

Clarion

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The Enlightenment and the Present World 4

THE USES OF PSYCHOLOGY AND HISTORY

One more aspect of Enlightenment thought must have our attention before we conclude this series. I am referring to the use which the philosophers made of what could loosely be called the "social sciences," more particularly psychology, history-as-a-social-science, and political theory.

The philosophers turned to these fields not in the last place because they provided them with an opportunity to prove their ideas. True, they were confirmed rationalists and trusted that their reason would lead them in the truth. Nevertheless, it was pleasant to have empirical evidence by which to test and confirm their ideas. If not for the philosophers' own sakes, then for the sake of possible sceptics in their audience.

First, then, about Enlightenment psychology, the study of the human mind. This field of enquiry had received considerable attention in seventeenth-century England. The best known of the early English practitioners was John Locke, a middle class, liberal-protestant philosopher, who lived from 1632 to 1704. Locke was interested not only in philosophy and psychology, but in politics as well, and he wrote some political treatises which became so influential in the Enlightenment that I will have to give them some attention. At the moment, however, we are concerned with Locke the psychologist.

John Locke wrote down his observations on the nature and workings of the human mind in a book which he entitled *An Essay Concerning Human Understanding*, published in 1690. To say that this book aroused the philosophers' interest is to make an understatement: they swore by it, used it as their major textbook, and borrowed many of their ideas from it. Let me try to condense its message into a few sentences.

Man's mind, Locke said, was at birth a blank sheet, a *tabula rasa*, to use the Latin term which he used. Since a blank sheet is a blank sheet, that is a sheet with nothing written on it, the

implication of his discovery was that all men were born equal, in the sense that they all possessed the same mental possibilities and potentialities. There were, Locke asserted, no hereditary factors and no inborn ideas or propensities, and consequently there was no original sin and total depravity either. Man's mind at birth was a neutral entity, capable of attaining both wisdom and unwisdom, of receiving both good and evil contents. How were these contents acquired? Through the impressions of the senses, Locke said, that is, from the experiences and stimuli provided by the environment. An important element in this mind-shaping environment was man's formal education, but this was nevertheless only one element out of many. The totality of what man experienced in his entire natural and social environment constituted the material out of which the mind built its concepts and ideas, its norms and values, in short, its entire baggage.

It is easy to see how helpful Locke's ideas about the human mind were for the Enlightenment philosophers. His discovery provided "scientific" evidence for what they badly wanted to believe. It proved that man was not born evil, that the church's teachings about his depravity were false, and also, that man could be quite easily improved. Since he was nothing but the product of his environment, the only thing that needed doing in order to improve him was to provide him with the proper environment. And that project, as we saw, they had already assigned to themselves and to the scientists. The scientists were to improve nature, and the philosophers were to bring about the reformation of society. Between them they would soon create an environment of such quality that mankind would improve by leaps and bounds, until at last it reached perfection.

Locke's teachings, I might mention in passing, were influential also among educational theorists. This was to be expected, since they allowed for unlimited possibilities in the fields of

child-rearing and formal schooling. Some of the more extreme conclusions (which Locke would never have accepted, but which nevertheless followed logically from his premises) were drawn by two Frenchmen, the Enlightenment philosopher Helvétius (d. 1771) and the nineteenth century social reformer Charles Fourier (d. 1837). The former declared that all human beings were potentially geniuses, and that it was merely a result of social inequalities if one grew up into a moron and the other came to display great brilliance. The latter pursued this idea and made bold to state that every child born in France could grow into a Newton and Shakespeare combined. Helvétius and Fourier were absolutely right — assuming, of course, that Locke had been right. If man is the mere product of his environment, there is no reason to doubt that a uniform environment will produce a uniform humanity, although it is not a foregone conclusion that this humanity will consist of one hundred percent geniuses. It is just as possible that it will be made up of nothing but morons. The outcome depends on the wisdom of the social planners, who had better be possessed of more than human sagacity.

The social sciences have travelled a long way since their infancy in the Enlightenment, and in our day and age it is customary to adopt a condescending attitude to John Locke's psychological teachings. He is criticized as being somewhat naive, and quite unscientific in his methods. These methods were, as I learn from a popular college textbook, the exact opposite of the painstaking ones used by modern social scientists, "who carefully study what actually goes on in society rather than making deductions from the nature of man."

This may well be true. It is more than likely that Locke's conclusions were based on little more than lucky hunches supplied by wishful thinking. Even so, I personally have always had the impression that some of Locke's basic assumptions are not too differ-

ent from those held by large numbers of modern psychologists, sociologists, and educational theorists who pride themselves on their painstaking adherence to the scientific method. These assumptions, namely, that man is the product of his environment, and that therefore his life and character are wholly determined by that environment. Indeed, it is my conviction that John Locke, that well-meaning, humanitarian, liberal gentleman, who so ardently desired mankind to live in happy freedom, was one of the founding fathers of that social determinism which has become such a curse in our society. In our days it has established itself so firmly that even young people lose their native idealism, either reasoning that all striving is useless, since they are nothing but the helpless and hopeless victims of their environment, or else setting out with ruthless determination to challenge and destroy a society that, as an impotent idol, has failed them.

Such were and are the implications of a psychology which reduces the being created in God's image to a mere creature of circumstances, and which then, with incredible illogicality, proclaims that same environmental product to be capable of saving himself and his fellows.

I now turn, but only briefly, to the uses the philosophers made of history. As I said before, the philosophers despised the past, since in their opinion it had given birth to practically all the present evils, but they nevertheless industriously studied it. The primary reason for doing so was their belief that history could be philosophically and socially useful. The philosophers were fond of defining history as "philosophy teaching by example," by which they meant that history could provide examples showing that their philosophy was correct.

To give an idea as to how this was done we will turn to Voltaire, the most prolific of Enlightenment writers and the unchallenged prince of the philosophers. Voltaire (1694-1778) was the son of a prosperous lawyer and belonged to the wealthy middle class. He was baptized François-Marie Arouet, but as a young man adopted the name Arouet de Voltaire, by which name he has been known ever since. His choice of such an aristocratic pen-name may suggest a streak of social vanity, but must not be taken to mean that he liked the nobility. A true philosopher, he recognized the nobles, together

with the divine-right monarchy and the church, as his sworn enemies. All three institutions were subjected to the attacks of his satirical wit, and although on more than one occasion he paid the penalty for these irreverent assaults by being imprisoned in the fortress of the Bastille, he could not be silenced. Throughout his long life (he died at the age of 83) this intelligent and talented man of letters used his pen to discredit the Christian religion, to "enlighten" the masses, to assault the System, and to preach the gospel of social perfectibility. In doing so he made use of practically every literary vehicle in existence, writing essays, articles for the Encyclopédie, epics, satirical verse, comedies, tragedies, and political treatises. He also wrote several books on history. Or rather, he rewrote history in such a manner that it would become "philosophy teaching by example."

What Voltaire did was look at the past with Enlightenment eyes. In doing that, he discovered that the past had not been an unredeemed disaster; there had been good ages, as well as bad ones. The good ages were the times of classical Greece and Rome, the period of the Renaissance, and the age of Louis XIV, the Sun King, who had ruled France during the second half of the seventeenth century. These ages had been good because society had then been governed by reason, rather than by wicked kings, selfish nobles, and an irrational, superstitious church. The bad ages, such as the Christian Middle Ages, had been bad precisely because they had been Christian, as a consequence of which the ruling powers had been evil and oppressive.

Voltaire, and many other philosophers who followed his example, turned not only to the history of Western Civilization to prove the truth of their view that human reason, rather than adherence to the Gospel, exalts a nation. They got additional ammunition by concocting "histories" of peoples in other climes, such as the Persians, the populations of the Indies, the Chinese, as well as the "noble savages" who inhabited the newly discovered American continents. Needless to say, they concluded that all these peoples, who had never experienced the depressing influence of Christianity, lived far more happily, far more freely, far more rationally and morally than the Europeans had ever done.

Psychology and history had tested the philosophers' philosophy and pronounced it to be correct. The poli-

tical ideas of John Locke provided further confirmation. In the next and final article we will have a look at Locke's political theory, and at the same time note the manner in which a later philosopher, Jean Jacques Rousseau, developed the Lockian ideas. We will notice also when turning to this field that an awareness of the assumptions underlying Enlightenment thought will help us in understanding the present climate of opinion.

F.G. OOSTERHOFF



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CLARION, Premier Printing Ltd.
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ADDRESS FOR EDITORIAL MATTERS:

CLARION
P.O. Box 54,
Fergus, Ontario, Canada N1M 2W7

EDITORIAL COMMITTEE

Editor: W.W.J. VanOene
Co-Editors: J. Geertsema, Cl. Stam,
D. VanderBoom

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IN THIS ISSUE:

The Enlightenment and the Present World (4) — F.G. Oosterhoff	462
Press Review — J. Geertsema	464
Rev. M. Van Beveren Welcomed and Installed — A.J. Hordyk	466
New Directions	468
Report (Second International Conference of Institutions for Christian Higher Education) — J. Faber, L. Selles	471
Press Release — Guido de Bres — A.J. Hordyk	471
News Medley — W.W.J. VanOene	472
Letter to My Father	475
Food: Facts and Fallacies — J. Vanderstoep	476
Puzzle No. 32 — S. Bethlehem	478
Our Little Magazine — Aunt Betty	479

press review

ELECTION AND REPROBATION

This "Press Review" is a bit of a strange one. For I take up here an article which I wrote in Chatham's *Church News*. But I do so because of the matter at stake. A question was asked about election and especially reprobation. And it could quite well be that not only in my own congregation but also elsewhere someone has questions on this point.

