens to be one of their Ministers, and the invitation to speak for our people was extended to him after he gave valuable assistance to everyone, to be involved in the Vacation Bible Schools in Burlington this year for both congregations.

It is rather unfortunate that you had not seen fit to check with someone in Burlington before you wasted half your Medley on this issue. In Burlington we all knew the background, and I sincerely hope that you won't get caught too often "with the tail in the gate"! It hurts!

Sincerely yours,  
A.J. Hordyk

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Dear Mr. Editor,

It was rather sickening and at the same time sad to read the editor's harsh comments in News Medley, *Clarion's* issue of June 17th, regarding the decision of the committee for evangelism of Burlington-East, to invite an outsider to speak to the congregation about evangelism.

It always strikes me, that we who believe so strongly in the independence of the local congregation, are yet so quick to criticize goings on in other congregations, without often knowing the facts or background of the issue in question. One does not have to be intelligent to criticize, but often it takes some intelligence and self-control to refrain from doing so. We should remember a little more the Dutch saying "Spoken is zilver, maar zwijgen is goud." It is little wonder that some congregations are reluctant to send their bulletins to the editor, or at least are careful how some items are worded for fear of being taken to task by the editor of *Clarion*. Surely not a healthy situation.

Mr. Editor, at no time were you appointed a judge over other congrega-

tions. As a rule there is enough criticism within each congregation, outside contributions, I am sure, are not needed.

Since the speaker in question does not belong to the Canadian Reformed Churches, he should not be invited to enlighten us concerning evangelism. Does this attitude not carry overtones of "if it is not Canadian Reformed, it is not good enough." Should we not be ready to listen and willing to learn from Christians of other denominations, keep that which is good and discard that which is not acceptable? Is not the danger of feeling smug in our own little corner real among us?

When it comes to evangelism and mission, there are churches on this continent who with their zeal and dedication force us to bow our heads in shame. Our actions are often a result of our convictions and faith, our efforts to find people who are willing to go to the mission field are met with little success. Is this maybe an indication that there is something wrong among us. Maybe, just maybe, we need an outsider to wake us up.

On at least one occasion our Saviour held an outsider up as a shining example to his covenant people.

In closing, Mr. Editor, I respectfully suggest that in future you refrain from criticizing matters pertaining to congregations not your own.

Trusting this letter will be accepted in the spirit it is written, I remain yours in Christ,

M. Kampen  
Burlington, Ontario

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*Ad 1. "In Burlington we all knew the background," brother Hordyk writes.*

*Then he will also know that the invitation which Burlington's Committee extended to the speaker was definitely not the fruit or result of or even occasioned by our late Synod's decision regarding recognition of the Orthodox Presbyterian Church as a true Church of the Lord. But then it only clouds the issue to refer to that Synodical decision: Burlington's invitation had nothing at all to do with it.*

*(I am glad that br. Hordyk uses the proper term: "recognize." Even after the Acts have appeared and could be studied some, either in guilty ignorance or in willful distortion of the truth, still speak of and write "accept.")*

*Ad 2. I have never claimed that, nor acted as if I had been appointed a judge over other Congregations, but it is my duty (as it is of everyone else) to watch over the brethren and sisters and to warn when I see something of which I am convinced that it is dangerous or harmful or could be the beginning of a wrong trend. Writing about what is going on in a Church is not by far the same as interfering in its affairs or acting as supervisor or superintendent. The first Church still has to come with any proof that I in any way interfered in its local affairs.*

*If local members use what I write, I can only be thankful for that; but then it is not so that I interfere, but that they use my words.*

*A strong aspect — but not too strange after all — is that readers who normally cannot hear one good word about our News Medley occasionally quote from it with glee or even at Congregational meetings argue, "But Rev. Van Oene wrote in the News Medley..."*

*Regarding the matter at hand: I have the strong impression that br. Kampen's letter rather strengthens my argument and lends support to my objection.*

vO

## Church News

CLASSIS PACIFIC of the Canadian Reformed Churches, convened as Classis Contracta held at Smithers, B.C. on June 24, 1978, approved the call extended by the Church at Smithers to the Rev. C. Van Spronsen.

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The Committee for Correspondence with Churches Abroad informs the Churches that Rev. L. Moes of The Netherlands, who is visiting Canada, is authorized to conduct worship services in the Canadian Reformed Churches.

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ACCEPTED: to Burlington-East, Ontario:

REV. M. VAN BEVEREN

of New Westminster, B.C.

\*\*\*

The telephone number of Rev. J. Geertsema, Chatham, Ontario is:

PHONE NUMBER: 354-8946

# news medley

From its bulletin it appears that the Church at Ottawa has not yet made any decision regarding change of meeting-place. In addition to the correspondence of which we made mention the other time, a letter "will be sent to the Ottawa Roman Catholic Separate School Board requesting information on the availability of space for Sunday worship." We'll keep you posted.

We stay in Ontario for a little while.

Of Hamilton's Consistory meeting the following is of interest to our readers:

"After a lengthy discussion it is decided to reinstate the Dutch services on a regular basis, that is to say, on each first and third Sunday of the month. This service will be held at the same time as the English afternoon worship service. The school board will be asked to permit the use of one of the rooms and a pianist will be asked to accompany the singing."

The Consistory will also draw up a schedule for elders and deacons to attend those services.

Hamilton's Consistory thus decided differently from Abbotsford's Consistory. "As to the request for Dutch services, the Consistory decides not to hold extra worship services. An attempt will be made to have the Rev. C. Stam speak in Abbotsford on a special evening."

The Rev. C. Stam mentioned here is not "our" Rev. C. Stam, but his uncle, minister in Groningen, The Netherlands. He is visiting here and in various Congregations his visit was used to have him conduct a Dutch service. In Burlington, e.g., he led the Dutch service for a few weeks in a row. The Abbotsford Consistory received requests to utilize our brother's presence here by having him conduct such a service or services, but the Consistory decided not to do that, as we saw above.

