



Clarion
THE CANADIAN REFORMED MAGAZINE

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Of Psalms And Hymns ³

G. "I BELIEVE IN THE HOLY SPIRIT"

It cannot be denied that there are only few songs that speak of the Holy Spirit and His work in a truly Scriptural manner. Or, perhaps there are quite a few of them, but we have not been able to discover them. We should, however, confess the Spirit's work, also in our songs.

It is our intention to have a song which is a rhyming of some passages taken from John 14 and 16, such passages as deal with the promise of the "other Comforter."

The two songs which we find in our present *Book of Praise* (Hymns 24 and 25) are not considered suitable and will be deleted. Perhaps we shall try to "salvage" one of the two tunes, but that is not certain yet.

We are planning on inserting an English version of the Dutch Hymn "Ja, de Trooster is gekomen." In the previously mentioned *Gereformeerd Kerkboek* it is Gezang 24. It is a song made by the well-known 19th century poet, Isaac Da Costa, a Christian Jew. (Prof. J. Kamphuis dedicated an oration to him — delivered at the occasion of the transfer of the rectorate at the Theologische Hogeschool in Kampen on December 6, 1974 — : "Isaac Da Costa en de Afscheiding van 1834.") That song is thoroughly Scriptural and takes elements from various parts of the New Testament without being a rhyming of one specific passage. We are working on such an English version.

Instead of the two deleted Hymns (24 and 25) we hope to insert one song on the work of the Holy Spirit in which will be incorporated elements from various places in the New Testament which deal especially with the work of the Spirit and His fruits; those places have been gathered from the epistles and the Revelation, with the exception of the Epistle to the Romans. A special song will be inserted which is to be a rhyming of the beautiful passages about the Holy Spirit as we find them in Romans 8. At the moment, however, I cannot say more about it.

H. "I BELIEVE A HOLY CATHOLIC CHURCH"

Who would be surprised that we

begin that section with the well-known Hymn "The Church's One Foundation"? It is a moving confession of what we believe concerning the Church of Christ, her struggles, her security, her future. We have not yet decided about the question whether we shall take only the first four stanzas or all five. The fifth stanza, however, will have to be changed, since we do not deem it acceptable as it reads now.

Luther's song, "A Mighty Fortress Is Our God," is next. Sometimes it is suggested to look for another rhyming, a rhyming which would fit the original tune, but we have decided to keep the rhyming and the tune as we have it right now in Hymn 51. We have become so used to the manner in which it is sung among us that it would not be wise to try bringing a change in this respect. It could, of course, be that other reasons compelled us to do that, but we could not find any urgent reason to change what we have.

The confession of the Church of the only comfort in life and death should keep its place in our Churchbook, not only in the prose of Lord's Day 1, but also in the rhyming which we have in our present Hymn 47.

"A prayer especially for the children" is a qualification which was given of Hymn 56: "Loving Shepherd of Thy Sheep." We have made a few changes in the rhyming, but that is only a minor thing. Having gone over this song very carefully and having examined anew every statement made in it, we came to the conclusion that it is thoroughly Scriptural and that there is no reason whatever to delete it. It is a beautiful prayer to sing at the baptism of our little ones.

Extensive criticism was brought in against our present Hymn 26, "Come, Take by Faith the Body of Your Lord." It has also been suggested to delete this song from our Churchbook.

The Committee examined the criticism carefully, but we came to the conclusion that no compelling reasons were adduced why we should drop it. We did make some changes in the text in order to bring it even more in line with the Reformed confession concerning the Holy Supper. It may be true

that, originally, the song referred to the Mass, but that does not have to prevent us from using it. After all, we use very strong language in our Confessional Forms, too, when we speak of the Holy Supper and of the eating of Christ's flesh and the drinking of His blood. We should not shun a song because it can (also) be understood in a wrong manner. What about our Saviour's very own words, "This is My body"?

The changes which we made are: in the first line we replaced "your" by "our" and in the second line we read "us" instead of "you." Thus it has become an exhortation which the believers direct to each other. The word "victim" has been replaced by "Sacrifice," because the word "victim" is no longer used in the sense in which it was being used a few hundred years ago. In stanza 2 we changed the beginning: "Let us approach with faithful hearts sincere," and further replaced "that" in line 3 by "who." "Them that" in line 5 becomes "those who." And that's all.

Another song which deals with the Holy Supper, but can also be used as a Thanksgiving song is "Father, We Thank Thee Who Hast Planted." From one of our brethren we received the following information:

The hymn is a metrical paraphrase of several brief traditional (Eucharistic) prayers found in the 9th and 10th chapter of the *Didache*. The prayers, used in the paraphrase, are considered still older than the main work and may very well date to the first century.

The *Didache* is an ancient writing (*The Teaching of the Twelve Apostles*) which is usually dated around the year 110. Of the *Didache* Philip Schaff writes in his *History of the Christian Church*:

The teaching of the twelve apostles is the oldest and simplest church manual, of Jewish-Christian (Palestinian or Syrian) origin, from the end of the first century, known to the Greek fathers, but only recently discovered and published by Bryennios (1883). It contains in 16 chapters (1) a summary of moral instruction based on the Decalogue and the royal commandment of love to God and man, in the parabolic form of two ways, the

way of life and the way of death; (2) directions on the celebration of baptism and the eucharist with the agape; (3) directions on discipline and the offices of apostles (i.e. travelling evangelists), prophets, teachers, bishops (i.e. presbyters), and deacons; (4) an exhortation to watchfulness in view of the coming of the Lord and the resurrection of the saints. A very remarkable book. Its substance survives in the seventh book of the Apostolic Constitutions.

We have examined the rhyming which was presented to our Committee and have compared it with the text of the *Didache*; we came to the conclusion that it is a faithful rhyming and that the song is Scriptural in its contents. Thus we decided to include it in our Hymn section.

One difficulty is: the tune. This song could be sung to the tune of Psalm 118, but we already have that tune no fewer than three times in our Psalm section (66, 98, 118) and should not use it for the fourth time unless nothing else can be found.

It could also be sung to the tune of our present Hymn 49, but the prosody and the music in the third and seventh line do not fit completely. (According to the music the "emphasis" is on the second syllable, but the word "Knowledge" with which the third line begins requires "emphasis" on the first syllable.)

Another tune and setting has been presented to our Committee and we shall see what the Music Committee comes up with.

One would have been surprised if the Lord's Prayer had not found a place in our songbook. We have retained the present Hymn 43 and have not made any changes in the rhyming. The tune is very old and so well-known that no further elaboration is necessary or even desirable.

"O Faithful Is This Well-Known Word" is the next Hymn. It is a rhyming of II Timothy 2:11-13 and was sent to us by the Australian deputies. As for the melody, that of the "Avonzang" was suggested, a melody which is more than four hundred years old. No decision about this latter point has been made.

Concerning our present Hymn 54 we decided the following: keep it but try to re-rhyme it after the German original. The rhyming as we find it in its present form is quite "archaic" and badly needs "modernization." Rather than "doctoring" it, we shall try to present a new rhyming. We would like to

keep the beautiful tune in our Psalm-book.

Only a few changes were made in our present Hymn 44:1 and 2. Stanza 3 met with more objections and we shall have a further and closer look at those lines.

The last hymn in this section will be a rhyming of the beautiful verses found in Philippians 4:4-7. It has not yet been made, for a tune will have to be chosen first for it; then the rhyming can begin.

You will notice that the closer we come to the end, the more gaps and "unfinished business" we find. Our latest meeting was on June 19, and no meeting is scheduled till the beginning of September. Now the one is away on holidays and then the other; besides, not much strenuous "labour" can be expected from the members in these summer months. In the section which follows now you will discover even more such "unfinished business."

I. "HE SHALL COME AGAIN TO JUDGE"

We begin this ninth part of the Hymn section with a song on Revelation 1:7. That's all we know about this point at the moment. Neither tune nor rhyming has been adopted by the Committee and we have to do some more homework on this first song of this section.

More work will also have to be done on the second song, a rhyming of I Corinthians 15:35 and following. There we find the beautiful passage which describes the solid hope the resurrection of Christ has given us with respect to our blessed resurrection. The rhyming which we found is deemed unsuitable, although we shall try to retain the tune: "Jesus Christ, My Sure Defense." In the above-mentioned *Gereformeerde Kerkboek* it is Gezang 33, "Jezus is mijn Toeverlaat."