Besides, I mention in this article the fact that the Christian Reformed Synod of 1977 appointed a study committee to deal with a gravamen against what the Canons of Dort say about reprobation. Now the Reformed Ecumenical Synod issues a quarterly magazine for study purposes with the name *Theological Forum*. The issue of June 1978 is devoted to the matter of the reprobation in the Canons of Dort. The first article is from the hand of Dr. Harry Boer, the author of the gravamen. In his article he writes (page 2):

The silence about reprobation in the Reformed community and the intimate correlation existing between election and reprobation have had the disastrous effect of muting if not silencing pulpit, press and missionary proclamation on the score of the electing grace of God. This is the price which the church that holds to reprobation must pay for the sake of keeping the doctrine on the books. In order to retain a tradition of teaching that obviously is not believed the heart of the teaching that is believed is being surrendered by default.

In these words we hear a challenge. It is also for that reason that I take my own bulletin article here. For me there is no need to keep silent on the point of election, as if I had difficulty with reprobation. For me there is also no need to keep silent on the point of reprobation, which may show from this article. If we reject reprobation, we are also on the way to rejecting the Reformed doctrine on the point of total depravity and on the point of original sin with its consequences. Is the natural man spiritually dead, unable to do any saving good, dead in his sins? Or is something good left in him, that he has in himself the possibility to make a good, saving choice? And must we say that man has a chance? Are we to say that man must

have a chance in order to maintain God's justice?

Well, here the article follows:

Let me first give you the question. It reads: "Along with the story of Cain and Abel we discussed election and predestination. One member said: Cain never had a chance because he was rejected by God already before his existence as with Jacob and Esau. We read in Romans 9: 'Jacob I loved, but Esau I hated.' Another member said: 'No, that's not true. If Cain had believed in God he would have been saved.' Does man have a choice with regard to his election, or is it entirely a passive situation where his future (heaven or hell) has been decided before his existence?"

So far the question. Now the answer. I must be short. But let me make you aware of the fact that books have been written on this point, and also that on this point very often people start to attack the Reformed, Biblical doctrine. We have to do here with the so-called double predestination; or with election and reprobation. In the beginning of the seventeenth century the Arminians had great objections here. On this point some started to object against the Canons of Dort in the Synodical Churches in The Netherlands, some years ago. And on this very same point the Synod of the Christian Reformed Church has appointed a study committee, since a gravamen against the Canons was brought to Synod. And almost all the denominations on our American continent think in an Arminian way here. Not least of all the evangelical crusade leader, Billy Graham.

As the question is placed before us, we have a dilemma: an "either-or." Does man have a choice with regard to his election and salvation? Or is he totally passive; does he have no choice at all, and is his eternal fate determined in God's eternal counsel, so that he cannot do anything about it?

There seems to be only these two alternatives: this "either-or." It seems to be so that man can only either be passive, or active. The one possibility seems to be: man is not totally passive;

he can choose and has the choice; he can decide to become a believer in order to be saved; or he can decide not to become a believer. This side or alternative is seen as the truth by all Arminians. This is preached by Billy Graham and others.

The other alternative, the only other possibility, seems to be that we say: man has no choice at all; he is totally passive; his fate is determined in God's eternal counsel; and man can do nothing about it.

However, this way of reasoning is also Arminian. It is definitely not Reformed. The whole dilemma is Arminian!

In the Conclusion, added to the five Canons of Dort, our Reformed fathers rejected the accusation of the Arminians that they, with their Reformed doctrine, were making God the author of sin and unbelief; and also was refuted the accusation that the Reformed doctrine taught that "God, by a mere arbitrary act of his will, *without the least respect or view to any sin*, has predestinated the greatest part of the world to eternal damnation, and has created them for this very purpose."

The way of reasoning of the Arminians was this: if you, Reformed people, deny that man is chosen by God because of his faith, if you deny that man has the choice to himself to believe or not to believe, and if you say that faith is the fruit and consequence of election, and not the fruit of man's own decision and choice, then you *must* say that man is completely passive and cannot do anything himself; then you *must* say that the reprobate man "has no chance"; and that consequently he cannot help it that he is not saved. Reprobation is his eternal fate.

What, now, did our fathers say to the Arminians? They said: your whole dilemma is wrong. You try to reason things out. You press your dilemma, your "either-or" upon us. And with that dilemma of yours you picture a caricature of us. But we do not go for that dilemma. It is false. It is unbiblical. Matters do not stand the same with the decree of election and the decree of reprobation. It is not so that God does not take sin into consideration in His decree of reprobation. It is true that the decree of election is a matter of mere grace. It is only in Christ. There is not the least ground for election in any man, in any good work of man, in his act of faith, or whatever there can be. But the decree of reprobation is connected with sin and hardening in sin.

Let us simply follow the train of thought of the first part of chapter I of the Canons of Dort. The first article says: "As all men have sinned in Adam, lie under the curse, and are deserving of eternal death, God would have done no injustice by leaving them all to perish and delivering them over to condemnation on account of sin."

Here we have our starting point. This article mentions a few texts. You can look them up yourselves. In and with our father Adam, the head in the covenant, we all have committed the original sin. This first sin is our own, therefore. And this first sin which we committed with and in Adam has rendered us all guilty before God. Consequently, we are all sinful. We are polluted. I may refer to Romans 5:12ff., Psalm 51:5, Ephesians 2:1, 2, and so on. We are dead, spiritually dead, in our sins. We are by nature children of wrath. If we do not obey the Son by not believing in Him, the wrath of God *abides* on us. We have to take note of the fact that this last word from Scripture, John 3:36, speaks of an *abiding* of God's wrath. This means that that wrath is there already. It can only be taken away when there is faith in Christ. Otherwise it remains there. And the wrath of God is wrath against sin.

In this light Article 15 of chapter I of the Canons can be clear as well. This article speaks about God's decree of reprobation. It says that the non-elected are passed by in this decree. "Out of His sovereign, *most just*, irreprehensible, and unchangeable good pleasure" God "has decreed to leave (them) in the common misery *into which they have wilfully plunged themselves . . .*; but permitting them in His just judgment to follow their own ways, at last, *for the declaration of His justice, to condemn and punish them forever, not only on account of their unbelief, but also for all their other sins.*" And the Article concludes: "And this is the decree of reprobation, which by no means makes God the Author of sin (the very thought of which is blasphemy), but declares Him to be an awesome, irreprehensible, and *righteous Judge and Avenger thereof.*"

Careful and attentive reading of this article can make clear to everyone that it is wrong to say: Cain, and whatever sinner there is, simply had no chance to believe and be saved because he was a reprobate anyway. This way of speaking is not Biblical; it is also not Reformed. It follows the Arminians in their giving a caricature of the Re-

formed, Biblical doctrine.

When we read Genesis 4 we can see plainly that God held Cain responsible for one hundred percent. God warned him not to continue on the way of his sin. Cain refused to listen to the rebuke of the LORD. He hardened himself in sin. And in that way the Word of God worked so that in his hatred against Abel and against God he killed his brother.

If we now say: "But Cain had no chance," we go against the Bible. Cain sinned under the active permission of God. Cain sinned in his own wilful disobedience, even though we must also say that it was not against the counsel and plan of God.

But let me first follow the train of thought in the Canons further. All men sinned in Adam; and lie under the curse of condemnation. They are under the wrath of God, without any exception. But, so Article 2 goes on, God so loved the world that He sent His only begotten Son, in order that everyone who believes may not perish but have eternal life.

In order to bring people to that faith the gospel must be preached. And it is preached when and where God wants it to be proclaimed, Article 3 says. Then the next article confesses that the gospel meets with two different reactions: some accept the Lord Jesus Christ as their Saviour with a true faith in which they render themselves totally to Him. Others do not want to believe and reject Christ as their Saviour. The former are saved, the latter are not: on them the wrath of God abides.

Then, in Article 5, God's children confess according to the Scriptures: "The cause or guilt of this unbelief as well as of all other sins is no wise in God, but *in man himself*; whereas faith in Jesus Christ and salvation through Him is *the free gift of God.*" And then proof from Scripture follows.

We see that our Creed does not try to reason things out here. If that were the case, Article 5 would have fallen into the trap of that "either-or." Then it would have said: the cause and guilt of unbelief, as well as of all other sins, is not in God, but in man himself; and so the cause of faith is also in man himself: in his free will; in his free choice. Or the reasoning would have been: faith is a free gift of God; so, if there is no faith, that is also caused by God: God made it so that the sinner, the unbeliever, simply could not do otherwise but sin. God is the author of

sin. The poor man could not help it. It was not his fault.

No, our Confession — I repeat it — did not fall into this trap of Arminianism. It stuck to the truth as revealed in Scripture. It followed the teaching of the Apostle Paul, e.g., in his epistle to the Romans. When the apostle speaks about election in chapters 9-11 he says: there is no injustice with God when He elects and rejects (see Romans 9:1-14). On the contrary. For in the Bible we read that God will have mercy on whom He will have mercy. It also says that God hardens whom He wants to harden (see verses 15-18). Let us take good note of the fact that the word "harden" is used here. There is sin and a hardening in sin on the side of the unbeliever.

And then, 9:19, Paul introduces an argument against his doctrine as it came from the side of his adversaries: If it is this way that God hardens whom He wants to harden, then the sinner cannot help it. And if God wants things that way, then He actually cannot justify His still finding fault with the sinner. God, then, can no longer blame the sinner for his sin, because God Himself wants it that sinful way. And who is able to resist His Will? We may note here that, in fact, Paul's adversary does not keep God's revealed Will (His commandment) separate from God's concealed Will: His plan or counsel. He mixes these two distinct Wills up.

