



Clarion

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Demand for Armed Manpower

(Nehemiah 4)

An address delivered on the occasion of the 1974 "College Evening", held on November 8.

On this Annual College Evening, which we may call a highlight in our church life, I have the privilege to speak to you as one of the governors from the West. Allow me therefore to begin my address with passing on to you the heartfelt greetings from our brotherhood in Western Canada. That I speak here of "heartfelt" greetings is not just an empty phrase. For I do know that many brothers and sisters outside of this province would love to be present here, and that for that reason they will be with us tonight in their thoughts. May then the pronunciation of the word "Theological" sometimes appear to be hard for some of them, the "College", or rather "our College", has already become a beloved idea in the minds of many. You can therefore be sure, that, though our Theological College is located in Hamilton, Ont., it has nevertheless received a fixed place in the hearts and prayers of our church members in the Middle and Western parts of our country, and also on the other side of the border, in the State of Washington.

Tonight Prof. Faber has given a speech on the subjects which he is teaching at our College. You received thereby an impression of the significance of the work he does in the training for the Ministry of the Word. Perhaps you now expect from me that I will give you an impression of the work which the *governors* have to do for the College. Well, I will not do so. As an alternate governor I'm not the right person to speak on this topic. Moreover, a Press Release that is to be published will give you some information about the meetings which were held lately by the Board of Governors. So, instead of dealing with the duties of our governors, I should rather like to remind you on this occasion of the activities of another type of governor; of someone who was not appointed by a General Synod but by the Persian king Artaxerxes in the year 520 before Christ. He was appointed governor over the province of Judah. You may have guessed already to which person I'm referring now. It is the man after whom one of the books of the Bible is called, namely Nehemiah! As you will remember, this man was sent to Jerusalem to rebuild its walls, for they were broken down and destroyed by fire. After he had inspected the desolate state in which the walls and the gates of the city found themselves, he rallied the priests, the nobles, and the officials and put the people to work. For Jerusalem should not remain any longer without protection. So the rebuilding of the city walls began and, encouraged by the resolute initiative of Nehemiah, people showed a real desire to work on this project. That does not however mean that the reconstruction could go on without any obstruction. Right from the start "the inhabitants of the land" had looked upon the activities of the Jews with a certain disdain. Meanwhile they observed the strengthening of Jerusalem's gates with suspicious eyes. From the fourth chapter of the book of Nehemiah we learn that, as all the wall was joined together to half its height, Sanballat, the

governor of Samaria, plotted with the other surrounding peoples to attack Jerusalem by surprise and to bring the Jews into confusion. When this plan came to the ears of the Jews, it certainly must have done something to the morale of the builders. Nevertheless, having been assured by Nehemiah that God would fight for them, they strengthened themselves in the Lord. A guard was set day and night, and when the enemies refrained from an immediate attack, seeing that their secret plan was frustrated, everybody returned to the job. However, from that day on the necessity was felt to have the walls of Jerusalem built by *armed* manpower, and the people were mobilized accordingly. The ones that had to carry burdens, for example, did it in such a way that each one with one hand laboured on the work, and with the other held his weapon. So each of the builders had his sword girded at his side while he built. In this manner the work of reconstruction had to be continued.