The presence of other ministers was also used for the purpose of having them conduct services. Edmonton's bulletin tells us that the Rev. D. van Houdt was asked to conduct a service there and, I think, that was in English.

Of the Hamilton "Association for Reformed Political Action" we read, "Remarkably enough, practically all the regular attenders are young men who have grown up in this country and have been largely educated here." It is gratifying that there is interest in this work among the younger members. Yet, the older ones cannot be missed: we all need each other and together we can grow in knowledge and understanding, edifying one another also in political matters.

I'm sorry, but I have nothing more to report on any Church in Ontario, and we move on to Alberta.

It is the Church at Calgary which demands our attention first.

For a while you haven't heard about that Church, but if I do not hear anything, I cannot tell you anything either. Now I again received a bundle of bulletins.

In Calgary they have a nice name for a treasurer (unless, of course, not the treasurer of the Church is meant by that title but someone else), namely "Collector of Funds." Isn't that something to remember?

Calgary's Consistory decided "unanimously to institute the practice of special services annually for labour and harvest. The last Sunday in April and Thanksgiving Sunday are designated for this purpose."

The bulletin also contained some information about the possibility of establishing a Christian Credit Union for Calgary. The following information was part of the announcement:

Contact was made with the Board of Edmonton's Christian Credit Union, which discussed this matter in their board meeting last Monday. They expressed as their opinion that it certainly would be possible to establish a Christian Credit Union in our city and that they would be willing to furnish us with information and help if requested.

Going down south, we arrive at Coaldale. Sometimes we get unexpected opportunities to "serve the neighbour" and to prove thereby "that faith is living," as Hymn 34 expresses it. That's what I had to think of when I read,

On Wednesday night a lady from the Mennonite church phoned and asked if I was in charge of the singing in church. After I had told her that I had nothing to do with that, but only helped with the children's choir, she asked if it would be possible to go to the Coaldale Community Hospital to sing and read a passage out of the Bible every third Sunday of the month. I told her we would do that on a trial basis . . . . How about a small group of say between 4 - 12 young people, young couples, older couples, or a mixture, to do something for the sick, and get involved in community work? If we could get some groups together we could take turns in going to the hospital and even to Sunny South Lodge. The workload would be better divided and there is the reward in seeing someone happy, and you the instrument in God's hand.

For more news we go to the Valley.

First the general news.

Some ten boxes of clothing were sent to Hungary and four to Brazil. What was left of the clothes which had been collected was given to "Orange Aid" to be put up for sale at a rummage sale.

A meeting was held of the Consistories of the Cloverdale and Langley Churches with the Consistories of the Free Reformed Churches at Aldergrove and Pitt Meadows. During that first meeting the discussion centered around 1892, the "Union" between the Seceded Churches (then called the Christian Reformed Church) and the Doleant Churches (Netherlands Reformed Churches). When I read the report on that meeting I think to myself, "It is the same old story all over; that's what the topic of discussion was before 1964; it was the subject discussed by the committee of our Netherlands sister Churches with the committees of the Netherlands sister Churches of the Free Reformed Churches, committees which came to no definite result.

Now the next topic to be discussed is, "What Is Reformed Preaching?" Again a topic which was "chewed over" in The Netherlands, and which is a topic about which one can argue endlessly and fruitlessly. Behind the whole question of what Reformed preaching is lies the other question: "Who are the people of God?" Or: "What is the character of God's promise?" Or: "What do you think of the covenant of God?" As far as I can see it, the difference between the preaching among us and as it is being desired

by many — if not almost all — in the Free Reformed Churches and their spiritual relatives can be “reduced” to the difference in conviction about these questions. Basically, I am convinced, the difference is the same as that which occasioned the “Liberation” in 1944. Whether one takes the “synodical” stand or follows the line of mysticism or of methodism, it is all the same: what separates us from them is the answer to the question, “What do you think of the covenant of God?” If anywhere, then here those who may be “bien étonnés de se trouver ensemble” do find themselves in each other’s company.

Men and women in the Fraser Valley are exhorted to come to the Fraser Valley Christian Athletic Club — Fitness Clinic (what a mouthful!) and will be tested in three categories: Beginners, Joggers, Competitive Runners. Any takers?

As final item in our general news about the Valley this: According to the *Church News* the Rev. L. Moes has arrived for an extended visit.

Turning to the local scene, we remain somewhat in the personal sphere when we tell you that the Rev. C. Van Spronsen and family are expected to arrive on July 6th. His farewell sermon will be given on July 9, after which the family will enjoy some well-deserved holidays before taking up their charge in the Smithers Congregation.

We already gave some news from Abbotsford. Let the following item conclude our report.

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#### INTERNATIONAL — Continued.

selves fully to the infallible Word of God and wish to maintain the Creeds based on this Word of God . . .” Have we been too “stingy” with our “recognition” that now suddenly a statement like the one of Coaldale was necessary?

#### Orthodox Presbyterian Church

Talking about the contacts with the Orthodox Presbyterian Church, I do have (forgive me) the impression that we were slightly “manouvered” into making such a statement. I certainly don’t mean this in a nasty way, but I just cannot find a better word. You might note that our Committee sent a letter to the Committee for Ecumenicity and Inter-church Relations of the Orthodox Presbyterian Church, dealing with divergencies in confession and Church government, in March of 1972 (!) and only in April, 1976 (!) a reply was received. No hurry, apparently. This reply meagerly discusses the points of conflict and then concludes in this vein, “Look, no church is perfect, and you do not have to agree with us on every point, but would you dare to say that the OPC is a false church?” With the added note, “You are still afraid of ‘correspondence,’ we don’t really want correspondence, so why don’t we settle on ‘fraternal relations?’”