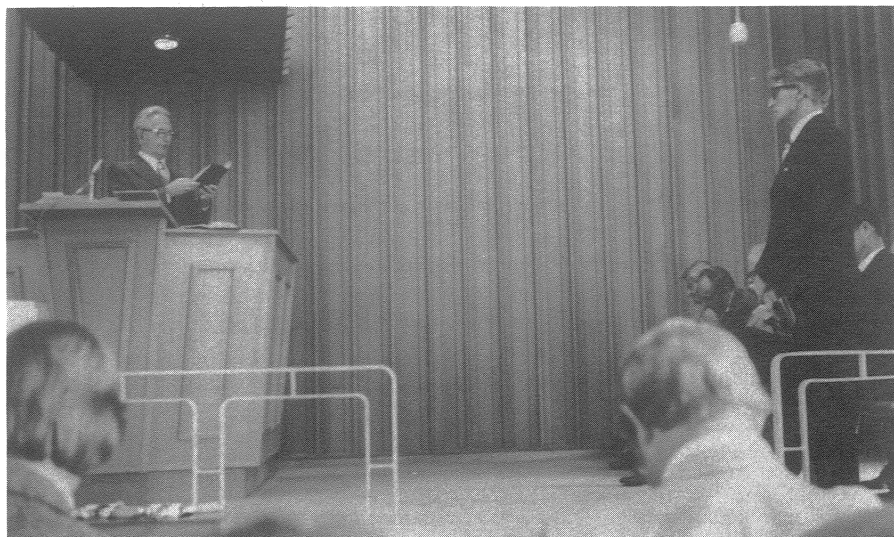
The answer of Paul is: "Who are you, a man, to answer back to God? Will what is moulded say to its moulder, 'Why have you made me thus?' Has the potter no right over the clay, to make out of the same lump one vessel for beauty and another for menial use?"

Here again one could say: Oh well, it is clear: God is like a potter. And who can resist His Will? But let us, then, again read on. Again we see that the wrath of God is connected with the sin and sinfulness of the sinner, while God has had so much patience and has endured them so much. Paul writes: "What if God, desiring to show His wrath [against man's sin] and to make known His [glorious and just] power, has *endured with much patience* the vessels of wrath made for destruction [made for destruction because of their sin and hardening in sin], in order to make known the riches of His glory for the vessels of mercy, which He has prepared beforehand for glory, even us . . . ?"

Continued on page 475.

Rev. M. Van Beveren Welcomed and Installed

BURLINGTON, ONTARIO



Installation of Rev. M. Van Beveren by Rev. G. Van Dooren, the retiring pastor.

"I will sing of Thy steadfast love, O Lord, for ever. . ." With these words of the Psalmist, Br. Marc Buist opened the special meeting of the congregation of the Ebenezer Church in Burlington, where the newly arrived minister, Rev. M. Van Beveren, was officially welcomed. Words of welcome were also extended to Mrs. Van Beveren and their daughter Bea. Br. Buist, the Chairman of the Consistory, gave a historic overview of events in Church life in Ontario leading up to May 1st, 1955, when Burlington's Church was instituted and October 1955, when Rev. G. VanDooren was installed as our first minister, and when he retired in May 1977 from active service. After we had sung together from Hymn 29, the choir, composed of members of both Burlington congregations, entertained us with various beautiful pieces.

Various delegates from school- and society life or activities were given the floor to show happiness because of the arrival of our new minister and his family. Ricky Nordeman, a grade 2 student in John Calvin School, came with two huge envelopes, full of letters with good wishes from his fellow students in grades 1 and 2, and Rev. Van Beveren promised him that he would read every one of them. Jerry Bosscher spoke for the Youth Council and presented a beautiful palm for the parson-

age. The ladies of the Women's Societies formed a large chorus with the theme: "We welcome you" and also presented a nice hanging plant. Br. R. Terpstra spoke a few words of welcome on behalf of the Men's Society and felt, understandably, a bit embarrassed by the ladies' performance: "It was a hard act to follow!" After the singing from Psalm 105, br. J. Wanders spoke in Dutch on behalf of the Hollandse Mannenvereniging. "De Jeugd van Vroeger," the society of our elderly church members, was ably repre-

sented by Rev. Roukema. The final word of the official part was with Rev. Van Beveren, who thanked both consistory and congregation for the warm welcome extended to him and his family. "We made this trip from the West because we know there is work to be done here. I myself am not able to do the work, but in the Lord we will be. Pray together that your minister may be faithful, and may receive wisdom. Our Lord is a faithful God, He will give us joy and comfort."

After Rev. Van Beveren gave thanks to our God in prayer, we adjourned to the Auditorium of John Calvin School for the Social Hour, where everyone present had the opportunity and privilege to meet the Van Beveren family.

Two days later, on Sunday, September 24th, 1978, the installation took place in the morning service, conducted by the retiring minister, Rev. G. Van Dooren. The sad part of saying goodbye to one who served us so well for the larger part of his active ministry, was fortunately superseded by the preaching of the Living Word, and the administration of the Sacrament of Holy Baptism to Carissa Lynn Spithoff. The sermon was on Lord's Day 31 of our Heidelberg Catechism, with as theme: "Great things are accomplished by this Glorious Word — the Key of David" with special consideration of: 1. Him, who holds the key; 2. the consequences for the pulpit, and 3. the consequences for the pew.

"Preaching is openly proclaiming (witnessing). The Herald of the King. The matter and manner are most important. Like shooting darts into the hearts of every member, keeping in



Ricky Nordeman (gr. 2) during presentation to Rev. M. Buist, Mrs. Van Beveren, centre.

mind his needs. 'Blessed are you . . . ' 'Cursed are you . . . ' " After the sermon, Rev. M. Van Beveren was officially installed as our minister after he answered with: "I do with all my heart." The afternoon service, conducted by our Rev. Van Beveren was from 2 Peter 1:10 to 12 with as theme: "Confirm your calling and election" with special attention to the following aspects: 1. It is a commandment. 2. It is a blessing, and 3. the repeated preaching of the Word.

"Faith goes with virtue, self-control, steadfastness, godliness, brotherly affection, and love. Our whole life is involved. No area of our life is excluded. Be holy for I am holy. Have your eye fixed on Him who cleansed you with His blood. Christ did everything for us. No dirt of the world in my house or my life. This life will be an entrance to the future . . . the door is wide open. To

Rev. M. Van Beveren during the Social Hour in John Calvin School Auditorium.



Choir "Soli Deo Gloria" contribute to the happiness of the evening.

were not represented by delegates. Rev. Cl. Stam spoke briefly on behalf of our sister Church in Burlington and also on behalf of Classis Ontario-North. He made reference to the close relationship between himself and Rev. Van Beveren: both had Rev. VanDooren as their predecessor. He understood that many in Classis are glad to see Rev. Van Beveren back, and he concluded that the long-standing service and dedication of Rev. VanDooren should be an example for us all. Be assured of a good place with us. With a thankful heart we could go home after we sang together: "Now thank we all our God . . ." The Lord had blessed us on our way with countless gifts of love. To Him be all praise.

ARIE J. HORDYK

always remind you of these things as your minister. No moralisms, but preaching the honesty as members of the Church. Election should be visible. You had many years of preaching before. If not, we are in the greatest danger. God is at work in you . . . with fear (because you know you have a Father) and trembling work out your salvation. God is always faithful."

After the service was concluded, br. Marc Buist welcomed the delegates from the Ontario Churches present, and invited Rev. VanDooren to say a few words. The latter spoke about the (good) "ingredients" of Rev. Van Beveren. Letters of congratulations were read from six Churches which



The Social Hour gave everyone the opportunity to greet Rev. Van Beveren and his family.

NEW DIRECTIONS

A Look at Canada's Immigration Act and Regulations

CONTROLLING ILLEGAL IMMIGRATION

To discourage people from coming to Canada as visitors with the intention of residing and working here illegally, section 10 of the Act requires most visitors wishing to work or study in Canada to obtain authorization from a visa officer abroad *before* seeking admission. And, with very few exceptions, visitors already in Canada are not eligible to apply for employment or enroll in educational institutions. Any visitor who does so can be required to leave Canada.

Further, it is an offence for a Canadian employer to knowingly hire anyone not authorized to work here. This ties in with Canada's Social Insurance Number system, which identifies people who are not citizens or permanent residents, thereby alerting the employer that such people must possess valid employment authorizations to work legally in Canada.

Who May be Asked to Leave

Any temporary worker, foreign student, other visitor, or permanent resident who does not fulfill the conditions of a visa or authorization, or is in violation of the Immigration Act and Regulations or any other Canadian law, may be asked to leave Canada.

Deportation and Alternatives

While the 1976 Act retains deportation as a means by which people can be expelled from Canada, in sections 20, 32, and 57, it introduces two less drastic alternatives — the exclusion order and the departure notice.

This means that, instead of deporting a person at the border for some minor offence, such as improper or incomplete identification, the immigration officer can allow the person to leave voluntarily or request that an exclusion order be issued, barring that person's admission for one year. Or, if a visitor already in Canada has committed a minor infraction of immigration law, a departure notice may be issued in lieu of a deportation order.

Once that person has fulfilled the terms of the departure notice, it has no further effect, and the person may reapply for entry at any time.

Deportation — a permanent bar to future admission (unless removed by the Minister) — is now reserved for those who commit serious violations of the Immigration Act or other Canadian laws.

Loss of Permanent Resident Status

Under section 4 of the new Act, permanent residents (people who have been granted landing but have not become Canadian citizens) still have the right to re-enter and remain in Canada after a temporary absence. However, as stipulated in section 24, they can lose this right by committing deportable offences under immigration law, or by abandoning their Canadian residency.

Permanent residents will be presumed to have abandoned Canadian residence if they spend more than a total of 183 days outside Canada in any twelve-month period — unless they can satisfy an immigration officer that they did not intend to abandon Canada. Permanent residents who expect to be travelling, studying, or on business away from Canada for extended periods are advised to apply for a Returning Resident Permit, provided for in section 25 of the Act.

Possession of a Returning Resident Permit is not mandatory, but if presented at the border, and in the absence of evidence to the contrary, it is accepted as proof that the holder did not intend to abandon permanent residency in Canada. After 183 days outside the country, returning residents without a permit may lose their permanent resident status and/or be refused re-entry to Canada.

INQUIRIES AND APPEALS

The Role of Adjudicators

Anyone refused entry to Canada, or asked to leave once here, has the right to be heard at an immigration inquiry. Such inquiries, authorized by

sections 23, 27, and 28 of the Act, are presided over by adjudicators — officers specially trained in immigration and related elements of civil and criminal law and hired to conduct immigration hearings.