The present Hymn 41 will be retained with one small change in the last line, where we read "'the" crown instead of "a" crown. No further comment.

The song "Thy Kingdom Come, O God" was brought to our attention. Scripture passages will be gathered in order to give more "meat" to the contents, as it was expressed at our meeting.

On the present Hymn 42 we had quite some criticism and a thorough examination of that song will have to be made.

One small change was made in

our present Hymn 48. Instead of "Our friends on earth oft fail and leave us" we will now sing, "Our friends on earth may fail and leave us."

The last song which we discussed thus far was a rhyming of II Corinthians 4:16-18; 5:1-11. The result of the discussion here, too, was: take it back home and study it; come with definite proposals to the next meeting.

And that's how far we came.

If I had waited with telling you all this till the work would have been completed, it might not have been before January 1979 that I received that opportunity. I did not think that that would be good. This whole undertaking

(Continued on next page.)



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Prophecy and Israel ²

ANSWER TO BR. WM. SALOMONS;
PRELIMINARY REMARKS; NOTES ON THE EXEGESIS OF ZECHARIAH XIV.

II. ISRAEL, ITS MEANING IN THE PAST AND TODAY

The second item I would like to touch on in these preliminary remarks is the position of Israel. Let us be brief, for we have expounded our views at full length in the above-mentioned series to which I am so free as to refer you.

Br. S. starts with what happened in the United Nations General Assembly, and modern Israel's position in the midst of the nations, claiming that "Israel nowadays has more attention

PSALMS AND HYMNS *Continued.*

ing is an undertaking in which the membership is very much interested. Oftentimes we have been asked, "And how far are you? Could you not tell us something about your work?"

Although I have tried to present as fairly as possible the conclusions to which the Committee came, it will be understood, I hope, that I alone am responsible for the statements which I made in this unofficial "report" to our membership.

I am happy that the opportunity is there to let you share the joys and difficulties of this work. May this work, too, be borne by the prayers of the Churches, for it is only through the strength provided by God and because of the wisdom which the Holy Spirit grants that we can serve well in this capacity.

If there are any questions about what I have written here, please do not hesitate to ask them; if you are convinced that in a certain case a wrong decision was made, write us and tell us why it is wrong in your opinion. Before you do that, however, first read the mandate which the various synods have given to our Committee. We are convinced that we have honoured and followed that mandate. If we are wrong in that conviction, prove it to us.

As for the rest: "I say, 'Rejoice in the Lord'; again I say, 'Rejoice!'"

vO

on the page of world-news than any other nation." Is that right? I don't think so. I for one think that Southern Africa (Rhodesia!) and "the Horn of Africa" and the relation between the two communist super-powers are in the limelight just as well. I cannot deny and do not deny that the Middle East is a hearth of tension and conflicts, and I certainly do not deny that the modern state of Israel plays a considerable role there. That Israel is in focus there is indisputable, and it may have its repercussions on world-politics, just as the breathtaking development in Africa and the war in Indo-China. So what?

Is that mere fact a part of what to me, to my brothers and sisters in JESUS CHRIST, is the measure of faith, as God's creative, redemptive, and renewing works are? Do I, br. S., have to regulate my faith to what happens out there? Is the modern state of Israel to you, br. S., and to me on one level with the incarnation, the death, and the blessed resurrection of the SON of GOD? Or even with the gathering of His Church by His Word and Spirit? Is my soul's salvation, be it partly, dependent on the weal and woe of the Jewish State? Are they that important? That the establishment of the modern state of Israel is to be considered in the light of God's providence, that is a different issue. That applies to the transfer of power in Ethiopia and Cuba's involvement in Africa as well. It sets us thinking, sure, just like so many things in our days. Believe me, I keep an eye on the Middle East, without being biased in favour of Israel.

For, let us be honest, what actually is the difference between the Jews and the Arabs? Did you never study Galatians 4, br. S.? I mean verses 24 and 25. I quote verse 25: "Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children." Then the apostle goes on: "But the Jerusalem above is free, and she is our mother." I would ask you, br. S., please to start studying this pericope, which brings us right into the heart of the matter, the matter of what has become of the Jewish people, of Israel; I had better say: of

what once was Israel. For the name "Israel" does not apply very well to this people. Did you never study Romans 9:6ff.: "For not all who are descended from Israel belong to Israel, and not all are children of Abraham, because they are his descendants"? In this pericope we touch on the secret of Israel: God's wondrous work in the conception and birth of Isaac. Hence I go back to Romans 4, where, from verse 17 on, we are fully enlightened about the origin of Israel. We stand at the cradle of the nation. Romans 4 offers you the key to the history of Abraham in Genesis 11:25, summarized in the Bible as the "Toledoth of Terah," that is, God's dealings with Abraham, starting with his father Terah, which gradually led him to become the father of *many nations*. Of many nations, I repeat. Not just the one that in your opinion is in the centre today. Why this Abraham? we wonder. What made him stand out among the others? "The promise to Abraham and his descendants, that they should inherit the world, did not come through the law, but through the righteousness of faith," we read, Romans 4:13. Right! Not by works, but by faith. And again: by faith! Take away this faith and the promise of God in which he could put his trust — the latter is the real ground of his salvation! — and you may forget the whole history of Abram. Then this man would have been just another Amorite or wandering Aramean of whom we probably never would have heard. Faith in God's promise is decisive.

This line, that it is BY FAITH ALONE, is extended throughout the history of Isaac and Jacob. Toledoth is the word applied in the Hebrew Bible indicating that it is the LORD Who makes a fresh start over and over again, Who accomplishes what He has promised within the span of such a toledoth, in order that the faith of those patriarchs might be confirmed. Time and again He opens a perspective for the future, to be fulfilled at a later date, partly in the Old Testament era already, partly in the New Testament era; and now I point to the Christian Church into which Abraham's children out of all the nations are to be assembled, and, finally, to the one and only close of the centuries when God's counsel regarding His one and only congregation out of all those nations — Greeks, Romans, Germans, Dutch, English, Brazilians, Bantus, Papuas, Koreans, Chinese, Russians, and Jews — will have materialized.

For the Jews to be saved are just one item on a long list. It is Israel, again and again, that you read about, br. S. claims. I agree; but I ask: Where? In the Old Testament first of all. And then in the New Testament they play a considerable part . . . in the rejection and ultimate rejection of Him Who had come to save them, and as starting point for the world mission in Acts. In what capacity do we meet them? Br. S., if you notice nothing but Israel as a people, whose natural origin goes back to Abraham, it is a sad story: a disappointing story. Israel was what it became only because of its GOD, WHO CALLED INTO EXISTENCE WHAT DID NOT EXIST and remained faithful ever since. Please don't overlook that His promise was attended by demands and admonitions, nor that Israel through the mouth of Moses heard of a curse of the covenant. He, Who was so pleased as to call Himself Israel's God, did mean this threat and curse in all seriousness, as Israel has found out over and over again. For the umpteenth time (after my series of 15 articles, br. S.) I emphasize that Israel was admitted into the Holy Land on the condition of FAITH only. This is SALVATION to be preached in the Church!

I need not tell you that once they'd entered into the Promised land, the people lapsed back into the old sin of idolatry, which is unbelief, nor how it was visited by the LORD and punished for its sins and accepted into grace again. I need not digress on the course of events in the period of the Judges, Saul, the ascending line under David, the highlight of the monarchy under Solomon, followed by the split of the kingdom, nor how the successive history of the two kingdoms was one of continuous decline, in spite of more prosperous times under God-fearing kings in Judah: Asah, Joshaphat, Joash, Uzziah, Hezekiah, Josiah. After all, the Exile, prophesied in Deuteronomy 28 turned out to be inevitable: the LORD's anger could no longer be averted. The doom was sealed.

Those returning from the exile in Babylon are but a rest, to use the language of the Scriptures. A rest saved out of mere grace! A remainder which is not restored to independence in its own land as in times gone by; henceforth the Jews have to bow their necks under foreign supremacy: Persian first; Macedonian, Egyptian, and Syrian later; and finally, Roman. This is indicative of a turn of the times, and a newer stage in the realization of God's coun-

sel. Apparently Israel did not deserve national independence. I had better say: it no longer served a useful purpose. A major part of the people obviously was not interested in it, because they remained behind in the lands whither they had been scattered. We can blame them for not availing themselves of Cyrus' edict; yet out there in Persia, Asia Minor, and Egypt they served the LORD's counsel by preparing the way for the apostolic Church.