And how did Synod Coaldale react to this form of “pressure”? False Church? No, we would not dare to say

that! On the contrary, you are a true Church of the Lord. And, since “correspondence” is at this time not (yet) possible, we offer you a temporary “ecclesiastical contact” relationship. Actually, we gave a positive answer to a very negative question. We did so rather hastily, in my opinion.

Am I oversimplifying things? Excuse me, but did Synod have to step into a dilemma of “true or false Church”? Did Synod have to agree to approach the matter on this level? Did Synod have to formalize official contact, when contacts had officially been going on for years? Did Synod have to make outright statements, when recognition had been given long ago? In my simple understanding (but: *de beste stuurlui staan aan wal!*) Synod should have fortified the existing committee with the mandate to finish the draft-reply.

Meanwhile, what did happen? The (uncompleted) draft-reply of our own committee (of which a copy was submitted to all the Churches) to the Orthodox Presbyterian Church letter of April 1976 contains important criticism on essential points, even the remark, “our objections still stand and are even becoming more serious . . .” But Synod did not make (much) use of this partial draft and appointed almost a *whole* new committee. I find this a little surprising, to say the least, especially in

The Committee of Administration advised the Consistory not to proceed any further at this time with the proposed organ/annex-project, because only 15% of the questionnaires which were handed out into the Congregation, after having heard the opinion of the Committees, suggested to the Committee to find a way in which they as yet could receive more reaction from the Congregation in this matter.

I do not doubt that they will get more reaction. We all have to be reminded at times of things we should have done long ago but failed to do at the proper moment. Oftentimes there is no unwillingness but just sloppiness. Much success!

Herewith we conclude our medley. It will be the last one before our own holidays. Although you will read something from my hand, it will not be under this heading.

I do not know when we shall meet again in this column. Anyway: have good holidays, all of you. May the Lord protect and guide us all and give us a good and relaxing time, a time which provides us with new energy to resume our work when the moment is there again.

Don’t forget to seek the brotherhood, even though you are away from home and your home Church.

vO

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this age when we stress the importance of continuity.

Basically, I fear, we have given the Orthodox Presbyterian Church what it has always wanted: a *fraternal* relationship, except we gave it another name and a temporary character. We have done so while the existing contact was really beginning to zero in on some very relevant differences. I sincerely hope that the discussions will continue with intensified vigour and that we do not ultimately accept this form of contact as being the final alternative. As it stands, we might have sold the hide, before having shot the bear.

#### Finally . . .

Personally I do not feel that the (Dutch) rules of Berkel or our “former” Canadian approach are outdated and need addition. We can entertain serious and honest contact with built-in recognition of sorts without establishing a new form of official “ecclesiastical contact.” We have only *one* goal: sister-relationship, and then it is: all or nothing.

Neither should we become greatly exasperated and react in panic. Since Synod Coaldale and Synod Groningen have kept the goal of “sister relationship” in mind, I can personally acquiesce. But I did feel compelled to offer these comments — and the question: have we indeed done the right thing?

# Books

Some time ago we announced the appearance of *The Farmer from Tekoa* by the late Rev. H. Veldkamp. At that occasion I wrote that the Paideia Press would soon become well-known among Reformed people if it continued publishing good, Reformed books.

The number of publications has increased considerably in the last few months. There also appears to be a sort of agreement of cooperation between Paideia Press and Premier Printing, for which cooperation we can only be thankful. By means of that cooperation we can be provided with good, Reformed books more readily and abundantly than would have been possible otherwise.

I should like to draw your attention to some of those recent publications.

When I call them "recent" publications I do not mean by that that they are brand new books, written only recently. Some are just reprints of works that appeared several years ago, others are translations of long existing Dutch titles.

Speaking of titles, I would have liked it far better if the titles had been translated more literally; they would have been more "catching," I think. For example: Veldkamp's *In de schemering van Christus' wederkomst* has now become *Waiting for Christ's Return*, which sounds extremely flat. Apart from my objections to using the Name of the Lord in the title of a book — I think that it leads so easily to taking the Name in vain, using it not as a confession but almost or even wholly without thinking or reverence — I suggest that the title would have gained in "appeal" to the reading public if it had been rendered as *In the Shadow of His Coming* or something like that.

This "objection" is even stronger when C. Gilhuis's *Hoe dicht ik nader* is translated into the tame *Conversations on Growing Older*. (I realize that Paideia Press may have been bound by an already existing English title.) As a subtitle the latter would have been in place; as a title it does not invite or urge anyone to buy the book. Would not *As I Draw Closer* or *The Closer I Draw* or something in that line have been much more "inviting" and would that not have been a strong hint as to what we find in this book, even though Hieronymus van Alphen's song may not be known in the English-speaking world? It definitely is worth to be bought and

read and certainly not just by our older brothers and sisters who are drawing closer and closer to the house of the Father with its many mansions. I have read it with pleasure and fruit.

As for the language: I deplore it every time I read it when the spelling "our" in words such as "honour," "labour," "favour" has been replaced by the (American) "honor," "labor," etc. I know that language is a living thing; yet I was unpleasantly surprised when, many years ago, the buses from Lulu Island to New Westminster all of a sudden started to read, "Marlboro" instead of the familiar "Marlborough." Likewise I dislike the spelling "honor" with a complete dislike, although I am not going to start a one-man crusade against that spelling.

The book of Veldkamp's to which I referred above is a treatment of the first epistle to the Thessalonians, done in the typical Veldkamp way.

Another book which has come off the presses is the second volume of *Promise and Deliverance*. Actually it does not need to be said openly that it is a "must" for ministers, teachers, societies, and for the family library.

A *Study Guide* written by Dr. Gordon J. Spykman, is a valuable tool for our societies, just to mention them. Oftentimes we hear the complaint that there are only few questions when an introduction has been read. The discussion drags on for a few minutes, and that is it. The *Study Guide* is an excellent help with that discussion. It can also be very useful with the teaching of Bible in the higher grades of our high schools.