After carefully weighing the evidence presented by both the government's case presenting officer and the person concerned, the adjudicator renders an objective decision in accordance with the provisions of the Immigration Act and Regulations.

Under section 32 of the Act, if the adjudicator rules in favour of the subject of the inquiry, that person will be permitted to come into or remain in Canada. If, on the other hand, 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 Immigration Appeal Board

Section 59 of the new Act preserves the independent status and functions of the Immigration Appeal Board, a group of seven to 18 members appointed by the Governor-in-Council, charged with the responsibility of hearing and determining all immigration appeals. However, some changes have been introduced in the appeal system and composition of the Board.

Under section 72 of the Act, anyone possessing a valid immigrant or visitor visa, who is seeking admission to Canada, can appeal a removal order issued at the port of entry. This section also gives Convention refugees and permanent residents the right to appeal an exclusion or deportation order.

Section 79 allows Canadian citizens to appeal a refusal to admit relatives in the family class whom they have sponsored. And under section 70, persons denied refugee status by the Minister may now seek a redetermination of their status from the Board, independent of any appeal against a removal order.

Special Security Provisions

The growth of international terrorism and organized crime in recent years has posed a new and serious threat to Canada's security. Therefore, sections 39 to 42 of the 1976 Act introduce provisions permitting the exclusion or removal of people who threaten to disrupt public order and national security.

If the Minister responsible for immigration and the Solicitor General of Canada have information about visitors or prospective immigrants involving subversive, criminal, or terrorist activities, and if the information cannot be revealed at a public inquiry because it would endanger national security of information sources, they may jointly file a certificate to that effect. When the certificate is verified by an adjudicator, it constitutes sufficient evidence to issue a removal order. The Act requires that any such use of Ministerial certificates must be reported to Parliament.

Security provisions relating to permanent residents contain special safeguards. If the Minister and the Solicitor General are both satisfied that confidential information in their possession cannot be publicly revealed, and that it makes a permanent resident subject to removal because of subversion, serious criminality or terrorism, they can so report to a newly-established three-member Special Advisory Board.

The three-member Board, one member of which must be a retired Superior Court judge, reviews the information, gives the person concerned an opportunity to be heard, and recommends to Cabinet whether or not the person should be deported. These procedures would be invoked against a permanent resident only in the most serious cases.

SAFEGUARDING LAW AND ORDER

Offences and Punishment

Section 95 of the Act lists specific immigration offences which are punishable, on conviction, by a fine, a term of imprisonment, or both. For example, it is an offence to enter Canada at any place other than a port of entry without reporting to an immigration officer, or to gain admission through the use of a false or improperly obtained passport, visa, or other document. It is also an offence to violate the terms or conditions under which entry was granted, or to knowingly make any false or misleading statements at an immigration examination or inquiry.

And, as already mentioned, it is a serious offence for a Canadian employer to knowingly hire any person who is not a Canadian citizen or permanent resident and is not authorized to work legally in Canada.

Arrest and Detention

Persons awaiting examination, inquiry, or execution of removal orders

who, in the opinion of the Deputy Minister or a senior immigration officer, pose a danger to the public or would fail to appear, may be arrested and detained until immigration proceedings begin.

IN PERSPECTIVE: Some Concluding Remarks

The Canadian government feels that the 1976 Immigration Act is a fair and just law which recognizes that, in any immigration policy, there are obligations on the part of both the host country and the immigrant or visitor. Under the Act, Canada welcomes both immigrants and visitors and ensures that, once they become permanent residents, immigrants have access to the same opportunities as native-born Canadians.

But, at the same time, the Act works in the interest of Canada — to tie the number and distribution of immigrants more closely to national and regional population goals and labour market needs, and to protect the health and safety of Canadian residents from those who would threaten it.

A DEFINITIVE VIEW: Glossary of Immigration Terms

adjudicator - a person employed under the Public Service Employment Act to preside over immigration hearings.

assisted relatives - immigrants, other than members of the family class, with close kin in Canada willing to help them become established in this country (see the section entitled "admissible classes" for a list of eligible relatives).

authorization - see "employment authorization" or "student authorization."

Canadian citizen - a person who was born in Canada or who has applied through the Department of the Secretary of State and has received a citizenship certificate.

Convention refugee - anyone who fits the following UN definition, "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 un-

able, or by reason of such fear, is unwilling to return to that country."

designated occupation - an occupation in a locality or area in Canada designated by the Minister, after consultation with the relevant provincial authority, as a locality or area in which workers in that occupation are in short supply.

departure notice - a notice issued to a visitor in Canada, who has committed a minor infraction of immigration law, asking that person to leave the country, but permitting reapplication for admission.

dependants - the spouse and unmarried children under 21 of a potential immigrant or visitor to Canada.

deportation order - a removal order issued to someone who has committed a serious violation of Canadian law, permanently barring future admission to Canada unless removed by ministerial consent.

employment authorization - a document issued by an immigration officer, authorizing a visitor to work temporarily in Canada.

entrepreneur - an immigrant who intends to operate a business in Canada that will employ five or more Canadian citizens or permanent residents, and has the ability to establish a controlling interest in that business.

exclusion order - a removal order issued to someone at the border for a minor offence, such as incomplete documentation, barring readmission for one year.

family class - the class of admissible immigrants made up of close relatives of a sponsor in Canada (see the section entitled "admissible classes" for a list of specific family class members).

immigrant - a person who seeks landing in Canada.

landing - lawful permission to come into Canada and establish permanent residence.

permanent resident - someone who has been granted landing status but has not become a Canadian citizen.

refugee - see "Convention refugee."

removal order - an exclusion or deportation order, requiring someone to leave Canada.

retired person - an immigrant who is at least 55 years of age and does not intend to seek or accept employment in Canada.

self-employed person - an immigrant who intends to establish a business in Canada that will employ five or

fewer Canadian citizens or permanent residents, or who will contribute to the cultural and artistic life of Canada.

sponsor - a person who sponsors an application for landing made by a

member of the family class.

student authorization - a document issued by an immigration officer authorizing a visitor to take an academic, professional, or vocational training course at a Canadian uni-

versity, college, or other institution.

visitor - a person, other than a Canadian citizen or permanent resident, who is lawfully in Canada, or seeks to come to Canada, for a temporary purpose.

CONTROLLING ILLEGAL IMMIGRANTS

The Immigration Division of the Canada Employment and Immigration Commission has two principal functions. One includes selecting immigrants and clearing the way for the entry to Canada of visitors and others who come here temporarily.

The other one, which gets more publicity, and is perhaps less understood, consists of efficiently excluding or removing from Canada those who are not suitable immigrants, those whose purpose in entering Canada is legitimate, and those whose entry presents a hazard to the safety or health of legal residents of Canada. If Canada was unable to control the entry of illegal immigrants, the results could be very disruptive to the country in both social and economic terms.

In the past, the ability to control immigration was limited by regulations which permitted people to come as visitors to Canada and then apply for landing as immigrants with the right to appeal deportation. This created a

lengthy backlog of inquiries and appeals which delayed the removal of those found inadmissible. Also, there was little control over the entry of non-immigrants who wished to work in Canada.

In November 1972 these factors were changed. The right of non-immigrants to adjust their status while in Canada was withdrawn. Effective January 1, 1973, new regulations required visitors and others seeking temporary entry for more than three months to register, and foreign workers taking temporary jobs in Canada were required to have employment visas.

Under the new Act applications to study or work temporarily in Canada must be made abroad, and visitors may not change their status after admission. For example, a tourist may not apply from within Canada to work or study, and a visitor admitted as a student may not become a worker, or vice versa. However, limited exceptions, to be de-

finied in published regulations, will be made.

Visitors who do not leave the country when their period of authorized stay has expired, or who work or study without authorization, are often exposed to exploitation by unscrupulous employers and others who may be aware of their illegal situation. To discourage such abuses and other problems, employers will be required to check that new employees have the right to work in Canada. Employers who hire persons not authorized to work in Canada will face stiffer penalties than at present.

Since visitors are now given distinctive social insurance numbers, employers will be able to identify them and request evidence of their authority to work. Visitors who overstay or work illegally, will be subject to arrest without a warrant if the immigration officer believes they intend to evade an immigration inquiry.

IMMIGRATION BY CALENDAR YEAR, 1852-1976

1852	29,307	1883	133,624	1913	400,870	1945	22,722
1853	29,464	1884	103,824	1914	150,484	1946	71,719
1854	37,263	1885	79,169	1915	36,665	1947	64,127
1855	25,296	1886	69,152	1916	55,914	1948	125,414
1856	22,544	1887	84,526	1917	72,910	1949	95,217
1857	33,854	1888	88,766	1918	41,845	1950	73,912
1858	12,339	1889	91,600	1919	107,698	1951	194,391
1859	6,300	1890	75,067	1920	138,824	1952	164,498
1860	6,276	1891	82,165	1921	91,728	1953	168,868
1861	13,589	1892	30,996	1922	64,224	1954	154,227
1862	18,294	1893	29,633	1923	133,729	1955	109,946
1863	21,000	1894	20,829	1924	124,164	1956	164,857
1864	24,779	1895	18,790	1925	84,907	1957	282,164
1865	18,958	1896	16,835	1926	135,982	1958	124,851
1866	11,427	1897	21,716	1927	158,886	1959	106,928
1867	10,666	1898	31,900	1928	166,783	1960	104,111
1868	12,765	1899	44,543	1929	164,993	1961	71,689
1869	18,630	1900	41,681	1930	104,806	1962	74,586
1870	24,706	1901	55,747	1931	27,530	1963	93,151
1871	27,773	1902	89,102	1932	20,591	1964	112,606
1872	36,578	1903	138,660	1933	14,382	1965	146,758
1873	50,050	1904	131,252	1934	12,476	1966	194,743
1874	39,373	1905	131,252	1935	11,277	1967	222,876
1875	27,382	1906	141,465	1936	11,643	1968	183,974
1876	25,633	1907	211,653	1937	15,101	1969	161,531
1877	27,082	1908	272,409	1938	17,244	1970	147,713
1878	29,807	1909	143,326	1939	16,994	1971	121,900
1879	40,492	1910	173,694	1940	11,324	1972	122,006
1880	38,505	1911	286,839	1941	9,329	1973	184,200
1881	47,991	1912	331,288	1942	7,576	1974	218,465
1882	112,458	1913	375,756	1943	8,504	1975	187,881
				1944	12,801	1976	149,429

REPORT

about the Second International Conference of Institutions for Christian Higher Education at Calvin College, August 13-19, 1978.