That is why with the exilic (Ezekiel) and post-exilic (Haggai, Zechariah) prophets the scope is widened; wider perspectives are opened for Israel. For Israel! Sure! However, in what capacity do I speak of Israel? As descendants of Abraham according to the flesh, and for that reason already in the good books of God? Not at all. In Romans 4:11 it says: "The purpose was to make him THE FATHER OF ALL WHO BELIEVE . . . WHO . . . FOLLOW THE EXAMPLE OF FAITH WHICH OUR

FATHER ABRAHAM HAD BEFORE HE WAS CIRCUMCISED."

So, there is no distinction! Israel has served its term. Israel may disappear, that is: merge into the multitude of those who follow in Abraham's track, to feel at home in that company. A Christian European or Indian or Bantu or Jew, it no longer makes any difference. The dividing wall of hostility has been broken down, we read Ephesians 2:14. Don't feel sorry about that, br. S. Now that it is Christ Jesus Who has brought this about, CREATING IN HIMSELF ONE NEW MAN IN PLACE OF THE TWO, SO MAKING PEACE, it is part of your salvation, the one and only reconciliation you may share with the Jews in one body.

So far my preliminary remarks. Next will be some exegetical notes on Zechariah 14, as I promised.

H.M. OHMANN

(To be continued.)

Witter dan sneeuw

Wees mij toch genadig, HEER,
zie ontfermend op mij neer,
groot is Uw barmhartigheid,
het is daarop dat ik pleit;
'k weet dat zwaar mijn zonden zijn,
was, o was mij, maak mij rein.

Droefheid heeft mijn hart vervuld,
wroeging kwelt mij om mijn schuld;
waar is wat Uw Woord mij zegt,
dat ik zondig ben en slecht,
ik erken het, maar ik bouw
nochtans op Uw eeuw'ge trouw.

Zondig was mijn pril begin,
zondig kwam ik 't leven in,
redding is alleen bij U,
daarom, HERE, smeed ik nu,
dat ik door genade rein,
witter nog dan sneeuw mag zijn.

Diep berouwvol buig ik, HEER,
in het stof voor U mij neer,
mij verlatend op Uw Woord,
dat mijn hart met vreugde hoort:
al uw zonden zijn voorgoed
uitgedelgd in Jezus' bloed.

Wijze: God, be merciful to me

H. A. ten Hove—van Raalte

press review

PRESERVING LIBERTY TAKES HARD WORK

Under this heading *Canadian Scene* of July 7, 1978 carried an article that first appeared in the *Globe and Mail* of June 5, 1978. It was written by Bruce West. I will first repeat the article as a whole, omitting one word that can not be printed in *Clarion*. Here it is:

I don't know about you, but I have the uneasy impression these days that the more we talk about liberty, the more this priceless commodity furtively slips away from us.

"Liberation" is the catchword that is being bandied about all over the place in the present remarkable era. Almost everyone, it seems, now wants to be liberated from something or other, be it family responsibilities, the necessity of working for a living or the humiliation of having only one car to put in a two-car garage.

Fewer and fewer of the population seem to realize that liberty is not just something that is handed to us, like a glass of iced tea, while we lie there in our hammocks brooding upon the injustices of the world.

The winning and keeping of liberty, my friend, is . . . hard work. There is no one I know of who has the power to liberate us from the necessary toil required to preserve our liberty.

Liberty, sweet liberty, sometimes seems to be wearing some mighty peculiar faces these days. There are those, I daresay, who consider it to be just one of the fringe benefits of modern liberty to knock down an aged lady in the street and run off with her purse. Liberty is in the air, man, so let's do what we like when we like and how we like.

Surely it is becoming increasingly obvious that if each of us aspires toward that high pinnacle of liberty that permits us to interpret the precious word in our own personal way — no matter how wild and harmful that way may be — then we are all headed for chaos and anarchy.

We see, in such places as Italy, for example, the most horrible and inhumane murdering and maiming of innocent people who have become victims of groups who righteously proclaim that their hideous crimes are merely necessary inconveniences which must be suffered while they are obtaining for us their version of what and how our liberty should be.

It has now reached the point where almost any ugly act, its perpetrators hope, can be rationalized and justified in the name of liberty.

So much for this aspect of the new age

of liberation, as it applies to the physical safety of an individual in his home or on the street.

But there is another manifestation of this frantic search for more and better liberation which may be even more disturbing because it is, in some ways, more insidious.

Many of the more ardent apostles of liberation would have their versions of what liberty should be enshrined right in the pages of our law books. At first glance, this might appear to be a highly sensible and just thing to do. In some instances, it might well be only sensible and just. But when too many pressure groups, each with its own version of what liberty should be, exert too much influence upon our politicians, then we are getting on dangerous ground.

The tendency then is for government to insinuate itself more and more into the personal lives of the people. All in the name of lofty goals, mind you. But the fact is that individual choice, which is one of the most important ingredients of true liberty, becomes more and more curtailed.

Whenever the government gets too deeply into the business of looking after the personal welfare and affairs of the citizen, our liberty becomes threatened. One of the main roles of government, it seems to me, should be that of creating a proper and healthy climate in which the individual can work out his own destiny as he chooses — always with the provision that this choice doesn't unduly harm or restrict the liberty and well-being of his fellow citizens.

It is my opinion that this concept is steadily being eroded by the efforts of timid politicians to satisfy the loudest demands. Not necessarily the most widespread demands. But those which contain the most sound and fury.

If this tendency continues and the tragedy does come to be, it would not be the first time that a people marched straight into enslavement under the brave banners of freedom and equality for all.

I wish more people would see this and speak up. There is only one thing lacking in this article . . . and that is the most important thing. The true solution is a complete conversion to God through the gospel of Christ from sin and disobedience and unbelief. Conversion and true regeneration, faith in Christ Jesus, new obedience, listening to God's Word — in short: righteousness — exalts a nation. But forsaking God and His Word and service ruins it.

From the same issue of *Canadian Scene* I also quote a book announcement under the heading: "A NEW VIEW OF ECONOMICS: Common Sense Goals." Here it is:

There must be a better way of organizing the economy of Western society. That's the feeling of many North Americans, and it is a conviction of two men who have co-authored one of the most provocative books on economics to be published in the '70s.

The authors are Stephen B. Roman and Eugen Loeb. Mr. Roman was born in Slovakia in 1921, and emigrated to Canada at the age of 16. He began work here as a labourer and is now chairman of Denison Mines Limited which owns one of the world's largest uranium mines. Mr. Loeb was also born in Slovakia, in 1907. He became a leading theoretician in Czechoslovakia but as head of the Ministry of Foreign Trade he came into conflict with the Soviet Union and was sentenced to life imprisonment in the Slansky trials of 1952. Released after 11 years, he was appointed director of the State Bank in 1963, but when the Russians invaded in 1968 he fled to the West, and was professor of economics and political science at Vassar College until his retirement in 1976.

The authors believe that by combining freedom and responsibility of the individual with a rearrangement of the wealth and power available to governments, a new economic era can be created.

Roman states in the "Credo," which begins the book, that the trend away from the Judeo-Christian ethic continues as it has in the past 70 years — triumphs, yes, but, at the same time, horrifying man-made tragedies. "Even our perception of the obvious signs of the crisis confronting our society is permeated with this anti-human attitude. Our society and its economy are viewed as a system of commodities rather than of human beings. Gross national product rate, rate of interest, of profit, of unemployment, and inflation have become the centre of our economic considerations rather than the people who make such figures possible. Even the traditional means of showing one's concern for those less fortunate than oneself — charity — has come to be regarded as a tax deduction rather than an act of giving, and we have turned the responsibility for the poor and helpless over to a heartless bureaucratic apparatus. Finally, this bureaucracy, the national government, conceived as an organ of the people, has alienated itself from those it should serve and further dehumanizes our society."

"Primarily bound to Judeo-Christian culture, we have developed societies based on a contradiction; for while we have followed God's injunction to master nature . . . we have disregarded God's commandment to love and feel responsibility

for our fellow man. Although the ideals of the Judeo-Christian philosophy have been all but eliminated from the day-to-day working of our social system, it is also my belief, that, as human beings living in a culture whose roots spring from this philosophy, deep in our hearts we long to see these most human ideals resurrected."