The little books of the incomparable Dutch story-teller W.G. van deHulst, are being translated into English much to the delight — I'm sure — of those mothers among us who recall from their childhood how they enjoyed reading them or having them read to them by their own mothers. Many years ago a few titles appeared in English translation (e.g. *De boze koster* as *Tomorrow Will Be Sunday*) but now a more systematic program has been initiated, I understand. Give them to your children on their birthday; let our schools use them as reading material in the classroom. The children will love them.

Then we have *Abraham Kuyper* by Frank VandenBerg. Here I wish to pass on what the Rev. J. Visscher wrote about it in the *Church News of the Valley*.

This book is a re-print of the bio-

graphy of Abraham Kuyper that appeared in print some years ago. I bring it to your attention because there is no other work like this in the English language. It will give you quite a good insight into the time of the Doleantie, both before and after.

My only criticism of this book is that it tends to "idolize" A. Kuyper. Still, I would recommend it for your consideration.

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I cannot be enthusiastic about *The Bible as a Book* by the late Dr. Gerardus Vander Leeuw. Mind you, the language is appealing and almost compels one to keep on reading; and some of the pages and chapters contain beautiful thoughts and open unexpected views. But I hear too much "phenomenology of religion" in it, and I thought I discovered a taking liberty with respect to the Scriptures which I cannot bring into harmony with my faith that the Holy Scripture as we have it today is the inspired Word of God.

To say something is one thing; to prove it is another.

What about the following quotations?

Speaking of Jacob's struggle with the Angel, Vander Leeuw writes, "Nowhere does it say expressly that the one with whom Jacob wrestled was God. He is called a man. It was probably some editor of this story that changed the reference to 'God.' For the patriarch the force he came into contact with was still a demonic power . . . . What sort of conception of God this man had is more than doubtful. He knew that there are powers in this world against which man cannot prevail and he tried to make the best of it." pp. 20/1.

"Israelite prophecy was rooted in a phenomenon that historians of religion call shamanism. The prophets . . . are wound-up people who seek God in ecstasy — dancing and shouting as they whirl around madly and work themselves into a frenzy." p. 40; see also 43, 44, 60.

The prophets are called "declared enemies of any established kingdom — even a kingdom willing to give God considerable room." p. 49.

About Ecclesiastes he writes: "There is not a positive statement in the entire book. The existence of God is not denied, but there is no reminder of it either, for man can understand nothing of God . . . . Nowhere in the Old Testament writings before Ecclesiastes, which are not all that positive

either, is the continued existence of man after death so unmercifully and scornfully denied as here . . . . He has no salvation to offer us." pp. 62/3.

When Vander Leeuw writes of David, "another adventurer, the leader of a gang, a man around whom dark elements gather," we must disagree with him. There was no right, no justice in Israel and David did not become the

leader of a gang but a living symbol of the future Great King, to whom all the oppressed could flee to find shelter and refuge and to see their rights vindicated.

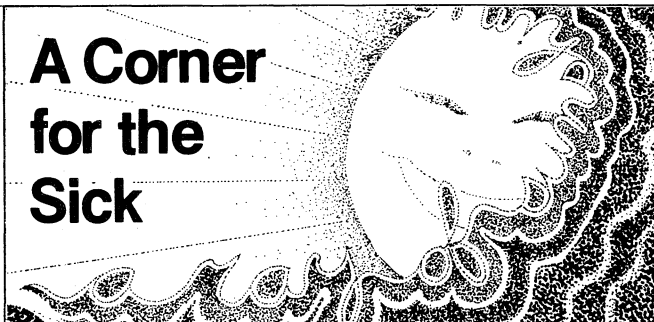
\* \* \*

That's all for today. There are some more books about which I should like to make a few remarks, but that will have to wait till another time.

Your *Clarion* correspondent will gladly provide you with any of the above works. You can also order them from our brethren who have a bookstore. Direct orders to Winnipeg will also gladly be honoured. As close as a 14¢ stamp!

Let every family build up a good library, and teach the children to love books. vO

## A Corner for the Sick



And He Who sat upon the throne said, "Behold I make all things new." *Revelation 21:5*

We all, at times, need special comfort. What a blessing that we may turn to Scripture to receive this comfort. Another, even greater, blessing is that we may receive the preaching of the Word. God enables His ministers, through His Holy Spirit, to strengthen us in the faith. We need receptive hearts, of course! Satan will always try to divert our attention, and our own sinful hearts often rebel and do not want to receive. That is why our prayer should be: "Search me, O God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting!" (*Psalms 139:23, 24*).

If our hearts are receptive in this way, we will be blessed and receive comfort abundantly! "Blessed is the man who trusts in Thee" (*Psalms 84:12*). Then we will confess with David in *Psalms 4:7*: "Thou hast put more joy in my heart than they have when their grain and wine abound." Then we will look toward the future, when Christ will return on the clouds of heaven.

Read *Revelation 21* with me, and be comforted with this wonderful promise: "Behold, I make all things new." Our *Belgic Confession* ends with these words: "Therefore we expect that day with most ardent desire, to the end that we may fully enjoy the promises of God in Christ Jesus our Lord. Amen." "Amen, come, Lord Jesus" (*Revelation 22:20*).

1. Lo! what a glorious sight appears,  
to our admiring eyes!  
The former seas have passed away,  
the former earth and skies.  
From heaven the New Jerusalem comes,  
all worthy of its Lord;  
See all things now at last renewed,  
and paradise restored!

2. Attending angels shout for joy,  
and the bright armies sing;  
Mortals! Behold the sacred seat  
of your descending King!  
The God of glory down to men  
removes His blessed abode;  
He dwells with men; His people they,  
and He His people's God.
3. His gracious hand shall wipe the tears  
from every weeping eye:  
And pains and groans, and griefs and fears,  
and death itself, shall die.  
Behold, I change all human things!  
saith He, Whose words are true;  
Lo! what was old is passed away,  
and all things are made new!