1. The Conference was attended by about 120 delegates of more than fifteen countries. Prof. L. Selles and Dr. J. Faber attended as observers, according to the decision of the Senate. We did not participate in discussion or voting during the business sections. Because of our preaching arrangements we arrived on Monday, August 14 *after* the official opening and departed on Saturday, August 19, *before* the official closing of the Conference.

2. The theme of the Conference was "The Responsibility of Christian Institutions of Higher Education to Justice in the International Economic Order." After introductory papers about "Kingdom, Church, World," "School in Society," "Theory and Praxis," "God's Call for Justice," the Conference dealt with topics as "The Economic Systems," "Norms for the International Economic Order," "Strategies for Change," while the Conference was wound up on Saturday morning by speeches of President Diekema (Calvin College), President Oh (Pusan, Korea), President Sutarno (Indonesia), and Rector Van der Walt (Potchefstroom, South Africa) about The Role of Our Institutions.

3. We tried to contribute to the group discussions especially by attacking the indiscriminate use of Holy Scripture in the defense of ideas that were closely related to the so-called theology of revolution. Once we participated in the plenary discussions to the same point.

4. The Conference was interesting not only because of the important timely topic and the many detailed papers that were read and discussed, but also because of the many personal contacts. We spoke with brothers from The Netherlands (K. Veling, Kampen, "Gereformeerd Wetenschappelijk Genootschap," drs. J. van Delden, a.o.), from Korea (Prof. Oh and Prof. Lee), from Japan (Prof. Hashimoto), from Geelong (Dr. Zorn), from Philadelphia (Dr. Clowney and Dr. Strimple), and especially with the delegates from South Africa: Potchefstroom, Bloemfontein, Hammanskraal, and Pretoria.

5. One evening was set apart for a

discussion, organized by Calvin College, on issues of tension among Conference Institutions. It became an attack on Potchefstroom University because of its repudiation of the thrust of the content of the Koinonia Declaration. Because of the fact that the Free University (Amsterdam) had refused to send delegates — only the Association behind the V.U. sent a few observers — the deviation of this University from the principles of its founders was mentioned but not very much discussed. In the business meeting of Saturday afternoon, after our departure, two letters would be discussed, one for Potchefstroom and one for the Free University, in which the concern of the Conference would be expressed.

6. In spite of the official absence of the Free University, this institution will be invited to co-host, together with Kampen (Syn.) and Apeldoorn, a.e., the following Conference (1981). In the "wandelgangen" we expressed our amazement and disappointment about such illogical action, but finances play a role too. The organization of such an international conference is expensive, not the least with respect to travel costs of delegates from the Third World.

7. The proposed Alliance of Institutions for Christian Higher Education has not yet been realized especially because of the tensions between Amsterdam (and Grand Rapids, that still follows the lead of the Free University) on the one side and Potchefstroom on the other side. The following Conference will again be a kind of a free forum or platform. In the meantime Potchefstroom will continue to function as a clearing house for information about the work of Christian academic institutions, associations, and research institutes, and to publish a Bulletin.

8. During an open session for institutions to share problems, challenges, etc., we became aware of the important function of several small Reformed and Presbyterian theological colleges in countries such as Argentina, Brazil, Chile, Guatemala, Malawi, Nigeria, etc. Having learned their difficulties and blessings, we returned with gladness and thankfulness to our own small Theological College in Hamilton.

J. FABER, L. SELLES

PRESS RELEASE

of September 11, 1978, Guido de Brès High School.

Br. L. Rozema chaired the meeting due to the fact that the President, J. Schutten, was unable to attend.

The Maintenance Committee reported that steps were taken to conserve electricity by taking out lights in various areas. The Committee was given approval for certain projects.

Enrollment is reported to be 240 students and the Board members were given a list of students, also indicating 23 who were in school last year and did not return this year. Thirty-two students will get their diploma on the graduation evening, to be held, the Lord willing, October 27th, 1978. The carpentry program was discussed.

The Treasurer reported that the 1977-78 school year resulted in a reduction of the deficit previously reported. The deficit is now \$18,643.55. Br. J. Dykstra of Burlington was appointed as auditor for the 1977-78 school year. Local Treasurers are urged to do their utmost to increase membership and contributions.

The Educational Committee will be requested to advise the Board about future enrollment of children of non-members.

AJH

Church News

New address of Rev. M. Van Beveren is:

697 Castleguard Crescent,
Burlington, Ontario L7N 2W7
Telephone: (416) 639-5437



OUR COVER

Qumran, Israel. The mountains on the shore of the Dead Sea formed a suitably remote area for the monastic Essenes, the people who are generally credited with authoring the Dead Sea Scrolls.

news medley

With one congratulatory message we are late, too late, with the other one we are somewhat early. I am referring to the fortieth wedding anniversary of brother and sister B. VanHuisstede in Guelph, of which we were informed via an advertisement in the previous issue of *Clarion*. That is the one we are too late for, for this couple celebrated their anniversary already on September 21st. The one that is still to come is the fiftieth wedding anniversary of brother and sister B.J. Van Ommen. Their date will be, the Lord willing, on November 15. But whether we are late or early: our sincere and heartfelt congratulations to all four of you with the gracious gift bestowed upon you by our heavenly Father in these days of celebration and commemoration.

On such occasions we look back and notice that many of those with whom we grew up have long passed away. On the one hand, life becomes lonelier; on the other hand, there are the children and grandchildren or even great-grandchildren to brighten the days and to keep alive the awareness of the great blessings which we receive so undeservedly.

It is good to keep our eyes open so that we see our blessings and count them, one by one. We are so easily influenced by the thinking and reasoning of the people round about us and are always in danger of taking over the language of discontent and covetousness which is prevailing in the world. The leech's two daughters are still most active. Hardly has the one group been satisfied with the results of bargaining and strikes obtained, when the other group starts to grumble, to threaten, and to blackmail. It is indeed difficult to retain our own character and to show a specific, truly Christian style. And a "Christian style" still means: the style of Christ, being imitators of Him. It does not mean: "doing in a seemingly Christian way what others do in their unbelieving, a-godly way." The difference is not in the *manner in which* something is done; the difference is in *what* is being done.

Let's go on to the news.

Starting close to home, I may tell you that the addition to the Fergus Church building has been completed. We have some fifty more seats in our auditorium and we have three additional meeting rooms besides a Consistory room, Catechism room, and nursery. The latter consists of two parts: a separate part for babies and a part for toddlers. Visitors who saw the building before and recall what the inside of the auditorium looked like will be surprised at the changes which have been made. We expect to have an Open House some time in the end of this month, although — as I said the other time already — there is always a key available to open the doors for visitors from other places.

The School Society in Brampton (and also the one in Toronto) are working hard towards the goal of starting a school next year. From the meeting of October 12 we quote, "In order to meet the latter budget, the Board is proposing that parental fees will be \$45.00 per week and non-parental fees \$15.00 per week." It would be interesting to make a comparison between the fees which are paid from place to place. We have, of course, to take into

account the income of the members. Actually we could compare only places within one province with each other; as soon as we cross the "boundary road" so to speak, we meet other, different conditions. What would be a fair income in the one province could well be a very good one in another, and the other way around. That also applies to the teachers, of course, and therefore the fees will have to be higher in the one province than they are in the other province. The cry for "parity" never takes into account the social differences between the various countries or even provinces. Clamouring for wages such as "their 'counterparts' are enjoying in another country" may impress the superficial souls, it is pure nonsense, for the cry is never reversed: it is uttered and heard only when a claim is made which is intended to increase substance and wealth, luxury and comfort.

However, now I again start "preaching" and that should not be done too often, although it won't be the last time, I promise.

We were speaking about contributions and fees for school societies. I shall pay some better attention to that in the future. Right now I can tell you only about Fergus/Guelph.

We, too, pay a flat membership fee of \$15.00 per week in the case of members who have no children at school. Those who have children in grades 1 through 6 pay \$32.00 per week. When one has a child in grades 7 and 8, one pays \$39.00 per week. For having a child or children in grades 9 and up, this becomes \$47.00 per week, while for students in grade 11 an extra amount of \$400.00 per year is to be paid, over and above the \$47.00 per week. The reasoning behind the increase in membership fee and tuition fee in accordance with the advancement of the student to higher grades is that there may be students who leave school early and whose parents should not be forced to pay for those who continue their education. Besides, when students get older they have more opportunities to earn money and thus to help pay for their education. A paper route is something which in many instances is easily obtained, especially when morning papers are delivered. For willing hands and eager hearts there always seems to be something to do as a result of which the burdens on the parents can be lightened somewhat.

Enough about finances for this time. Just this one thing: do we not all experience that we are off none the worse for the moneys we spend on Church and School? Although there are many families among us who cannot even use all their receipts-for-income-tax-purposes (because they can deduct "only" 20%) yet we must say that but for a few exceptions we live in relative luxury and certainly do not have less than those around us who are always complaining, never can spare a nickel for a good cause and constantly live in anxiety and fear since they live from the one day into the other and see no possibility to save for tomorrow.

From the bulletin of the Rehoboth Church in Burlington we learn that the association for Reformed Political and Social Studies (did I "translate" the initials correctly?) was to have a meeting on September 29, at which meeting Dr. J. Faber was to speak on "The Significance of K. Schilder for the Reformed Political Movement." Must have been interesting. Whenever there is a return to and a deepening of the insight in God's Word, that has influence on the daily life of the members of Christ and also on their position taken in matters political. Then there also comes a new

awareness of the calling which Christ's members have in all of life.