Critical of the results of both the capitalist and communist methods of economic reorganization, the authors believe that a fifth revolution — the spiritual revolution (the other four: industrial, post-industrial, scientific, technological) — "must happen in our minds rather than in the streets."

The authors prescribe a four-pronged program necessary to achieve "the responsible society." The first element they propose is that the nation's central bank extend interest-free credit to the commercial banks. Second, they call for a conversion of present-day government "spending" to what they term government "lending" in all cases except such special situations as defence. Third, all types of income taxes — corporate and personal — would be entirely replaced by a system of sales tax (they call it a variable skimming) to be applied at the retail level and manipulated so that higher-income people would pay a greater share. And fourth, profit-sharing should be a feature of the entire economy. Profit-sharing, the authors believe, "is meaningful only if it is based on full employment and stable prices. Yet it could be made so attractive to both capital and labour that they would voluntarily accept the advantages of this system."

In conclusion, the authors state that their ideas are not to be seen as a final blueprint but as a challenge to others to discuss their views to show further ways to accomplish the formidable task of building a humane and responsible society.

The Responsible Society by Stephen Roman and Eugen Loebel is distributed in Canada by Methuen Publications in hard cover edition at \$9.50.

Basically this comment could be made here: A better economy must not be based on the "Judeo-Christian" philosophy or ethic, but on the Word of God. The authors say that a spiritual revolution is needed. Let us say Spiritual. And let us replace the word "revolution" by "conversion."

It is pleasant to read that the authors want to go back to the Judeo-Christian ethic and philosophy (keep the above remark in mind), and say that "deep in our hearts we long to see these most human ideals resurrected." But do they see that deep in everybody's heart there is the root of all evil: the original guilt and pollution?

There is truth in what they write about charity: for many it is no longer a

giving, but an income tax deduction; or a matter left up to the bureaucratic government. It is also true that our modern societies and the economy are seen very much as "a system of commodities," and not as a matter of living people. The call for more humanization and for accepting responsibilities again, is a good one. But here also I would like to make a note. We read: "Primarily bound to Judeo-Christian culture, we have developed societies based on a contradiction; for while we have followed God's injunction to master nature [We would speak of the calling in our cultural mandate] . . . we have disregarded God's commandment to love and feel responsibility for our fellow man." I think also this is true. But, as I see it, the authors would have been stronger and would have gone deeper, if they also would have said that the love for God, and our human responsibility, first of all, with regard to Him, have been disregarded. That is the root of the evil. But, perhaps this is in the book, although lacking in the article.

About the practical solution for a better society with a better economic system I will only say this: I have not read the book, but it seems to me a

little idealistic. However, when people turn to God through Christ and again accept their responsibilities to God and the neighbour, every good system will work. Evil is not in a system as such. Evil is in man's heart.

It is true that in our modern, western, socialist, and communist societies people's own responsibility is abandoned more and more: the trade unions as well as the governments take the responsibilities away from the people; and many people like that, for they are taken care of from the cradle to the grave. And, more and more, government and unions become the caring "gods," while people do not mind to become their servant-slaves. Do we have our eyes open for that? Do we, as Christians, want to maintain our own responsibilities with regard to our God and our neighbour? Are we faithful in the covenant? Do we love God and serve Him with our whole life and with everything we have and are? And do we care for and take care of the neighbour? Can the world see that — no, not the Judeo-Christian philosophy as such, but — the redeeming Word of God, the gospel of Christ, rules us in the society in which we live?

J. GEERTSEMA

Uitzicht Op Morgen

*Een chaos overspoelt de aard'
en heel het aardse leven.
Er is verwarring overal,
je hoort van rampen zonder tal,
wie zou er niet voor vrezen?*

*Ik loop nu door mijn bloementuin,
kijk naar de lucht daarboven.
Ik voel de koest'ring van Gods zon.
Verlaat Gij wat Uw hand begon?
Ik kan dat niet geloven.*

*Ja, laat ik Gods beloften los,
dan knappen alle draden.
Is er geen hoop, verwachting meer,
ik zink in duisternissen neer,
met wanhoop overladen.*

*God zegt: De wereld is van Mij!
Mijn kind, heb maar geen zorgen.
Door Christus bloeiden bloemen weer.
Straks daalt op aard' de hemel neer.
Er komt een nieuwe morgen!*

Lanerta

Taken from: *Gereformeerde Kerkbode van Zuid-Holland, The Netherlands.*

Give Ear, O Heavens! Earth, Hear My Address!

(Rhyming of Deuteronomy 32. COPYRIGHT: COMMITTEE ON THE CHURCH BOOK, TUNE: Dutch Hymn 6.)

Music arrangement from *Orgelboek van de "Enige Gezangen" van de Gereformeerde Kerken in Nederland*
by Feike Asma (Les Editions Internationales Basart N.V. — Amsterdam - C.)

Moderato

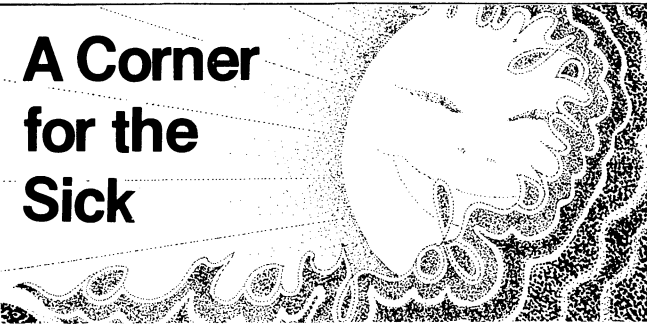
Prelude *mf* Ped.

Chorale

The musical score is written for piano and is divided into two main sections: a Prelude and a Chorale. The Prelude is marked 'Moderato' and begins with a mezzo-forte (*mf*) dynamic. It consists of a single system of two staves (treble and bass clef) with a long melodic line in the treble clef and a supporting bass line in the bass clef. A 'Ped.' (pedal) marking is placed below the bass staff. The Chorale section follows, consisting of six systems of two staves each. It features a more complex texture with multiple voices in both the treble and bass clefs, creating a rich harmonic sound. The score includes various musical notations such as notes, rests, slurs, and dynamic markings.

1. Give ear, O heavens! Earth, hear my address!
Like gentle rain be all my teaching;
Like morning dew upon the grass,
Like springtime showers be my preaching.
I will declare the LORD's great Name;
O praise our God and spread His fame.
He is the Rock of our salvation;
His ways are truth and equity.
Proclaim His glory with elation.
How righteous and how just is He!
2. They did not act as children of the LORD,
That twisted, crooked generation.
Is this how you esteem His word?
You are a senseless, foolish nation.
As Father He established you,
And did He not create you too?
Think back on bygone times; remember
His gracious deeds in days of old.
Your father can reveal their number;
All this your elders will unfold.
3. When God Most High did parcel out the lands,
Dispersing all mankind as nations,
He fixed their bound'ries by His hand
To give all tribes their place and station.
His chosen people formed His share;
He Jacob as His own declared.
The LORD in barren deserts found him;
In howling wastelands He drew nigh
And with His care did He surround him
Just as the apple of His eye.
4. Lo, as an eagle, hovering o'er its young,
Will deftly thrust them from its eyrie
And catch them, bearing them along
On outspread wings that never weary,
So was the LORD then Jacob's guide;
No foreign god was at his side.
He made him ride on lofty mountains,
Fed him on harvests of the field,
From crags flowed honey as from fountains;
The flinty rock its oil did yield.
5. The rams and goats of Bashan, rich with fat,
The curds and milk by flocks presented,
The blood of grapes in brimming vats,
The finest wheat to him He granted.
But Jeshurun grew sleek and thick,
And in rebellion he did kick.
Then he forsook the God Who made him;
Salvation's constant Rock he spurned.
With foreign idols he betrayed Him:
God's jealous anger fiercely burned.
6. On strange new gods or demons did they call;
With sacrifices they revered them
Although they were not gods at all;
Indeed, your fathers never feared them.
Your Rock and Saviour you ignored,
Forgot your Maker and your LORD.
He saw His offspring's provocation
And, spurning them, said, "I will see
What end awaits this generation,
These children of iniquity.
7. "With worthless gods have they offended Me,
Provoking Me to indignation.
Since they have roused My jealousy,
I will requite their provocation:
I'll make them jealous and embrace
Instead of them some worthless race.
A blaze is kindled by My fury;
Down into deep Sheol it spreads,
Consumes the earth, and will most surely
Make mountain roots glow fiery red.
8. "To ruin and disaster are they doomed,
For I will pierce them with My arrows.
By dreadful plagues they'll be consumed,
By fever and by famine harrowed,
By fangs of beasts and deadly stings
Of swarms of loathsome crawling things.
The sword shall in the streets bereave them
Of stalward youth and maiden mild,
And in their dwellings they shall grieve then
For gray old man and newborn child.
9. "I would have blotted out their name and fame
And scattered them in all directions
Had I not feared their foes would claim
That their strong hand wrought this destruction.
'We are the victors,' they would scoff,
'Not God but we have cut them off.'"
For they are fools, themselves deceiving,
And nothing do they understand.
If they were not so unperceiving,
They would discern their latter end!
10. How could but one pursue a thousand men
And two dispel ten times that number,
Unless their Rock abandoned them,
The LORD them no more would remember?
The LORD them no more would remember?
Our enemies themselves confess
That they no Rock like ours possess.
Their vine comes from the vine of Sodom
And of Gomorrah's terraces.
Their only grapes are grapes of poison;
Their clusters, filled with bitterness.