Hymn 42, Book of Praise

This time we are requested to remember two young brothers. Jack is a nineteen-year-old who, in a car accident, broke his leg in three places and splintered his hip. He will have to stay in the hospital for ten weeks at least. It is a big disappointment for him, because he and his fiancée Margaret were planning to get married at the end of July. Now their wedding had to be postponed until a later date, the Lord willing! Shall we cheer him up by sending him a lot of get well wishes! His name and address are:

### JACK LODDER

2 - 209 General Hospital, 115 Delhi Street,  
Guelph, Ontario N1E 4J4

On July 29th, Jimmy Wanders will celebrate his seventeenth birthday. He has been mentioned in our corner once before. He is secluded from the communion of saints and would greatly benefit by our attention. His address is:

### JIMMY WANDERS

Huron Regional Centre  
P.O. Box 1000,  
Orillia, Ontario L3V 6L2

Please send in names and addresses of sick and lonely persons if you believe they will benefit from our attention, and do not forget our birthday calendar for special children who are handicapped in some way!

Send your requests, with permission of the person involved, to:

Mrs. J.K. Riemersma  
380 St. Andrew Street E.,  
Fergus, Ontario N1M 1R1

# The Word At Work

*John and Ruth Meerveld are short-term support workers with Wycliffe Bible Translators in Papua, New Guinea. They live on a translation field base in the Highlands where they work as: Supervisor of mechanical work and national trainees and High School Teacher to translators' children, respectively — in order to enable translators to concentrate on language learning and Bible translation.*

*The Meervelds are sent out and supported by the Ebenezer Congregation in Burlington. They encourage questions on translation and/or support work and especially request your prayers for the Translation effort in Papua, New Guinea.*

*Their address:*

*S.I.L. P.O. Box 281,  
Ukarumpa via Lae,  
Papua, New Guinea*

*We thank John and Ruth for this contribution and we hope to hear from them more often. Translating the Holy Scriptures into the languages of the peoples promotes the course of history and brings closer the day when the number of the elect will be full and the heavens will open to make us see the Lord Jesus Christ.* vO

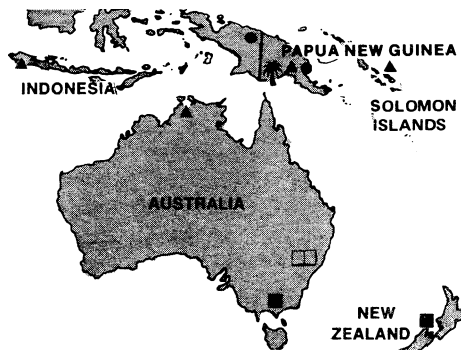
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It is a land of great beauty and great contrast, a country of rugged peaks, malarial swamps, poisonous snakes, and wild orchids. It's a land of over 500 distinct languages, a land where people have lived and died separated by mountain ridges, hatred and fear. The country is Papua, New Guinea, our home for the next few years.

Here in the world's second largest island, men and women are actually transcending thousands of years of

progress in mere decades! Papua, New Guinea boasts graduates from its single modern university, yet the great majority of its people are still illiterate, bound by ignorance and superstition in the darkness of another age.

In this land of paradox, many who have become accustomed to seeing airplanes, will never in their lifetime see a ship or train. It's a country which has recently attained the unity of nationhood, yet where tribal wars still erupt sporadically only miles from our field base. To live here in this land of growing prosperity is to yet recognize the pig as the greatest symbol of a man's wealth, to accept the still dominant custom of brideprice. To live here, on this island bordering the equator, is to grow to love the land and its fascinating people. For these people, with their intricate customs and skin colours ranging from light brown to near black, often show an enthusiasm for the Gospel that is sadly lacking among us, a love for the Light which is only now



piercing the total darkness of centuries past.

The devil has many tricks and easily adapts these to the peoples he seeks to destroy. In the Western world, his influence is responsible for growing licentiousness and immorality, compromise and complacency, creeping communism. Here, in Papua, New Guinea, he's chosen other ways. He has brazenly bound (and still binds) generations of men and women to the intricate worship of spirits — for health, crop fertility, safekeeping, prosperity, etc. It is a worship of fear, fear that if the spirits aren't properly appeased, they'll mete out punishments of sickness, death, crop failure, and tribal revenge.

And in more recent decades, the Master Deceiver has added another device to hinder man's grasp of the truth: Cargo Cults. Cargo cults emerged all over New Guinea when the nationals saw missionaries arrive in and with such "cargo" as aircraft, radios, shoes, and canned foods, and attributed these not to factories or technology (which he had never seen and couldn't conceive of), but to the white man's superior magic. According to these people, white men selfishly withhold the secrets of obtaining cargo. Therefore, the cargo cultists try all sorts of strange rituals, all with the same basic aim: to uncover the religious secrets for obtaining goods, so that the gods and spirits will listen and bring the black man equality with the white. Many believe that close association with white people will finally disclose the secrets of cargo.

It is a belief that a large number of missionaries and Bible translators all over Papua must contend with. Even the tribal team we specifically help (by means of encouragement, sending foodstuffs, etc.) has found the attitudes of many of the people in their language group to be tinged with such motives.

Yet God is infinitely more powerful than Satan and He has a place for this nation in His master plan. It's exciting for us to see His Word reach numerous Bible-less tribes and His Spirit effectively overcome the Devil's influence, dominant here for so many unrelentless centuries. Wycliffe Bible Translators are now working in 130 languages here\* and the number is constantly growing. National Christians are also beginning to study linguistics and prepare themselves for the great task



*A P.N.G. mother with child. Notice the "bilums" (string bags) the women wear on their heads. These are locally made and are used to carry vegetables, wood — even babies!*

of bringing God's Word to their own people.