That is almost everything I have to say and to pass on of the Churches in Ontario. There is one more point, but I'm going to save that for later on.

Yes, I had better also pass on to you what the Ottawa bulletin mentioned about the property which they purchased: "Since it takes longer than anticipated for a written approval of the church building and road access on the two acre site West of Kanata, the lawyer will ask the vendor to extend the date of purchasing the property from October 1 - October 23, 1978." I was in Ottawa recently, and the matter still has not progressed. Acquisition of that property would bring the Congregation somewhat closer to their goal: To have a Church building of their own.

With their going through the Acts, the Consistory of Carman found some points that merit further discussion and study. "Some articles of the Acts of the last Synod were discussed. We felt that certain articles should be studied further by us, also in connection with the next Synod. These are articles 27, 54, and 60. Article 27 is about Women's Voting Rights, Article 54 about marriage solemnization, and Article 60 is about the *Book of Praise*, Forms Section."

Coaldale is looking forward to the arrival of their new minister, the Rev. Wielenga. According to a hand written note on one of their bulletins, the arrival of the Wielenga family is expected to be on the 21st of October. That was certainly a long wait, wasn't it! Hopefully they arrive in safety.

Then a classis will be held at which the Rev. Wielenga will have to undergo a *colloquium doctum* (which actually means nothing else than "a learned conversation") before he can be installed as the minister of Coaldale. That is one of the rules which we have adopted. Ministers who are serving or did serve in foreign sister-Churches are eligible for call, but they will have to be examined by means of a discussion at a classis before they can be installed. That decision can be found in the Acts of previous Synods. With that decision we simply followed in the line which had been followed for many years in the Netherlands sister-Churches. We have a separate, independent Church Federation and we set our own rules although with those rules we endeavour to remain in the historical line.

At more than one Synod we occupied ourselves with the question who may be called by the Churches. Our Church Order mentions "general ecclesiastical regulations" when it speaks of the eligibility of ministers.

And now I come to the point which I skipped a while ago. I should like to make some remarks about that in connection with what I read in the Neerlandia bulletin. Here is the quotation: "A letter received from Cand. A. de Jager in response to the contact taken up with him."

Apparently the Consistory of Neerlandia took up contact with a candidate in The Netherlands to see whether he would be willing eventually to serve in Canada. That is a wise thing to do. It would just be a waste of time, energy, and effort to extend a call to someone abroad without knowing whether he has serious objections to immigrating into Canada or not.

However, what would have been the correct procedure in such a case?

From the previous issue of *Clarion* I learned that both Neerlandia and Watford extended a call to that brother.

50th Wedding Anniversary



Br. and sr. B.J. Van Ommen, the Lord willing, will celebrate their 50th Wedding Anniversary on November 15, 1978. They were married in Zalk, Ov., The Netherlands, where they were both born and raised. The text used at their wedding ceremony was Psalm 84:5-8.

They farmed on the edge of the picturesque Zalkerbos until September 1954 when they emigrated to Canada. In October of the same year they bought a farm near Orangeville, where they farmed till November 1970. Since that time they have been living in Orangeville, and are enjoying their retirement.

The Lord blessed them with 1 son and 3 daughters, all of whom are married, and they have 24 grandchildren and one great-grandchild. They are members of the Orangeville congregation and are presently enjoying good health.

That is wrong. It is illegal and should not have been done.

In spite of all the "ratification" going on, we must come to the conclusion that those "ratified decisions" are not being honoured as they should have been honoured.

If it appears from correspondence that a candidate in foreign sister-Churches would be willing to consider a call from Canada seriously, the proper way is: Invite that brother over so that he can be declared eligible for call within the Canadian Reformed Churches. For *candidates declared eligible for call by foreign sister-Churches are not yet eligible for call within the Canadian Reformed Churches!* Just as candidates declared eligible for call within the Canadian Reformed Churches are not yet eligible for call within foreign sister-Churches, or even permitted to speak an edifying word in those foreign sister-Churches.

When our (now the Rev.) Drs. J. DeJong went to continue his studies in The Netherlands at the Theologische Hogeschool of our sister-Churches, he went to The Netherlands as a candidate declared eligible for call by a Classis Ontario South. But before he was permitted to conduct services in our Netherlands sister-Churches, he had to be examined by a classis there. And correctly so!

We have our rules for correspondence. They speak of recognizing each other's ministers of the Gospel. A candidate, however, has no office as yet. He is *aspiring* to the office of a Minister of the Word.

We also have made rules for the eligibility of foreign
Continued on next page.

ministers. And our decisions speak expressly of those who are serving or served in Churches with which the Canadian Reformed Churches maintain correspondence. They may be called without having been declared eligible for call within the Churches, such as distinct from those who are serving or served in Churches with which the Canadian Reformed Churches do not maintain Church correspondence: the latter may not be called without first having been declared eligible for call.

Our Synodical decisions speak expressly of ministers of the Word. They do not mention candidates. The only conclusion possible is that it is not allowed to call a candidate who has been declared eligible for call by foreign sister-Churches. It would — that is clear — be a crooked reasoning to say, “The decisions do not mention candidates, therefore we are allowed to call them.” That would be an overt violation of the whole line of thought behind those decisions.

Recognition of each other’s office-bearers does not cover candidates to the office.

I do realize that in the past such calls were extended. I also wish to say that I raised the same objection at a Classis Ontario South in 1972 and gave in to the request to cooperate only because the whole matter was a fait accompli: the candidate and his family had already arrived in Canada from a faraway country.

I also realize that little can be done now that the present calls have been extended. I do not expect the two Churches that extended that call to cancel it, although that would be the proper position. They did not have the right to call a brother who is neither a minister in one of our foreign sister-Churches nor a candidate who has been declared eligible for call by a Classis here in Canada.

The reason why I do raise the point is that I should like to prevent a similar illegal action in the future. We have our decisions and they are to be honoured. Otherwise “ratification” is just paying lip-service to a phantom. If our decisions are wrong, let them be changed in a proper and orderly fashion. But as long as they stand they should be kept by all.

Perhaps I should have written the above in a separate article, but it can as well find a place in our medley. And now I’ve said enough about it for the moment.

In Edmonton’s *City Guide* I found an argument which I hasten to pass on. First the quote. “Another thing which should be taken careful note of by all concerned is that *only written* notices will be received. *No telephone mes-*

sages!!! If it is worthwhile to put in our *City Guide*, it should be worthwhile to put it on paper.”

I fully agree with that: If a message is so important that it should be inserted in the bulletin, it should be worthwhile to write it down and to hand it to the one who collects the announcements and other copy for the bulletin. Let all correspondents keep that in mind.

Our next hop brings us to the Valley, the Fraser Valley, that is.

Once again there seems to be good hope that the Band will be revived. A meeting was scheduled for October 2nd.

It is a pity that in many places such efforts seem to peter out after some time. Life is busy, I know and I think that I know what I’m talking about. But the joy of singing together or playing together is refreshing rather than tiring. Talents are present in a sufficient quantity in the midst of the Churches, as we discover time and again. Why then not combine forces and abilities and present a united effort and result *Ad Majorem Dei Gloriam*, to the greater glory of God — as a band in my favoured old city of Kampen was named.

In Abbotsford “The question was also posed whether it is true that the minister is to attend the meeting of the Deacons once a year. The answer was given that according to the Church Order the minister should keep himself available for attending the meetings of the Deacons if necessary, and that this has always been the case up till now.”

Speaking of Deacons, the Cloverdale Deacons issued a brief report on the causes which they supported and are supporting. The reason for that is,

“First, we are convinced that by doing this, we enter a field which is partly yours, in other words, belonging to the general office of all believers. Secondly, having become involved in this and acting more or less on behalf of the congregation, we consider it our duty to inform the brothers and sisters. In this way, having heard about the work done for these people, you can help, not only to finance these projects, but also to pray for the blessing of the Lord upon these undertakings, as Scripture convinces us that work and prayer belong together in the service of the Lord. The people in these countries (the Deacons mentioned various causes which they supported, vO) express their thanks in letters for the support given to them in finance and prayer. They see you as their helpers, given from God, and want to convey their thanks for the helping hand reached out to them.

And, as a last news item from the Valley: the New Westminster Church received word from the Rev. P.K. Meijer that he is willing to go as a visitor to Brazil instead of waiting for visa for him and his wife. He is expected to arrive shortly, and upon arrival to have a *colloquium doctum* at a Classis Pacific. We wish him a safe journey and much joy in the work which he is going to take upon himself. May the Lord our God also move the hearts of the authorities so that not only the Meijers but also the Boersemas are permitted to go to Brazil and then not as visitors but as “landed immigrants” so to speak, free to preach the Gospel there for as long as the Lord gives them health and strength. Has not Christ ascended to this end that He should appear in heaven as the Head of His Christian Church through whom the Father governs all things?

vO

O Lord and Master, Thou SONG OF SIMEON

1. O Lord and Master, Thou
Dost let Thy Servant now
Depart in exultation;
Thy promise is fulfilled,
For now I have beheld
Thy wonderful salvation:
2. Thou didst, O Lord, prepare
For peoples everywhere
A light for revelation,
And radiant glory shall
The gloom of death dispel
For Israel, Thy nation.

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Letter to My Father

Dear Dad,

This letter has been in my mind for a long time, but last night I decided I should get it down on paper to try to get your opinion on it. Last night we had a discussion on mission work — foreign vs. home. It's a subject that I often seem to get into with people, and I'm always surprised how many people agree with me. I'm surprised because, if we all feel this way, why is nothing being done?