A Corner for the Sick



Make me to know Thy ways, O Lord; teach me Thy paths.

Psalm 25:4

In all his troubles and afflictions, David reaches out to God. "To Thee, O Lord, I lift up my soul" (verse 1). He suffers and is very sensitive in his afflictions. In verse 16 he complains that he is lonely and afflicted. He realizes his own weaknesses and sins. He even remembers the sins of his youth. In verse 4 his prayer is that God will show him the way, to teach him the path of the Lord. At the same time he confesses that God WILL deliver him from his oppression. He knows his own helplessness and commits his life into God's hand. "In Thee I trust, let me not be put to shame," verse 2 says.

After asking the Lord for guidance (verse 4) he then continues with assuredness of faith (verse 9): He WILL lead the HUMBLE in what is right, and teaches the HUMBLE His way.

In one way or another, we all will experience affliction or oppression sometime. We ourselves might not be the cause of it, but on the other hand our troubles may originate from our own sinful heart. Our hearts are very deceitful, and we often have a tendency to find the cause of our troubles with others. We are often blind to our own faults. We sometimes even dare to blame God for our troubles. Psalm 25 is a cry for help and guidance, but David also knew quite well the cause of his misery. In all humility he confesses his own sins and helplessness, and asks God for direction, but at the same time he reminds God of His steadfast love and faithfulness for those who keep His covenant and His testimonies.

When we are depressed sometimes, let us then learn from those beautiful psalms where and to whom to turn! David realized he was not alone in his sufferings, but in a messianic way he prays for all believers (verse 22): "Redeem Israel, O God, out of all his troubles."

We, too, are never alone in our afflictions for, when one member suffers, all the members of the church are affected by it and suffer with him or her. But more than that, we have a High Priest in Heaven Who intercedes for us. "For we have not a High Priest Who is unable to sympathize with our weaknesses, but One Who in every respect has been tempted as we are, yet without sin" (Hebrews 4:15).

"For because He Himself has suffered and been tempted, He is able to help those who are tempted" (Hebrews 2:18).

"Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need" (Hebrews 4:16).

In Lord's Day 19 we find the comforting confession: "That in all our sorrows and persecutions we will with uplifted heads look towards the day that Christ will return from Heaven.

1. The hope of faith shall not deceive us;
The Saviour's words are true and sure.
Our friends on earth oft fail, and leave us,
But Jesus' faithfulness endures.
Who limits His dominion ever?
He rules creation from on high;
All that His love and grace endeavor
Shall Him His power not deny.
2. That hope must soften all our sorrow,
Come, fellow-pilgrims, heads then high;
For them who bid salvation's morrow
The hills are level, seas are dry.
O blessedness above all measure,
O joy when once all grief is banned.
There is our heart, there is our treasure,
When we are in the Promised Land.

Hymn 48, Book of Praise

Mrs. Rosa Witteveen sent us a thank you note. She received many cards and letters and she thanks all the brothers and sisters very much. It has helped her. She is progressing very well and is allowed to start doing all types of work again slowly. To get her muscles back in condition she was advised to go bike riding and swimming. She and her family are daily thankful for the many blessings the Lord has granted them in making everything so wonderfully well.

MRS. A.L. HAMOEN, Sr.

Box 13,

Vega, Alberta T0G 2H0

Mrs. Hamoen's husband was taken from her by the Lord last April, and now she had an accident. She broke her right wrist when she fell off a step stool while hanging some curtains. This is especially hard on her, for she loves to work with her hands. In nice weather she loves working in her vegetable and flower garden, and when in the house she always has some handicrafts going for school bazaars, etc. She is comforted in the knowledge that she is safe in her heavenly Father's protection and care. She will not be able to write back, but she will really appreciate cards and letters. It will brighten her day!

We have three happy occasions coming up in the month of August.

FENNY KUIK

38 Rizzuto Bay,

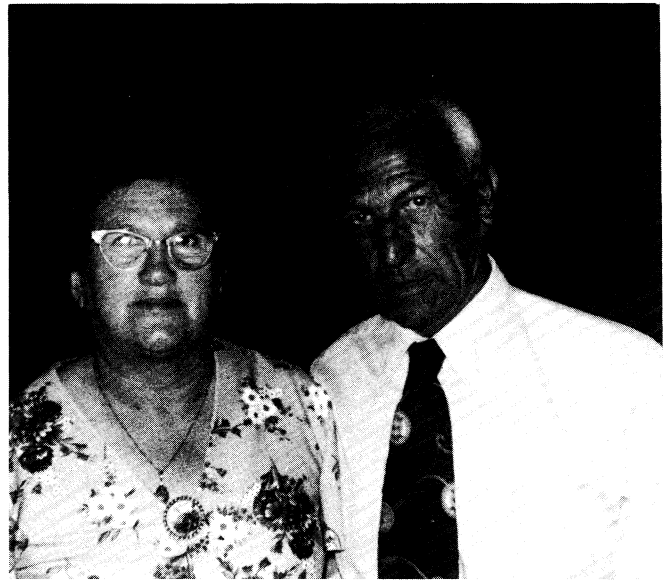
Winnipeg, Manitoba R2C 3Y8

Fenny will celebrate her 26th birthday on August 18th, the Lord willing! Fenny is a very special girl and I like to tell you a little bit about her.

She was born deaf. She attended a special school for the deaf and for the last five years she has received instruction in reading, language, and arithmetic everyday, during the school year, for an hour, from her aunt

Continued on page 355.

40th Wedding Anniversary



Br. and sr. A. Roodzant, the Lord willing, will celebrate their 40th Wedding Anniversary on August 12, 1978. They were married in Berkel, The Netherlands and emigrated to Canada in May 1952. They have previously been members of Chatham, Orangeville, and Brampton, Ontario congregations and for the past 14 years were members of the Toronto congregation.

The Lord blessed them with three sons and five daughters, all of whom are married, and they have thirty-five grandchildren. On his 65th birthday in August, br. Roodzant will retire from Black Creek Pioneer Village, and they will spend their retirement years in a new home in Shelburne, Ontario and be part of the Orangeville congregation.

Br. and sr. Roodzant are both presently enjoying good health.

Jane Toet. She is now working at about grade three level. Last year she did confession of faith by means of sign language communication. Although she hears nothing of what is preached or sung in church, she faithfully attends two services every Sunday. She attends women's society and is an active member of the ladies auxiliary of the school. She babysits during services, also.

For her daily occupation, she works in her Dad's printshop (bindery department) and also helps put together every issue of Clarion.

She is a happy girl, although sometimes very lonely on account of her disability to hear. She will be thrilled to receive many happy birthday wishes!

JACK DIELEMAN

*307 Connaught Avenue,
Willowdale, Ontario M2R 2M1*

Jack is having his sixth birthday on August 27th. His mother calls him her special gift from God. He was named in our "Corner" once before. His is paralyzed and spends his days in a wheelchair.

HELGA HOF SINK

*45456 Crescent Drive,
Chilliwack, B.C.*

Helga will have her 23rd birthday on August 30th. She alternately is at home for three months and at a home in Kamloops for three months, to make it easier on her mother. She can express herself only by noises of mouth and movements, but she is able to understand.

Brothers and sisters, shall we spread some sunshine again?