In this beautiful corner of Creation, our God is creating new men and women in Christ, men and women who have seen the light, and now, in the joy of service, are committed to bringing to their developing nation the truth of Jesus Christ. For they know it to be a knowledge that brings freedom from fear, freedom to love, and freedom to grow in dignity as men and women created in God's own image!

MRS. RUTH MEERVELD

*\*Translation teams from missions bring the number to approximately 190 of the over 500 spoken languages in P.N.G., so a mammoth task still remains if all of this country is to be reached with God's Word.*



*A typical Highlands village.*

## How To Pray The Lord's Prayer According to Heidelberg Catechism, Lord's Days 46-52<sup>1</sup>

Heavenly Father, we draw nigh unto Thee, because Thou hast become our Father through Christ, and wilt much less deny us what we ask of Thee in true faith than parents will refuse their children earthly things.

We expect from Thy almighty power all things necessary for body and soul.

We, first of all, ask Thee to grant us that we may rightly know Thee, and praise Thee in all Thy works, in which Thy power, wisdom, goodness, justice, mercy, and truth shine forth; further also, that we may direct all our life, our thoughts, words, and deeds, that Thy Name may not be blasphemed but honoured and praised on our account.

Father, so rule us by Thy Word and Spirit that we may submit ourselves more and more to Thee; preserve and increase Thy Church; destroy the works of the devil, every power that exalts itself against Thy holy Word, until the perfection of Thy Kingdom arrives wherein Thou shalt be all in all.

Grant us also that we and all men may renounce our own will, and that we, without any gainsaying (protest), obey Thy Will, which alone is good; also, that everyone may discharge the duties of his office and calling as willingly and faithfully as the angels in heaven.

Father, we also pray Thee that Thou wilt be pleased to provide for all our bodily need, that we may acknowledge Thee to be the only fountain of all good, and that without Thy blessing neither our care and labour nor Thy gifts can profit us; and, therefore, that we may withdraw our trust from all creatures and place it in Thee alone.

Father, be pleased, for the sake of Christ's blood, not to impute to us, miserable sinners, any of our

transgressions, nor the evil which always cleaves to us.

We are so weak in ourselves that we cannot stand one moment; and besides, our sworn enemies, the devil, the world, and our own flesh, cease not to assault us. Be pleased, therefore, Father, to preserve and strengthen us by the power of Thy Holy Spirit, that we may not succumb in this spiritual warfare but always offer strong resistance, till at last we obtain the complete victory.

Father in heaven, all this we ask of Thee because Thou, as our King, hast power over all things, and thus art both willing and able to give us all good. We ask it all (not that we but) that Thy holy Name may be glorified for ever.

We ask it in the confidence that our prayer is more certainly heard of Thee than we feel in our hearts that we desire all these things of Thee.

Amen.

<sup>1</sup> The "Forms of Prayers," though coming before the *Forms for Sacraments*, etc., in our *Book of Praise*, are in fact the least-known and the least-used part of the Book. One feature of these Prayers as well as of the other Forms is that *The Lord's Prayer* is always "attached." Did the Lord Jesus, Who gave His Prayer twice (Matthew 6 and Luke 11), in different forms, indeed want us to repeat His Prayer literally so often? He did not say, "Pray this," but, "Pray like this." Our Catechism provides us with a beautiful paraphrase, which is printed here as one prayer. One may consider adding this Prayer to the ones we have. One would hope that it would be used often.

G. VAN DOOREN

*P.S. It is obvious that the above should be replaced by the new version of the Heidelberg Catechism which is being prepared.*

# NEW DIRECTIONS

## A Look at Canada's Immigration Act and Regulations 2

### MANAGING THE VOLUME OF IMMIGRATION

#### Establishing Levels

Nowhere is the flexibility of the Act more evident than in its approach to managing the level of immigration to Canada.

The 1952 Act remained silent on how many immigrants Canada could comfortably absorb during any given period of time. As a result, the number of immigrants admitted from year to year fluctuated widely, ranging from a high of 282,000 in 1957 to a low of just over 70,000 in the early sixties. Such variations contributed to problems in labour market planning and increased the strain on housing, schooling and other community services in some areas.

To help solve these problems, the new Act contains provisions relating immigration to Canada's labour market needs and long-term planning for the size, rate of growth, and geographic distribution of our population. Section seven of the Act requires the Minister — after consulting with the provinces and other appropriate organizations and institutions — to announce annually the number of immigrants Canada plans to admit over a specified period.

This target figure will be flexible enough to be modified, if necessary, to adapt to changing circumstances, such as increased unemployment or new trends in population distribution.

One important thing to understand about the annual level is that it is a global limit, not a country-by-country quota. People with comparable qualifications from anywhere in the world where it has been possible to establish immigration offices have an equal chance to settle in Canada — providing, of course, they can meet Canadian selection and admission standards.

#### Consultation and Agreements with the Provinces

Immigration accounts for much of Canada's population growth and geographic development, and can have a strong impact on regional and provincial planning.

For these reasons, section 109 of the new Act provides a legal base for the Federal Government to consult the provinces regarding the distribution and settlement of immigrants in each area of the country. This will enable immigration to correspond more closely to local requirements. This section of the Act also permits formal federal-provincial agreements to be made on other aspects of immigration policy and programs.

#### Who Can Immigrate to Canada

Sections three, five and six of the Act state that the principles concerning admission of immigrants to Canada are to be applied without discrimination on grounds of race, national, or ethnic origin, colour, religion, or sex. However, applicants must apply abroad and will continue to be selected according to universal standards designed to assess their ability to adapt to Canadian life and settle successfully.

Because hundreds of thousands of applications are received from prospective immigrants each year, a broad processing priority system has been established. Under this system, and in keeping with the principles of family reunion and compassion for refugees, immediate family members and refugees receive the highest priority.