It is on these circumstances that I should like to reflect tonight with respect to the situation in which we, as Canadian Reformed Churches, with our College, find ourselves. I may do so, keeping in mind of course that the situation of the people of Judah in those days were not completely the same as we have it as churches at present. To mention just a few differences: it was necessary for the Jews to rebuild the walls of their city because they had returned from the Exile in Babel. We, as Reformed People, were faced with the task of construction because we had immigrated from The Netherlands. And I presume that nobody among us will look back to his spiritual background as if it were a sort of Babel. On the contrary, emigrating from the old country we could bring along the precious inheritance of the Reformed Faith, for which we still can be thankful. Further, we will also realize that we cannot, without any distinction, equate everyone that does not belong to one of our churches with a Samaritan or an Arab. Nevertheless, I may state that, having arrived in this country, we were confronted with the necessity of "building the walls of Jerusalem" as well. As far as co-operation is concerned, we soon found out that we also had to do this on our own. Churches had to be instituted and we had to start from the bottom. This start-on-our-own appeared to have also its consequences for the training to the Ministry of the Word as well as for the education of our children. And so we as Canadian Reformed people are today engaged in the process of building. But, being on our own, we must at the same time be prepared for possible attacks which aim at the confusion of our ranks. For the old Opponent against the activity of Christ in gathering his Church, is still alive and active. And the ones that with envious eyes have observed all that under God's grace has been achieved in our church life, may more and more show their disdain and contempt. And then it is important not to become weary. For, when we look at the imperfectness of our activities and at the simple materials and equipment we have to work with, and when we get to hear such

comments as were given in the days of Nehemiah, we could easily be discouraged. Then it was said: "What are these feeble Jews doing? Will they restore things? Will they sacrifice?" and "What they are building - if a fox goes up on it, he will break down their stone wall!" The trouble was that there was some truth in those derisions. For were not these people in themselves "feeble"? And did they show such a permanent willingness to sacrifice? And the materials they had to use were not first in quality either! But the secret power in their labour was that those "feeble Jews" confessed: "The God of heaven will make us prosper, and we his servants will arise and build!" Therefore, in our building activities of today we must not let ourselves be influenced by such comments either. If we see our calling, we can go on with our work in good faith, and let us then realize that in the construction of Jerusalem's walls there is a permanent demand for manpower. Our churches need ministers; our schools, teachers; our Mission work, missionaries and helpers; our societies, good leaders and members, and, not in the last place, our families need godfearing and faithful parents. So, there is lots of work to do! But we should not do this work in an ignorant way. Knowing that we live in a world in which enmity has been set between the seed of the woman and the seed of the serpent, and that by means of modern theology and philosophy attempts are made to confuse the building of Jerusalem's walls and to undermine their foundations, we have to fulfil our duties in an armed position. And then it is no question which armour we have to use. It is "the armour of God", which is described in Ephesians 6. There is spoken about the girdle of truth and the breastplate of righteousness; the equipment of the gospel of peace and the shield of faith; the helmet of salvation and the sword of the Spirit, which is the Word of God. We need this armour, because "we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places". The apostle Paul also exhorts the Romans to put on "the armour of light", yea, to put on the Lord Jesus Christ! For being armed *this way*, one will only be able to stand and to be useful for the construction of the city of God.

With respect to this armed condition in which we all have to build, our College may have an important place. I'm not going to say that our College is actually the headquarters of the Canadian Reformed Churches. For our Headquarters are above, in heaven! But I *am* allowed to say that with the training for the Ministry, that is, with the training of those who desire to become "watchmen on Sion's walls", our College finds itself in the centre of our building activities. And in order to each the future watchmen "to be watchful", our professors and lecturers have the heavy duty not only to provide the students with the necessary materials but also to point out to them from which sides danger can be expected. For, don't think that, while working in their study rooms, they are not really involved in the battle which is going on. It is a spiritual warfare! And in the evaluation of all that is presented in the world of theology, they are time and again confronted with the enemies. That's why these men and brethren need our constant prayers, rather than farfetched criticism. Of the people of Nehemiah's time it was testified that they had a mind to work. Well, going by an article which was lately published by one of our lecturers and in which the possibility was considered to make our College even more



Mr. Suh, director of Hapchon Orphanage, has been busy the last months with the construction of an auditorium or meeting room. Thanks to the contributions of many people in Canada, he hopes to finish this before the winter. Due to government plans to construct a new road near the orphanage in the future, he has not been granted permission to build on the original site he had prepared for this construction. He has also had to drop his plan for building a small office for himself and his staff. Mr. Suh is most grateful to all those in Canada who have contributed to the Hapchon Building Fund.