Send your requests to:

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

GIVE EAR OH HEAVENS! EARTH, HEAR MY ADDRESS! — *Continued.*

11. The poison of the serpent is their wine;
The cobra's venom is their potion.
"It's in My storehouse kept confined
Until the day of retribution.
Mine is the vengeance. At My call
Their foot will slip; they soon will fall."
The LORD will come with vindication;
He'll pity those who are His own
When, seeing their extermination,
He knows that all their strength is gone.

12. He'll say, "Where are the gods you now await,
The rock in which you sought salvation,
Those who your sacrifices ate,
Who drank the wine of your libation?
Let them your help and refuge be!
See now that I, yea I, am He,
The only God; there is none other.
With life and death at My command,
I wound and heal, disperse and gather,
And none can rescue from My hand.

13. "My hand to heav'n uplifted, I, the LORD,
Now swear that, as I live forever,
I'll whet My great and glittering sword
To bring to nought the foe's endeavour;
My hand on judgment shall take hold,
And I'll requite the proud and bold.
Then drunk with blood shall be My arrows;
Then shall My sword their flesh devour.
Their long-haired princes I will harrow,
Revealing My victorious power."

14. O come and with His people now rejoice;
Shout forth your praises, all ye nations!
To thank the LORD lift up your voice
And sing your songs of jubilation.
The LORD is good, His mercy great:
His servants He will vindicate,
Wreak vengeance on His adversaries.
His chosen people He has shown
The cov'nant love that never varies
And for their land will He atone.

Canadian Reformed World Relief Fund

WHAT IS CRWRF DOING NOW?

Some people have assumed that, since CRWRF has discontinued regular support of Love Home, therefore this Fund is no longer needed. Voices have been heard saying, "Well, I guess that I don't have to support that anymore." Of course, the lack of news coming from our Committee has not helped in any way. But we have been busy working out the details for two new projects that need our support. For certainly we cannot fold up with the assumption that since one project no longer needs regular support there are no other needy people who need our help. There is mass starvation and malnutrition in the world. We live in abundance and luxury. "But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (I John 3:17, 18).

PROJECT #1 — MEDICAL AID TO THE SLUMS IN PUSAN, KOREA.

We are fortunate to live in a country that provides Medical Insurance to all its citizens. Not so in Korea. Those who become ill and can afford to do so, go to a doctor and get medical care. Those who become ill and cannot afford a doctor, either get better without medical care, or more often die. Or these same unfortunate people suffer of various diseases for long periods of time without any relief or aid. This is generally the situation in the slum areas in Korea.

To provide help in such situations, the Gospel Hospital Board, run and supported by the Korean Presbyterian church members, decided to set up Health Care Units in the slum areas of

of Pusan city. Two such units are now in operation. Each unit provides free health care for the surrounding area. Such services as preventative medicine, mass inoculations against highly contagious diseases, pre-natal and post-natal care, education in hygiene and family care are provided. Two nurses are in charge of each unit, with rotating visitation from the doctors of the Gospel Hospital. Those patients that can not be adequately treated at the unit are referred to the Hospital for further free treatment.

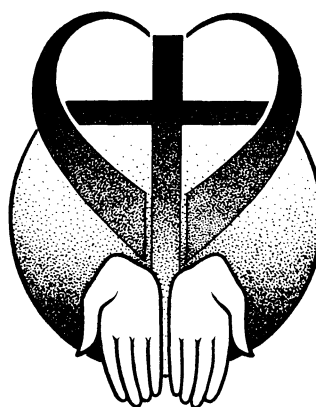
The medical aid given is closely linked with evangelization. The nurses working at such a unit are carefully screened. They must not only be highly qualified, but also must show ability and dedication towards evangelization. The results of such evangelization can already be seen in the two areas where the units are now in operation. As the physical health and strength of the people improves, their willingness to listen to the gospel increases. Surely the Great Physician is at work there

bringing healing to broken bodies and ailing souls.

CRWRF has started to support the Gospel Hospital as of May 1978 with \$600 a month towards the support of one Health Care Unit. It is our hope that a new Unit can be begun through our aid. This \$600 provides for the salary of two nurses (\$200 a month each) and for supplies for one unit (another \$200 a month). Your help for this project will be greatly appreciated.

PROJECT #2 — SUPPORTING CHILDREN'S HOMES IN INDIA AND KENYA THROUGH "STICHTING REDT EEN KIND."

"Stichting Redt Een Kind" or SREK is a relief organization supported and run by members of the Gereformeerde Kerken Vrijgemaakt in The Netherlands. This organization sends financial aid to about fifteen homes in India and to about four in Kenya. The poverty and starvation in India is great. The Bethel Fellowship, run by Indian Christians and supported by SREK, has seven homes caring for 500 children who were abandoned by poverty stricken parents. Eight other homes in India get partial support from SREK. In Kenya the need for children's homes is steadily growing. Because Mr. Amin from Uganda continues to slaughter many citizens, thousands of them are fleeing to Kenya for refuge. Consequently, thousands of children need



WORLD HUNGER FACTS:

Every minute 10 people die from starvation.
Every hour 600 people die from starvation.
Every day 15,000 people die from starvation.
Think about it; pray about it, give for it.

FOR THE READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on August 3, 1978.

shelter and care. The African Inland Mission, supported by SREK, has begun four such homes and hopes to open more children's homes in the future.

From the information that we have received, we are sure that SREK supports only Bible believing Christians. In one of her letters to us, Mrs. A.M. Rookmaaker, secretary of SREK, wrote: "After talking for awhile with the people who run the Bethel Fellowship, you know that they are certainly Brothers and Sisters in Christ. Quite a number of people from our Church in The Netherlands have visited 'their' children there, and they all were very much impressed by the Christian education these children get there They love the Lord, they accept the Bible as the Word of God from Genesis 1 to Revelation 22, and they confess that salvation is possible only through the blood of Christ. What I do, before we decide to help a home, is send the confession of (one of the homes) in India. This (home) is one of the ones that we support. Since they had this confession of faith, and since our Board members all decided that we could agree with it, this was the easiest way to decide if we could help. All the homes in India agreed with this confession of faith. In Kenya they did also, but when I came there, trying to get help for children from a home in Uganda that was closed by Mr. Amin, the people from the African Inland Mission wanted to know if we were a Bible believing group, and if we were members of the World Council of Churches. If we were, then there was no chance that we would be allowed to help them. After a long talk that I had at that time at the office of the A.I.M., we decided that we could work together, and very happily so All the homes that we support in Kenya belong to the African Inland Church and are run by African members of that church."

The confession of faith to which Mrs. Rookmaaker refers is as follows:

1. The Bible is the Word of God, and the only infallible rule for faith and life.
2. There is one God, Who exists eternally in three persons, the Father, the Son, and the Holy Spirit.

OUR COVER

Cameron Falls in Waterton National Park. (Photo courtesy Alberta Government.)

3. The Lord Jesus is eternally the Son of God, conceived by the Holy Spirit, and born of the virgin Mary.
4. The substituting sacrifice of Christ on the cross is the only atonement for sin and all who repent and believe in Him are justified by His shed blood.
5. The body of Christ our Lord, which was crucified, rose from the dead accordingly to the Scriptures. He ascended into heaven and is seated at the right hand of God as our Highpriest and Advocate.
6. The personal, bodily, visible return of Christ is the blessed hope of the Church.
7. All men are sinful and eternally lost,

unless they are justified through the saving grace of Christ.

8. It is necessary for all believers to believe in the Lord Jesus Christ and to accept Him as their personal Sin-bearer and Saviour in order to become His children.

9. There will be a resurrection of the dead for the righteous and for the unrighteous, for the saved in Christ unto eternal life, and for the unbelievers unto eternal punishment.

CRWRF has begun to send \$600 a month to SREK for the support of needy children in India and Kenya as of May 1978. Your gifts for this are welcome.

Annual League Day of the Fraser Valley Women's Societies

It was again time for the Annual League Day of the Women's Societies of the Fraser Valley. We were happy to see so many ladies attending this day. The Langley society was hosting this year's day. Since we don't have a church building of our own as yet, we were fortunate to be able to use the Cloverdale church building.

On arrival there was coffee to drink (met iets erbij) and name tags to put on. Mrs. C. Admiraal chaired the morning session. After singing our league day song, Mrs. Admiraal led us in the reading of Genesis 17. This was followed by prayer. We sang again — Psalm 106:1 and 2. A warm welcome was then extended to all, especially to our guests.