#### Admissible Classes

Section six of the Act sets forth three basic classes of admissible immigrants — the family class, Convention refugees, and independent and other immigrants who apply on their own initiative.

I — **Family Class** — the family class is roughly the same as the sponsored class in the previous law. The major difference is that Canadian citizens may now sponsor parents of any age or circumstance, not just those who are over 60, widowed, or unable to work.

Anyone who is at least 18 and is a Canadian citizen or permanent resident may sponsor certain close relatives under the family class. Relatives eligible to apply under this class include the sponsor's:

- spouse and spouse's accompanying unmarried children under 21;
- unmarried children under 21;
- parents or grandparents 60 or over, plus any accompanying dependants (Canadian citizens over 18 may sponsor parents of any age);
- parents or grandparents under 60 who are widowed or incapable of working, plus any accompanying dependants;
- unmarried orphaned brothers, sisters, nephews, nieces, or grandchildren under 18; and
- fiancé(e) and accompanying unmarried children under 21.

Others eligible to apply include:

- any child under 13 who is an orphan, abandoned child, or child placed with a child welfare authority whom the sponsor intends to adopt; or
- one relative, regardless of age or relationship to the sponsor, plus accompanying dependants, *if* the sponsor has no close relatives living in Canada and cannot otherwise sponsor anyone.

Family class applicants are not assessed under the point system, but they must meet the basic standards of good health and character. And, before an immigrant visa can be issued, the sponsoring relative in Canada is required to sign a statement promising to provide for the lodging, care, and maintenance of the applicant and accompanying dependants, for a period of up to ten years.

II — **Convention Refugees** — the newly-created refugee class is based on the following definition from the United Nations Convention and Protocol Relating to the Status of Refugees:

A "Convention refugee" is "any person who by reason of a well-founded fear of persecution for reasons of race, religion, nationality, membership in a particular social group or political opinion, (a) is outside the country of his nationality and is unable or, by reason of such fear, is unwilling to avail himself of the protection of that country, or (b) not having a country of nationality, is outside the country of his former habitual residence and is unable or, by reason of such fear, is unwilling to return to that country."

In addition to establishing a refugee class, the Act confirms in domestic law Canada's international obligations



to protect refugees under the UN Convention. The key provisions of that Convention, reflected in sections 45 to 47 and 55 of the Act, are:

- Convention refugees legally in Canada may not be removed unless they are a threat to national security or public order.
- Any decision to remove a Convention refugee must be reached in accordance with due process of law.
- Unless they are a danger to Canada's security or have been convicted of a serious crime, Convention refugees cannot be removed to a country where their lives or freedom would be threatened on account of race, religion, nationality, political opinion, or membership in a particular group.

Convention refugees seeking resettlement in Canada are assessed according to the same factors used to select independent applicants, but they do not receive a point rating. Instead, the assessment is used to evaluate their general ability to adapt successfully to Canadian life. This, and the amount of settlement assistance available to them from government or private organizations in this country, determines whether or not they can be admitted to Canada under the refugee class.

In order for their assistance to be taken into consideration during the selection process, non-government organizations offering to help Convention refugees come to Canada, or get settled here, must promise to provide them with food and shelter for a period of one year.

Recognizing that there are many persecuted and displaced people around the world who do not technically qualify as refugees under the UN definition, section six of the Act reflects Canada's humanitarian tradition by authorizing their admission under relaxed selection criteria in times of crisis. This enshrines in law the policy which has permitted the admission of groups such as the Ugandan Asians, Lebanese, and people affected by the war in Cyprus.

### III — Independent and Other Im-

#### OUR COVER

*La Beauce, Quebec, is named after the French province and birthplace of its first settlers. (Photo courtesy of the Tourist Branch, Government of Quebec.)*

**migrants** — the third class of admissible immigrants corresponds to the nominated and independent classes of the previous Act and includes assisted relatives, retirees, entrepreneurs, the self-employed, and other independent immigrants applying on their own initiative.

Assisted relatives are people, other than members of the family class, who have kin in Canada willing to help them get established here. Relatives eligible to apply under this category include the Canadian resident's brothers and sisters, parents and grandparents, children and grandchildren, aunts and uncles, nieces and nephews, and any dependents accompanying these relatives.

## Landed Immigrants Going Out Of The Country . . . 2

After the new immigration law is enacted, permanent residents (landed immigrants who have not become Canadian citizens) who have been outside Canada for 183 days or more during any 12-month period, without confirming their permanent status, may lose their right to re-enter and remain in the country. The best way to prevent this, is to obtain a Returning Resident Permit before or during the absence from Canada.

This permit identifies the traveller as a permanent Canadian resident. Returning resident permits are normally valid for 12 months, and can be obtained from any Canada Immigration Centre or, for those outside the country, at the nearest Canadian government office.

In the absence of a Returning Resident Permit, other documents such as school certificates for studies abroad, or medical certificates for hospitalization or extended treatment abroad, may be considered as evidence that an absence from Canada was intended to be temporary.

For most residents who travel abroad on vacation, to visit relatives, or for other short-term purposes, the permit is not necessary. However, people who have been abroad for extended periods, and who do not possess a Returning Resident Permit, may be refused re-admission to Canada. In certain cases, such persons may be allowed to enter Canada as visitors for short periods of time.

To immigrate as an entrepreneur, a person must intend to operate a business in Canada that will employ five or more Canadian citizens or permanent residents, and be able to establish a controlling interest in that business. A self-employed person, on the other hand, is someone who intends to establish a business that will employ five or fewer Canadian residents, or who will contribute to the cultural and artistic life of Canada. To qualify as a retiree, a person must be at least 55 years of age and have no intention of working in Canada.

Except for retirees, immigrants in this class are assessed against selection criteria in the point system.