[Mrs.] F. VanderBocm,
Scrs. CRWRF, Burlington

beneficial for the life of our churches, we may thankfully note that among the members of the Faculty the same mind to work is found. May this mind be found with all of us. In the city of God there is never reason for unemployment. With respect to this armed position in which we have to do our work, the means of publication we have can really serve us, as long as they indeed contribute to the equipment of the saints. Let us therefore time and again check the parts of our armour, in order that we may know how to use the 'shield' of righteousness and the 'sword' of the Spirit. The portion of Scripture, on which I reflected, also speaks about someone who had to sound the trumpet (or: 'clarion', if you wish). As you know, in Israel the sound of the trumpet was used for several purposes and on different occasions. So, the man with the trumpet who stood at the side of Nehemiah had the task to call the people together to that place in which at a certain moment watchfulness was required the most. Does that not give us a meaningful indication of the communication that we also need for the edification and protection of Sion's walls? Let us therefore together go on in a fruitful and watchful manner, praying that the God of heaven will make us prosper.

Concluding my address, I may express the wish that our College will continue to be a blessing for the life of our Churches. And that those who are involved in the training for the Ministry of the Word may know not only the sound of the alarm-trumpet but also "the festal shout" which united all those who for the good of Jerusalem have put on the armour of light.

M. VANDERWEL

Israel - Its Past, Present, And Future

FAITH AND LAW (3)

In the beginning of Israel's history there are two men who stand head and shoulders above the others. They are Abraham and Moses, as even a child knows. And for him who has a child's faith no problems arise here. It pleased the LORD to reveal himself to Abraham and to Moses. In this order. That the order is not merely a matter of the succession of historical facts but that it is also really significant, we learn from Galatians 3:16 and 17, "Now the promises were made to Abraham and to his offspring", and, "The law, which came four hundred and thirty years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. For if the inheritance is by the law, it is no longer by promise; but God gave it to Abraham by a promise." What Paul is stating here is not far-fetched. Rather, he sticks to the text, not only to the letter but also to the context. And he has a keen eye for the various stages in the history of God's revelation. First: Abraham; then: Moses. That means: first the promise; then, afterwards: the law. And not the reverse. Definitely not! For that would mean the nullification of what God intended in making a covenant with man, with Abraham - a covenant of grace throughout. Cp. also Romans 4:13-16.

However, for him who approaches the Bible without a child's faith, problems will arise. The book of Max I. Dimont, quoted in the previous article (ch. 1, 2, "The Reluctant Prophet") furnishes abundant proof. To be sure, on p. 41 Dimont writes, "Though we have discussed these theories on the identity of Moses and the origins of the Hebrews and Israelites at length, we wish neither to discredit nor to affirm them." But just read how he goes on and you know where you are with him: "but merely to point out that in our way of viewing history, it makes no difference whether Moses was a Jew or not, whether the Hebrews and Israelites were the same or different people, or to whom God first revealed his covenant." It is the same author who on

page 36 dares state: "This Biblical version of the life of Moses raises many perplexing questions." And then he deals at great length with all kinds of questions that he sees arise regarding the relation between Abraham and Moses and God's revelation of each of them respectively. I am not going into this matter now.

After having spoken or written of faith and promise in our first two articles, the way is paved to deal with the Law, the Torah, without which we can hardly imagine the Jewish people today. Isn't the Jewish people named: the people of the Torah, the Law, so as to express the inseparability of the two?

In the context of Genesis 12, the first chapter of the history of Israel, it is faith that stands out clearly as *the* demand that God makes upon Abraham and all his children.

In the promise it is the land which the LORD is going to show him that is mentioned first: it will provide room for the promised posterity, the children of the blessed one, who are to become a blessing themselves, by whom all the families of the earth shall bless themselves as they did by their father. That promise-requirement relationship is taking shape in the ceremony of the covenant (Gen. 15) and in circumcision, the sign and seal of the covenant (Gen. 17) - not only with a view to Abraham individually but also with a view to his seed after him in their generations, which are to become a people united by the tie of the covenant.