Rev. D. VanderBoom was given the opportunity to read his essay on The Covenant. I won't go into any detail, since Rev. vanderBoom has agreed to have his introduction printed in *Clarion* at a later date. A few main points the Reverend brought forward were: The Covenant is God addressing man. It is the only given possibility for communication between God and man. God spoke to man because He chose man as a full partner. The Covenant is God's promise of eternal life, i.e. it gives man the right to life. The terms of the Covenant were not negotiated with Abraham, but imposed on him. The Covenant is the way in which God has effectuated (realized) His election. We can't separate the two. God has re-

vealed with whom He has a covenant, not whom He has elected.

I'm sure after these leading remarks you will be looking forward to Rev. vanderBoom's essay on this topic. It was enlightening for all of us. Even so, many of us still had questions about our Covenant with God. Consequently, our discussion was quite lively.

After the discussion Mrs. Petter from the Abbotsford society presented a poem "A prayer on Baptism." During the singing of Hymn 34:1, 6, and 7 a collection was held to cover the expenses of the day.

A tasty lunch was served. Everyone was able to eat to his or her fill, and perhaps talk to someone she hadn't seen for a while.

After lunch Mrs. F. Huttema from the Chilliwack society chaired the meeting. We started off by singing several hymns and psalms from our *Book of Praise*. Rev. E.J. Tiggelaar was given the opportunity to speak on The Covenant implications of II Corinthians 6:14a. His basic theme was premarriage dating, and the change in Covenant outlook today. A short discussion was held.

The ladies of the Maranatha Church society presented us with some entertainment. A general question period followed. The meeting was closed with the singing of Hymn 62:1, 2, and 3. Refreshments were available downstairs before the journey homeward.

ENA BONTKES

NEW DIRECTIONS

A Look at Canada's Immigration Act and Regulations 2

THE POINT SYSTEM

Immigration selection criteria, authorized under section 115 of the new Act and detailed in the point system, are much the same as in the previous legislation, but the composition and weighting of various factors have been revised to bring immigration more in line with Canadian labour market needs. More emphasis is placed on practical training, experience and capability, so that employment-related factors now account for almost half of the total possible rating points that can be awarded.

Not every independent applicant has to meet all ten selection criteria. Applicants are assessed only according to those factors which actually relate to their ability to become successfully established in Canada. For example, entrepreneurs, who create jobs for Canadians, are not assessed on occupational demand or arranged employment factors. And, immigrants who intend to be self-employed are not required to meet the arranged employment factor. In fact, any self-employed person whom the visa officer feels will become successfully established in

business in Canada may receive ten extra rating points.

Assisted relatives are not rated on the arranged employment, location, or language factors, because they have relatives in Canada who have signed statements promising to support them for a period of five years.

Also, retired persons, though considered part of this third class, are not evaluated on any of the point-rated standards; instead, they are selected under general criteria regarding their intended destination in Canada, presence of friends or relatives there, language proficiency, personal suitability and financial stability. All other immigrants in the third class are rated on all factors in the point system.

In order to be admitted to Canada as a permanent resident, every immigrant selected according to the point system must receive a minimum number of assessment points. Entrepreneurs must be awarded at least 25 points. Assisted relatives must earn 20 to 35 points, depending on how they are related to the Canadian resident who has promised to help them. All other applicants rated under the point

system must earn 50 points, out of a possible 100, before they can be issued immigrant visas.

In addition to earning a minimum number of points, applicants must meet certain mandatory requirements regarding the job experience and occupational demand factors. For example, any applicant who does not receive at least one point for the job experience factor must either have a pre-arranged job in Canada and a signed statement of the prospective employer's willingness to hire an inexperienced person, or be qualified and prepared to work in a designated occupation (one in an area of Canada identified as having a shortage of workers in that occupation).

Furthermore, except for entrepreneurs and the self-employed, immigrants selected under the point system must be awarded at least one point for occupational demand — unless they have arranged employment in Canada or are willing to work in a designated occupation.

The chart on pages 359 and 360, adapted from the Regulations, summarizes the point system.

HOW THE ACT AFFECTS VISITORS

Visas and Authorizations

Foreign students, temporary workers, tourists, business people and others visiting Canada for legitimate purposes continue to be welcome under sections 5 and 14 of the new Act. However, under section 9, some visitors need a visitor's visa to enter the country. And, section 10 requires most visitors coming to Canada as students or temporary workers to have both a special authorization and a visa.

It is the responsibility of potential visitors to check with a Canadian government office abroad to find out how they may be affected by visa regulations. In most cases, those needing visas or authorizations must obtain them from a Canadian government officer abroad *before* coming to Canada.

When applying for a visa abroad, potential visitors should be prepared to present a valid passport or other authorized travel document to immigration officials. In addition, people applying for student authorizations must be able to show evidence of their acceptance at a university, college or other institute of learning, and be able to demonstrate that they have enough money to support themselves in Canada while studying. Temporary workers must

PSALM 66

1. Let all the land, the LORD God bless-ing, To him
their cheer-ful voic-es raise; To his great Name their
psalms ad-dress-ing, Spread far a-broad his glo-rious praise.
Let all then say: LORD, how ex-cel-ling In all
thy won-drous works art thou! Thy foes, a-gainst thy
power re-bell-ing, Shall, con-quer-ed all, be forced to bow.

submit a bona fide job offer from a Canadian employer for a job which cannot be filled by a Canadian citizen or permanent resident, before an employment authorization will be issued.

Change of Status

Once admitted, visitors may not normally change their status. For example, a person admitted as a tourist may not take a job or become a student or permanent resident. Similarly, temporary workers cannot change jobs, and foreign students cannot change schools or courses of study without first applying for an amended authorization. And, all visitors who stay in Canada after their authorized periods of stay has expired will be in violation of the Act and subject to removal.

WHAT HAPPENS AT THE PORT OF ENTRY

Interviews and Examinations

Under section 12 of the Act, all people seeking to come into Canada — whether visitors, immigrants, or returning residents — are to be questioned by an immigration officer at the port of entry. In the case of immigrants seeking permanent resident status, or visitors intending to study or work temporarily in Canada, a more in-depth interview and a medical examination may be required before admission will be granted.

It should be noted that possession of a visa and/or authorization does not guarantee admission to Canada. The examining officer at the port of entry must be satisfied that the visa or authorization is valid, that circumstances regarding the individual have not changed since the visa/authorization was issued, and that the visitor's presence in Canada will not contravene any of the provisions of the Immigration Act or Regulations.

Security Deposits

When in doubt concerning the intention of a visitor to live up to the terms and conditions of admission, the examining officer may still grant entry, if the visitor, or someone acting in that person's behalf, can deposit a sum of money or other security to guarantee that the terms of admission will be met. The deposit will be returned as soon as possible after all entry conditions have been fulfilled.

Inadmissible Classes

Section 19 of the Act prohibits the admission of people who pose a threat

to public health, safety, order, or national security. Also refused entry are those who fail to meet selection criteria and other requirements, such as having a visible means of support and valid travel documents.

The new Act does away with

many of the prohibited classes in the previous Act and substitutes objective standards that reflect modern conditions and attitudes. For example, exclusions on health grounds are now based solely on danger to public health or safety, or excessive demands on

IMMIGRATION SELECTION CRITERIA*

A Summary of the Point System

FACTORS	CRITERIA	MAX. POINTS	APPLICABLE TO:			
			SELF-EMPLOYED	ENTREPRENEURS	ASSISTED RELATIVES	OTHERS
1. Education	One point for each year of primary and secondary education successfully completed.	12	X	X	X	X
2. Specific Vocational Preparation	To be measured by the amount of formal professional, vocational, apprenticeship, in-plant, or on-the-job training necessary for average performance in the occupation under which the applicant is assessed in item 4.	15	X	X	X	X
3. Experience	Points awarded for experience in the occupation under which the applicant is assessed in item 4 or, in the case of an entrepreneur, for experience in the occupation that the entrepreneur is qualified for and is prepared to follow in Canada.	8	X	X	X	X
4. Occupational Demand	Points awarded on the basis of employment opportunities available in Canada in the occupation that the applicant is qualified for and is prepared to follow in Canada.	15	X		X	X
5. Arranged Employment or Designated Occupation	Ten points awarded if the person has arranged employment in Canada that offers reasonable prospects of continuity and meets local conditions of work and wages, <i>providing</i> that employment of that person would not interfere with the job opportunities of Canadian citizens or permanent residents, and the person will likely be able to meet all licensing and regulatory requirements; <i>or</i> the person is qualified for, and is prepared to work in, a designated occupation and meets all the conditions mentioned for arranged employment except that concerning Canadian citizens and permanent residents.	10				X

*Members of the family class and retirees are not selected according to these criteria; Convention refugees are assessed against the factors listed in the first column but do not receive a point rating.

health or social services in Canada.