My basic point is this: Why are we — as a church — so concerned about the spiritual (mission) and physical (mission aid) needs of the people in Irian Jaya and São José, while there is so much to be done here at home — whether it is with the Italians in downtown Toronto or the Indians in the northern parts of the provinces. The arguments brought against this point of view are usually (1) all people in Canada have heard the gospel, and (2) no one in Canada can compare to the poverty of the people helped by mission aid. To this I'd like to say: (1) as Rev. C. Van Spronsen explained to the churches of Canada some seven years ago, even the smallest village in Brazil has a church building — they have all heard; (2) if you could see the state in which some of our native Canadian people live, not to mention our welfare slums, you would realize how much help they need. From listening to the talks given by mission aid workers while on furlough, I would say that the biggest physical need in Brazil is knowledge — knowledge of a better way of doing things. This applies just as much to our Indians. Also, financially speaking, the cost of sending workers, etc., to Brazil and Indonesia is much higher than leaving them here in Canada.

Ten months ago, Rev. R. Boersema was installed as minister of the church at New Westminster to work in the mission field at São José. Although he is (visiting) in Brazil at the present time, he has not yet been granted a visa to go there and begin his work. When he finally does go, he will be struggling with a strange language, and trying to adjust to a totally new climate and lifestyle. If he had been sent to a mission field somewhere in Canada, these problems would exist to a much lesser degree, and the important work of spreading the gospel could have been actively carried

out during this waiting period. Maybe, as has been suggested by one of Rev. Boersema's colleagues, maybe God is trying to tell us something by making it so difficult to enter Brazil. I'm not suggesting that we should discontinue our work in any of these places; now that we have started, it is our responsibility and we have to see it through.

Now I'd like to state what I think are some of the reasons why we send people to other countries. It's pretty easy to give money to the mission work, and say we are doing our part financially. It's easy to pray for the ministers and mission aid workers and for "the church in São José" and say we are doing our part spiritually. But what are we doing physically? It's only a handful of people who are doing the actual work. If it was a bit closer to home, maybe a lot more of us could help. Or are some of us afraid — afraid we might get our hands dirty if we have to do the actual work?

On the other hand, it may be we're afraid to put our mouth where our money is. Maybe, and I feel this is often the case in other issues as well, we give in proportion to what we have. If we have more money than spirituality (i.e. Christian love and concern shown in Christian witness and outreach), this will show in our actions. We can only give what we have. Fortunately, Christ had no monetary wealth (Foxes have holes . . .). It could be we are afraid to show how spiritually poor we are. And face to face contact with missionary work (new converts with their questions and criticisms) is sure to bring that to the surface.

I'm not afraid of these things, and I'm sure the friends I was talking to last night aren't afraid to help either. But I think Mission and Mission Aid Boards are afraid of being personally involved. They make the decisions and let other people carry them out. Meanwhile they remain safely out of reach.

Maybe I'd better quit, now that I'm starting to step on some toes. I guess we've never really talked about this before, so I'm really interested in hearing what your opinion is.

Love,
Jean

Mark 1:17b, I will make you fishers of men.

PRESS REVIEW — Continued.

It is true, our God is the sovereign God. There is His eternal counsel. There is the decree of election and that of reprobation. And election (with its fruits: faith, salvation, and so on) is always election in Christ Jesus: it is of mere grace. Those chosen by the Lord are of themselves not a bit better than others.

But we must not reason. We must

listen in humbleness to the Bible. And we may not come with our arguments against the doctrine of Scripture. We may not in the least make God guilty of the sin which we do in our own responsibility, and in which we sometimes harden ourselves.

And I hope that when you study the Canons once more, and read again what the Bible shows us, that you will conclude that our Reformed Creeds are

not saying what its enemies say, but that they say what God teaches us throughout the whole Bible.

J. GEERTSEMA

READER'S INFORMATION

This issue of *Clarion* was mailed from Winnipeg Central Post Office on October 14, 1978.

Food: Facts and Fallacies

WHY PROCESS FOODS? Part III

In the first article on the topic of processing of foods it was indicated that use of chemicals can be an effective means of preservation. Little more was said about these compounds, particularly because they are somewhat controversial; at least, it would seem so from the frequently emotional reactions that are evidenced concerning them. Even one of my fellow contributors to this periodical, the author of *A Pinch of Salt*, in an item on food additives several months ago, suggested that one should cook from scratch, and as such avoid additives "... as much as possible." Such a statement implies something bad and sinister about these materials. This feeling of uncertainty, mistrust, and possibly even fear is not entirely unfounded. The controversies about some of the additives recently, combined with the increasing proliferation of very strange and complex chemical names, has done little to stem these feelings of confusion and concern.

To illustrate the problem, it might be helpful to look at a sample food label. The following might be found on a package of chocolate-covered, marshmallow-topped biscuits:

Sugar, glucose, one or any of vegetable oil, lard, beef tallow, flour, invert syrup, coconut, milk solids, cocoapowder, gelatin, salt, ammonium bicarb., artificial flavour, lecithin, sodium bicarb., tartaric acid, sodium acid hydrophosphate, mono-calcium phosphate, calcium sulphate.

This same label in ordinary language, might read something like this:

Sugar, margarine or shortening, flour, coconut, milk, cocoapowder, salt, fruit flavoured jelly, emulsifying agents, acid-controlling agents, baking powder.

Or even more simply:

Biscuit, topped with jelly filled marshmallow, covered with coconut containing chocolate.

These last two labels are much easier to understand, but not nearly as informative, nor as accurate, as to exactly what the product contains. In an attempt to control the quality, safety, and legality of all foods, there are very specific regulations concerning its composition. To ensure use of only proper-

ly approved ingredients, it is necessary accurately to describe them and to be assured of their identity and purity. In requesting such very specific labelling, we are at the same time causing concern. The only solution to this dichotomy is education about these chemicals. Not only the additives must be explained, but also the chemicals that are the constituents of all foods. Even an apple freshly picked, not having been in contact with any sprays or chemical treatment, is nothing more than a very specific combination and arrangement of chemicals. An extensive list of its composition would cause many people never to eat one again.

In the detailed label given above, there are no chemical preservatives, in the true sense of the word. However, with the exception of the sugars, fats, coconut, milk, cocoapowder, and salt, all the chemicals listed are additives. Some of these are "preservatives" in the sense that they maintain the quality of the product or ensure that the pH is correct for a certain ingredient to be stable. So, not all additives are preservatives, but all have a specific function. What then are additives? What is their function? How are they regulated? How safe are they?

The Canadian Food and Drugs Act and Regulations defines food additives as: any substance, including any source of radiation, the use of which results, or may reasonably be expected to result, in it or its byproducts' becoming part of or affecting the characteristics of a food.

Nutritive materials, such as salt and starch, and other ingredients, such as vitamins, mineral nutrients, amino acids, spices, seasonings, and flavourings are excluded from this definition, as are pesticides, food packaging materials, and veterinary drugs. Each of these items is covered separately in the Food and Drugs Regulations.

The use of food additives is justified, according to the guidelines issued by the Food and Agriculture Organization/World Health Organization Expert Committee on Food Additives, when they serve one or more of the following purposes:

1. Maintain the nutritional quality of a food.
2. Enhance the keeping quality or stability of the food with a resul-

tant reduction in food wastage.

3. Make food attractive to the consumer in a manner which does not lead to deception.
4. Provide essential aids in food processing.

Canada has essentially this same policy with respect to permission to use additives in food. The additional consideration that is explicitly spelled out is that the additive must be safe for continuous use.

The four purposes that additives can serve immediately suggest a wide variety of materials. Maintenance of nutritional quality requires that nutrients be protected from breakdown. Addition of antioxidants, such as butylated hydroxyanisole (BHA) or ascorbic acid, can prevent the breakdown of vitamin A and folic acid. Sequestering agents or complexing agents, such as calcium phosphate or ethylenediaminetetraacetate (EDTA), serve to prevent iron or copper from acting as catalysts in the process of oxidation of fats and vitamins.

The keeping quality of food can be prolonged by the use of preservatives. They maintain the appearance, palatability, and wholesomeness of foods by preventing or delaying undesirable spoilage caused by microbial growth or enzymatic and chemical actions. Anti-microbial agents used are calcium propionate in bread, sorbates in jams and cheeses, sodium benzoate in fruit drinks and preserves, and sulphur dioxide in wines. Antioxidants help prevent oxidation which may cause fats and products containing fat, such as cake mixes and potato chips, to turn rancid and cause some frozen fruit products to discolour.

Attractiveness of food is an important consideration not only in the sales of such items but also in their appreciation when consumed. Colour and texture agents are used in Canada to correct natural variations in foods so that a food looks, tastes, and performs the same way every time. Some common examples of colouring agents are annato, carotene, caramel, and food dyes. Included in the group of permitted texture agents are emulsifiers, which permit the dispersion of tiny globules of one liquid in another. For example, if an oil and vinegar dressing is shaken, tiny droplets of oil are dispersed in the vinegar phase. On standing, the oil and vinegar will separate. However, the addition of an emulsifier will prevent the separation. Texture modifying agents such as carrageenan

keep the chocolate suspended in chocolate milk, alginates regulate the consistency of products such as ice cream, and gelatin promotes the formation of gels in jellies with pectin.

Some food manufacturing processes require the use of stabilizing, clarifying, oxidizing, and sequestering agents, and other processing materials. The use of these substances often permits the economical large-scale manufacture of foods of constant composition and quality.

The use of food additives in Canada is entirely optional, but a manufacturer, on deciding to use an additive, must conform to regulations. The Food and Drugs Regulations provide tables listing the additive, the foods it is permitted in or upon, its purpose in these foods, and the maximum level of use. A manufacturer may be prosecuted if found to use additives not on the permitted list or in amounts violating the

regulations.

In the development of a new additive, or the use of an additive in a new situation, it is the responsibility of the manufacturer to carry out studies related to its safety. The submission to the Health Protection Branch for such use must include controlled studies which indicate that the additive will be safe for human consumption at the levels proposed. These studies normally include animal studies to determine the dosage level which will have no discernable effect in the most sensitive species used in testing. From this no-effect-level, an "Acceptable Daily Intake" (A.D.I.) level for man is established using appropriate safety factors to account for differences between man and the test animal. The A.D.I. is considered to be that level of substance which, when ingested over a lifetime, would not pose a hazard to man.