It is in Egypt that the promised seed grows into a nation, having hitherto constituted no more than a large family. Egypt that first hailed them, as a refuge in time of famine, turned out to be a house of bondage later on. Yet, in hard bondage the people increased miraculously. In the words of the Latin saying: *Palma sub pondere crescit*. And he who believes the LORD's providence which comes to light in the history of Joseph, knows that not Canaan, where Israel ran the risk of being assimilated, but this hard bondage in a strange land was the

presupposition for their developing into a nation and for the manifestation of the LORD's mighty deeds in the subduing of the oppressor and the realization of the Exodus. After having come to know the God of Abraham, Isaac, and Jacob as its Originator, the people of Israel will now learn to recognize Him as the Great Redeemer out of distress, and that is how He presents and introduces Himself to them in the Law.

"I am the LORD your God, who brought you out of the land of Egypt, the house of bondage." This Exodus is going to be a landmark, a milestone in their history. An occurrence never to be forgotten; ever memorable. A milestone on the way; so, not the beginning. The people had already been set on the way in the person of their forefather, but now they are the fathers, showed Himself to be a real, genuine Covenant-God. YAHWEH is His name. "I am who I am", He explains Himself. Sovereign as well as faithful. He saw the people of Israel and knew them, loved them, making His love effective in the redemption from Egypt.

However, this God is not going to leave it at that. The matter cannot rest here. As Covenant God He is going to make demands upon them. He has a claim on them. Having become their Redeemer, He is the more entitled to do so.

The LORD did not promulgate His Law on first acquaintance. That is what heathen gods would have done, and have done, in the opinion or imagination of their believers. For in the heathen world man makes gods after his image: exacting, whimsical, capricious, angry without reason. That is why heathen religions give rise to all sorts of legalism as well as to ingenuity in evading the law.

But once the Lord has set his people free, He makes demands. Those demands are part of the conditions of the covenant. We may speak of conditions in all seriousness - as we have learnt since the Liberation, I would almost say. However, it is not on account of what happened during the Liberation or on account of a cherished doctrine of Liberated theologians, but on account of God's own manner of speaking in Holy Scripture that we do so. The way those conditions are phrased is so serious that you can call them unconditional. That is to say, the LORD requires unconditional obedience.

This may be seen in the style of some laws, in their uncompromising formulation. It may be seen also in the threatened punishment, which in some cases is death, the extirpation from the people of God, or the curse - in some instances, viz., in the case when the sin is in flat contradiction to the unity and the holiness of God. According to the level Israel lived on in those times, certain notorious sins are singled out as a warning to others, the underlying idea being: "Be holy for I am holy."

"Be holy for I am holy". The Law is *motivated*. That is why conditions are to be taken in all seriousness. In each commandment a real relationship comes to light. In an article on the Law in the O.T. we read: "*The form of the commands is negative. Here is the fresh confirmation that the theological setting of this Law is the covenant of election. There is not commanded what establishes the relation to Yahweh, but prohibited what destroys it.*"* Throughout the Law the covenant with Israel - that is to say: with the fathers - is presupposed.

You see it also in the persuasive aspect of the commandments. Not all in the commandments is negative. No, "*the proclamation of the Law seeks to make an impression on the will of the hearer and to make transgressions inwardly impossible by recollection of Yahweh's acts. This aspect does not consist, however, in the promise of a reward, for, since the covenant precedes the prohibition, the only reward can be perseverance in this positive relation to Yahweh. For this positive relation to Yahweh. For this reason there is reference to punishment for violation but not to any special reward for fulfillment.*"* It is a grace to be permitted to have such a Law; and to fulfil it is also a matter of mere grace. "Do that and you shall live!" Consequently Life - the reward - is implied in the very doing of the commandments. For the Law of the LORD is a Law unto *life*, whatever "paragraph" you touch upon. YAHWEH has the wellbeing of his people at heart.