And, a new objective standard has been established to determine inadmissibility on criminal grounds, based on the sentence that could be given for

equivalent offences under Canadian law, and taking into account the possibility of admission following rehabilitation.

Section 19 of the Act also protects

the Canadian public by providing for the exclusion or removal of participants in organized crime and would-be terrorists and hijackers.

IMMIGRATION SELECTION CRITERIA*

A Summary of the Point System

FACTORS	CRITERIA	MAX. POINTS	APPLICABLE TO:			
			SELF-EMPLOYED	ENTREPRENEURS	ASSISTED RELATIVES	OTHERS
6. Location	Five points awarded to a person who intends to proceed to an area designated as one having a sustained and general need for people at various levels in the employment strata and the necessary services to accommodate population growth. Five points subtracted from a person who intends to proceed to an area designated as not having such a need or such services.	5	X	X		X
7. Age	Ten points awarded to a person 18 to 35 years old. For those over 35, one point shall be subtracted from the maximum of ten for every year over 35.	10	X	X	X	X
8. Knowledge of English and French	Ten points awarded to a person who reads, writes and speaks both English and French fluently. Five points awarded to a person who reads, writes and speaks English <i>or</i> French fluently. Fewer points awarded to persons with less language knowledge and ability in English or French.	10	X	X		X
9. Personal Suitability	Points awarded on the basis of an interview held to determine the suitability of the person and his/her dependants to become successfully established in Canada, based on the person's adaptability, motivation, initiative, resourcefulness and other similar qualities.	10	X	X	X	X
10. Relative	Where a person <i>would</i> be an assisted relative, <i>if</i> a relative in Canada had undertaken to assist him/her, and an immigration officer is satisfied that the relative in Canada is willing to help him/her become established but is not prepared, or is unable, to complete the necessary formal documentation to bring the person to Canada, the person shall be awarded five points.	5	X	X		X

*Members of the family class and retirees are not selected according to these criteria; Convention refugees are assessed against the factors listed in the first column but do not receive a point rating.

Protecting the Rights of Immigrants and Visitors 3

Under the new Immigration Act, anyone refused entry to Canada, or asked to leave once here, has the right to be heard at an immigration inquiry. Such inquiries will be presided over by adjudicators — officers specially trained in immigration, civil and criminal law, and hired to conduct immigration hearings.

After carefully weighing the evidence presented by both the government and the person concerned, the adjudicator will render an objective decision based on the Immigration Act and Regulations.

When an immediate inquiry cannot be held and the individual could pose a danger to the Canadian public, detention can be ordered. However, such cases must be reviewed by an adjudicator within 48 hours.

When in doubt concerning the intention of visitors to leave following their stay in Canada, immigration officers may admit such visitors but request a cash or other bond for collateral. Such securities may be deposited by the visitor or by a third party, and will be returned when the visitor leaves.

The adjudicator may rule that the subject of the inquiry be permitted to come into or remain in Canada. If the decision goes against the subject, the adjudicator will issue that person a deportation order, departure notice, or exclusion order. In certain cases, the person concerned may appeal the adjudicator's decision to the Immigration Appeal Board.

The new Act preserves the independent status and functions of the Immigration Appeal Board and anyone seeking admission to Canada who possesses a valid immigrant or visitor visa, can appeal a removal order issued at the port of entry. Convention refugees and permanent residents also have the right to appeal an exclusion or deportation order. Canadian citizens can appeal a refusal to admit relatives they have sponsored. Persons denied refugee status by the Minister may now seek a redetermination of their status from the Board.

our little magazine



From the Mailbox

Dear Busy Beavers,

Why do we like to read a poem? Because the words "sing"? Because we like the pictures the words make? We like a poem to be funny, too, sometimes. Poems are like surprises, aren't they? Poems make us "see" things we wouldn't "see" if we hadn't read the poem. Good poems make us see things the way we should as God's children. Can you think of poems like that?

Poems, pictures, words, God's Word, singing words — that's poetry.

Now I know what you're thinking! Aunt Betty, we've had a poetry contest and we'd like to know who WON!

Well, just like other times you Busy Beavers did such a good job I found it very difficult to make up my mind! Thank you very much, everybody who participated. I really enjoyed getting all the entries!

And now we want to congratulate Busy Beaver *Joanne Doekes* on winning our contest. Good for you, Joanne!

Also the poems entered by Busy Beavers *Helena Blokhuis* and *Billy Doekes* deserve an HONOURABLE MENTION. Congratulations to you, too!

Although it's not quite the right time in the summer for this poem, I think you will enjoy *Joanne's* poem.

Summer Days

It was a hot and sticky afternoon;
School would be out very soon.
My sister and I just couldn't wait;
We ran home and opened the gate.
Mom was surprised we were home so soon
It was only early in the afternoon!
We quickly explained that school was out
Mom looked surprised, we started to shout.
We ran 'round the house and into the pool
Feeling good because we were out of school!
But we forgot to change our clothes:
Everything was wet — even our shoes.
Mom was angry; her face was all sweat
Because we got our new shoes wet.
After we changed we jumped in the pool
We swam till we were refreshed and cool.
When we came out Mom was nice:
She gave us cups of Pepsi filled with ice.
After supper my Mom told my Dad
That my sister and I were very bad.
But my Dad just said,
"Go to bed!"

Welcome to the Busy Beaver Club *Marianne Hart*. We really are happy to have a Busy Beaver from "down under" join us! You think it's funny reading summer poems in winter? Just wait. Before long you'll be reading winter poems in summer! Will you write and let the Busy Beavers know what it's like having "summer holidays" at Christmas time?

Thank you for the pretty card, *Corinne Terpstra*. Looks to me as if you and your friend saw lovely places on your holidays. Bye for now. Write again soon, Corinne.

Hello *Marcella Veenman*. It's nice to hear from you again. Thank you very much for your poem, and especially the riddles! I think everybody will enjoy them!

How did you get so good at playing baseball, *Miriam Bosma*? Do you practise lots? Have you received your new membership card already? Bye for now, Miriam.

I see you've been a real Busy Beaver *Cecile Van Woudenberg*. How did you like going to the lake? I'm curious to hear! Thank you very much for your contribution to the BIRTHDAY FUND PROJECT and the big word search puzzle. Write again soon, Cecile.

QUIZ TIME

Let's first share the riddles Busy Beaver *Marcella Veenman* sent in for us! Thank you, Marcella!

1. How do you make golden soup?
2. Why does a cook wear a high hat?
3. Why do birds always fly south?
4. Which runs faster, heat or cold?
5. Why did the rocket lose its job?
6. What can you never eat for breakfast?

Answers: 1. Use 14 carrots; 2. to cover his head; 3. It's too far to walk; 4. Heat, you can always catch a cold; 5. It got tired; 6. Lunch and dinner.

Getting to the Heart of the Matter

These Bible quotes tell about the spiritual condition of man's heart. The words in the brackets mean the same as the word the Bible uses. See how many answers you can get right without referring to the Bible passages. But look up those you don't know!

1. "Give therefore your servant an _____ heart."
(INTELLIGENT) *I Kings 3:9*
2. "... a _____ heart will I not suffer."
(VAIN) *Psalms 101:5*
3. "The heart is _____ above all things."
(DISHONEST) *Jeremiah 17:9*
4. "Blessed are the _____ in heart."
(NOT DEFILED) *Matthew 5:8*
5. "... making _____ in your hearts to the Lord."
(MUSICAL TONES) *Ephesians 5:19*
6. "A _____ heart doeth good like a medicine."
(HAPPY) *Proverbs 17:22*
7. "... in _____ of heart, fearing God."
(QUALITY OF ALONENESS) *Colossians 3:22*
8. "Let us draw near with a _____ heart."
(HONEST) *Hebrews 10:22*
9. "... love the Lord your God with _____ your heart."
(WHOLE) *Deuteronomy 13:3*
10. "Let not your heart be _____."
(WORRIED) *John 14:1*