Anyone refused entry but wishing to regain permanent resident status in Canada, will be required to re-apply for immigration in the normal way at a Canadian immigration post abroad.

Returning Canadian citizens have the right to enter and remain in Canada, as soon as they satisfy the examining officer that they are citizens, and are not affected by re-entry rules in the new law. Permanent residents are eligible to apply for citizenship three years after their landing in Canada.

Further information about Returning Resident Permits, is available at local Canada Immigration Centres, and Canadian government offices abroad.

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### LET YOUR LIGHT SHINE BEFORE MEN

*Anxious, tempest-tossed and weary,  
To the seaman's gladdened sight,  
'Mid the night-storm, what so cheery  
As the gleaming beacon's light?  
Though the wild waves wilder threaten,  
Calmer now, he steers his way  
To the long-desired haven,  
Guided by its friendly ray.  
Like unto that beacon, truly,  
He of upright heart and mind,  
Holding high his light should show the  
Heavenward way to all mankind.  
Christian! lift your light on high then,  
Let it shine o'er all, and show  
In this darksome world to all men  
How and where that men should go.*

JACOB CATS, 1577-1660  
Trans. R. Pigot (1860)

# our little magazine

Dear Busy Beavers,

"Oh yes, it's holiday time! No school for me!" Don't you feel great every morning when you wake up and think of it?

No school. But what DO you do? I know. All the things you like to do. Play ball, ride your bike, read your favourite books. Visit with your grandparents and your cousins, maybe. Holidays really are fun, aren't they?

But I think some of you will be busy doing other things, too, right? Learning to swim, helping Dad, learning to bake, practising on your instrument, helping with chores around the house. Do you have a garden plot to look after? Are you learning how to build a good campfire? Holiday time is also a time to learn, isn't it?

For many of us real holiday time comes when the WHOLE family goes away. Everybody gets so excited! What fun! Now we can do things. Now we can visit. Dad and Mom can relax or play with you.

What do you feel? Holidays are a time for fun. Holidays are a time to learn. Holidays are a time to be THANKFUL.

\*\*\*\*\*

It's here! Our BIG SUMMER CONTEST! Join in everybody! Try your best! Send in your entry soon.

Just like always, we will have our QUIZ CONTEST, and this time let's have a story contest, too. And since it's holiday time, let's write stories about OUR HOLIDAYS.

I'm looking forward to getting piles of mail from you, Busy Beavers!

\*\*\*\*\*

## QUIZ I *Match*

Match the Bible verse to the book where it can be found.

- |  |                 |
|--|-----------------|
| 1. "Speak, for thy servant heareth."   | a. Isaiah       |
| 2. "When thou vowest a vow unto God, defer not to pay it."   | b. Malachi      |
| 3. "Am I my brother's keeper?"   | c. I Samuel     |
| 4. "Though he slay me, yet will I trust him."  | d. Psalms       |
| 5. "Search me, O God, and know my heart: try me and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." | e. Genesis      |
| 6. "A word fitly spoken is like apples of gold in pictures of silver."   | f. Jeremiah     |
| 7. "Seek ye the Lord while he may be found, call ye upon him while he is near."  | g. Ecclesiastes |
| 8. "Call upon me, and I will answer thee and show thee great and mighty things, which thou knowest not."   | h. Job          |

- |   |                |
|---|----------------|
| 9. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." | i. Proverbs    |
| 10. "Honour thy father and thy mother."   | j. Deuteronomy |

## QUIZ 2

### *Great Questions*

Who asked the question to whom?

- |   |                |
|---|----------------|
| 1. "Where art thou?"  | _____ to _____ |
| 2. "Art thou the king of the Jews?"   | _____ to _____ |
| 3. "... what wilt thou have me to do?"  | _____ to _____ |
| 4. "What is that in thine hand?"  | _____ to _____ |
| 5. "But whom say ye that I am?"   | _____ to _____ |
| 6. "Carest thou not that we perish?"  | _____ to _____ |
| 7. "What shall I do that I may inherit eternal life?"                                     | _____ to _____ |
| 8. "How is it that he eateth and drinketh with publicans and sinners?"                    | _____ to _____ |
| 9. "What will ye give me, and I will deliver him unto you?"                               | _____ to _____ |
| 10. "Wist ye not that I must be about my Father's business?"                              | _____ to _____ |
| 11. "Whom shall I send?"  | _____ to _____ |
| 12. "Did not our hearts burn within us?"  | _____ to _____ |
| 13. "Why seek ye the living among the dead?"  | _____ to _____ |
| 14. "For what is a man profited, if he shall gain the whole world and lose his own soul?" | _____ to _____ |

## QUIZ 3

### *Supply the Missing Word*

- "God created man in his own \_\_\_\_\_."
- "My \_\_\_\_\_ shall not always strive with man."
- "And the \_\_\_\_\_ shall be in the cloud."
- "God said to Abraham, I am thy shield, and thy exceeding great \_\_\_\_\_."
- "And Isaac went out to \_\_\_\_\_ in the field at eventide."
- "Jacob said to his brother, 'Sell me this day thy \_\_\_\_\_.'"
- "I will not let thee go, except thou \_\_\_\_\_ me."
- "And they took Joseph's coat . . . and dipped the coat in the \_\_\_\_\_."
- "And God said unto Moses, I am that I \_\_\_\_\_."
- "And he (Moses) went out from Pharaoh in a great \_\_\_\_\_."
- "And Moses said unto the people, The Lord shall fight for you, and ye shall hold your \_\_\_\_\_."
- "Thrice in the year shall all your \_\_\_\_\_ appear before the Lord. . . ."
- "On that day the Lord \_\_\_\_\_ Joshua in the sight of Israel."
- "Only unto the tribe of Levi he gave none \_\_\_\_\_."
- "Mine \_\_\_\_\_ are ever toward the Lord."