The amount of an additive that is permissible depends on the safety limits established for the additive, the least amount of it needed to accomplish the desired result, and the kind of food to which it is being added. Based on these criteria, regulations are then established which specify maximum levels of use for additives in specific foods. Additives also are being reviewed continually, so that if data show that a permitted additive may be hazardous, it is removed from the permitted list.

Although it would be possible to get along without them, food additives contribute a great deal to our lives. Without them, it would not be possible to buy many of today's food products; those that would be available would be more expensive, and our food supply would no longer have the variety and convenience that we now take for granted.

J. VANDERSTOEP

Christ, The King

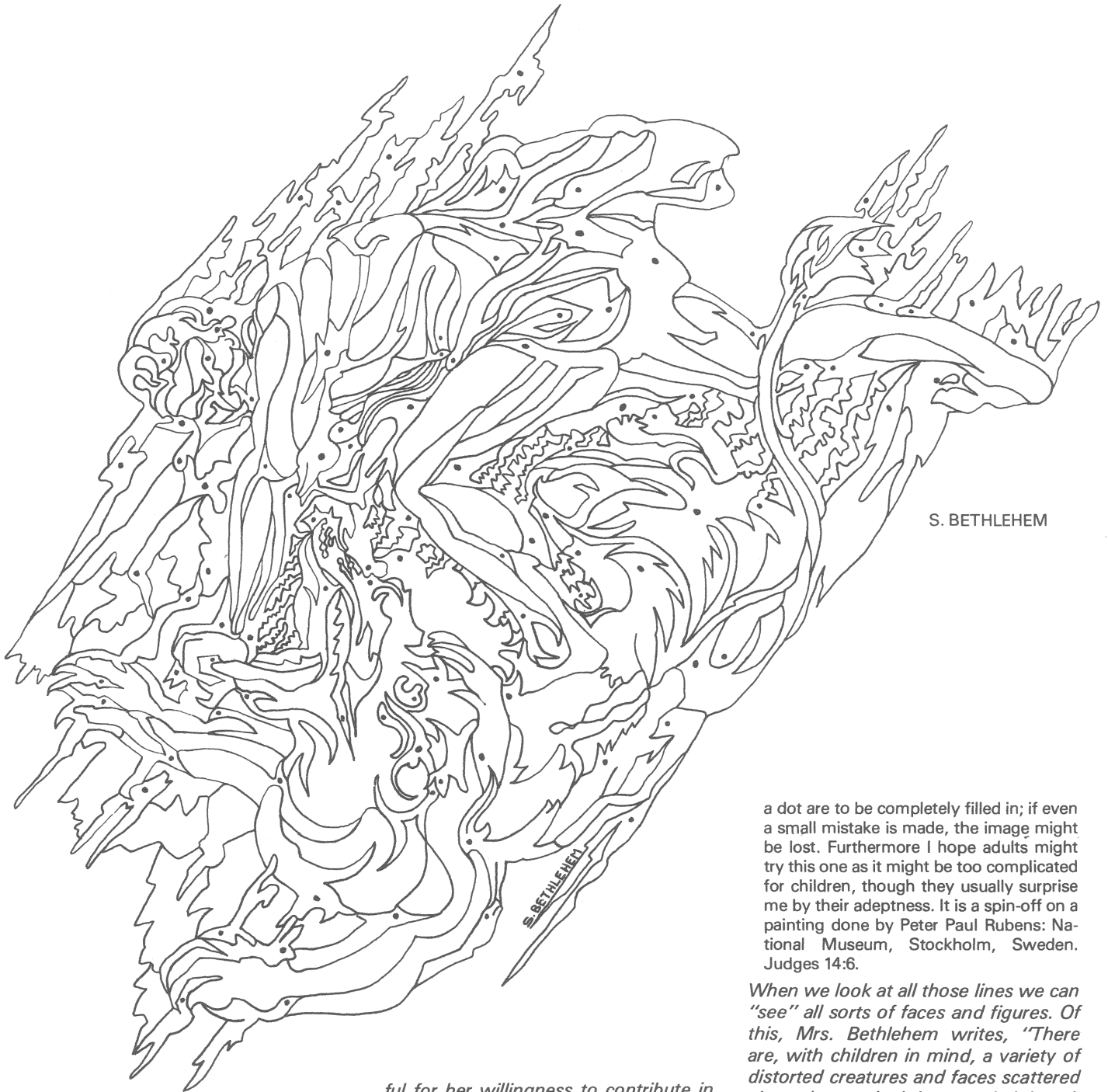
The musical score for 'Christ, The King' is presented in two systems. Each system consists of a treble clef staff and a bass clef staff. The key signature is two flats (B-flat and E-flat), and the time signature is 2/4. The melody is primarily in the treble clef, while the bass clef provides a harmonic accompaniment. The first system covers the first two lines of the lyrics, and the second system covers the next two lines. The music is written in a simple, accessible style suitable for a church service.

1. As a King they hailed Him
With Hosannas loud and long.
To a man they failed Him
When the soldiers took Him along.

2. With a whip they flailed Him.
"Crucify Him!" cried the throng.
To the cross they nailed Him.
There He died for what we did wrong.

S. VANDERPLOEG

Puzzle No. 32



S. BETHLEHEM

S. BETHLEHEM

a dot are to be completely filled in; if even a small mistake is made, the image might be lost. Furthermore I hope adults might try this one as it might be too complicated for children, though they usually surprise me by their adeptness. It is a spin-off on a painting done by Peter Paul Rubens: National Museum, Stockholm, Sweden. Judges 14:6.

When we look at all those lines we can "see" all sorts of faces and figures. Of this, Mrs. Bethlehem writes, "There are, with children in mind, a variety of distorted creatures and faces scattered about the puzzle. It is up to their imagination to find them. Mostly, as with clouds, it is entirely up to the viewer to complete the illusions."

And now you go to work. I think that it won't take you the sixteen hours it took Mrs. Bethlehem to draw it, to fill in the areas marked by a dot!

This time I wish to add a few lines to the puzzle which Mrs. Bethlehem sent us.

It is not the first time that she contributes: in the course of the years quite a few of her illustrations have found their way into Clarion. We are thank-

ful for her willingness to contribute in this way.

Perhaps the best I can do is that I include here a few passages from her letter which accompanied the present puzzle.

I've had so many children comment favourably on the last picture puzzle that I felt duty-bound to do another. It should be stressed, however, that only areas with

our little magazine

Dear Busy Beavers,

How did you celebrate Thanksgiving Day? Does your family do something special to show your thankfulness?

Now you might say, "Stop a minute Aunt Betty! Last time you talked about Reformation Day, and now you're asking us about Thanksgiving? You've got things turned around!"

And of course you're right.

Thanksgiving does come first and THEN Reformation Day.

But we can still talk about it, can't we?

Did you see lots of pictures of the Pilgrim Fathers' Thanksgiving?

Long before the Pilgrims the children of Israel had their Thanksgiving feast at Pentecost.

The Lord had told Moses to teach the people to keep this feast in thankfulness to God.

And we sure have much to be thankful for, too, don't you think?

We may be God's children.

The Lord gave a bountiful harvest again this year. Have you seen the baskets of red apples and pretty peaches? Did you see the piles of green cobs of corn and cabbages? Were there hampers of purple grapes at the store or market where you shopped?

And in the fall we feel thankful too, for beauty all around us.

Let's remember too, to be thankful for our brothers and sisters, and fathers and mothers!



Do you like to take walks?
Any fall walk is sure to be
a treasure hunt!
Better take something along to carry
home all the
SEEDS
LEAVES
NUTS that you find!



Maybe it's late now for fall
flowers. But you may still find
some twigs with pretty berries.

Have you made leaf prints?

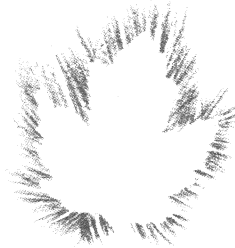
It's easy!

You need: leaves, crayons, paper, and a little PATIENCE.
Now you're ready.

You can make TWO kinds of prints with your crayons.
For the first kind do this.

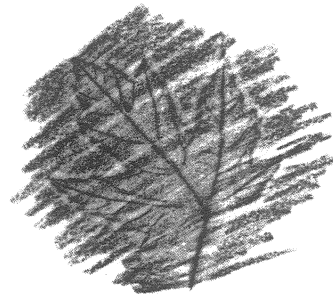
Put your leaf ON your paper. Place your crayon on the leaf near the edge. Carefully stroke out over the edge of the leaf onto the paper. Repeat evenly all around the edge. Don't press too hard or your leaf may break.

Your leaf print will look like this:



For the second kind put your leaf UNDER the paper. Rub your crayon carefully, evenly across the hidden leaf till you can see its shape and design come out on your paper. (You've probably done this with pennies and other coins.)

Your leaf print
will look like this.



Now cut these prints out
carefully along the
leaf edge
and you get this.



Use different leaves, different colours. Have lots of fun!
How can you use your leaf prints?

I think your grandparents or an aunt or a cousin would love to get a letter written right on a leaf print!

Use leaf prints to decorate cards, letters, projects, notes.

Or make a mobile or a design for your bedroom wall.

Use your imagination! Have fun!

QUIZ TIME

Here are a couple of Australian riddles for you from Busy Beaver *Marianne Hart*! Thanks for sharing Marianne.

1. Why did the match factory go broke?
Answer: This one works, this one works. . .
2. Why did the banana factory go broke?
Answer: This one's crooked, this one's crooked. . .

Do You Know?

1. The only leper cured in the time of the prophet Elisha? _____
2. The man at whose request the Lord sent thunder and rain? _____
3. The idol which fell on its face in front of the ark of the Lord? _____
4. The daughter-in-law who refused to forsake her mother-in-law? _____
5. The man who carried away the gates of a city? _____
6. The daughter who insisted her father keep his vow? _____
7. The man who was saved from destruction by his own beast? _____
8. The man who kneeled three times a day in prayer? _____