It is to be expected that such a God takes into full account the condition of his people. In the last verse of Ex. 2 it is their condition of being slaves. What I have in mind now, however, is the condition of being sinners, a sinful people. Their being brought out of Egypt did not remove the fact that the Israelites, considered

in themselves, remained the sinners and transgressors they were. The Law was meant by God to keep them far from sin, as far as possible anyway. Yet, we know, they were to fall into sin over and over again. So, other provisions were to be made, other measures to be taken, by a God who speaks in all earnest as often as He refers to a covenant relationship. That is why we find such a great place apportioned to the so-called "ceremonial" laws. I for one am not so happy with this term. For it is not what we are inclined to understand by "ceremonial" today: something outward, for the sake of appearances, i.e., not of essential importance. Let alone that I would be happy with seeing those ceremonial laws in small print as is the case in some Bible editions. As if they were periscopes to be read or skipped at will by the Bible readers. For in these laws you hear, in a manner of speaking, the heart-beat of Israel's religion - the Old Testament religion, I had better say. Here you see the heart of Israel's God - YAHWEH, propitious, willing to have atonement made for the sins of his people. The ceremonial laws are the very center of the Law. They deal with the tabernacle, the place where a Holy God is pleased to dwell in the midst of a sinful people, the tent of meeting, visible guarantee of the relationship pointing to Him who calls Himself "this tabernacle", Jesus Christ. There the mediators, the priests, officiate - after having been introduced by the mediator of the O.T., Moses, who foreshadows the real Mediator of both Old and New Testament. There bloody sacrifices are brought uninterruptedly, keeping the covenant relationship going and intact. And around and in the tabernacle Israel celebrated its feasts, keeping alive what the LORD had done in history. Without the shedding of blood no remission of sins! Also the purifications were meant to teach and instruct the people that they had to be cleansed from sin and kept at a distance from the polluting influence of death. Everything in the Law pivots around the Law of the sanctuary. From the tabernacle the light and the holiness of the LORD radiate over all of life.

Though the motive is religious throughout, the feasts have a bearing on daily work, the work done during the season concerned. With the first fruits of the field and the firstlings of the flock the Israelite is to present

himself before the LORD, giving the LORD what he has first received out of his hand. It is not so much the gift as the giver personally whom the LORD has in mind. Far from being commercialized in its worship, Israel is given the opportunity to show its thankfulness toward the LORD to whom it owes whatever it has.

Light is thrown upon Israel's personal and social life as the LORD imprints upon them that He wills them to be holy in all their expressions and their whole conduct towards one another. Another characteristic mark that must come to the fore according to the will of the LORD is his mercy as reflected and mirrored in the attitude the people assume toward the poor, the widow, the orphan, the stranger and the alien. "Remember that you yourselves have been strangers in the land of Egypt," the LORD reminds them.

By all these features we see how important and significant a ~~place the~~ Law acquired in the life of the people, because of its character, because of its Author. It is REVELATION throughout. He who fails to see this, fails to see the essence of the Law and strains the truth. It is a good Law; a wonderful Law; a Law bearing testimony to its Author GOD; a Law worthwhile to be kept but at the same time requiring a righteous, a perfect, man to keep it. And this man has been given the Jewish people and the Church of all ages in Jesus Christ, who is the end of the Law, that everyone who has faith may be justified. And so we come back to our starting point: faith. Faith: man's answer to God's revelation, to the promise, to the Covenant relationship, a relationship so comprehensive and rich with respect to all that it implies that the people were in need of the Law to have it pointed out to them how happy they really were. "Congratulations," it reads in Psalm 1 and 119, where the man is addressed who says: "Oh, how I love thy Law. It is my meditation all the day!"

In this article I digressed upon the Law of the O.T. We'll return to the subject. Of course, in articles dealing with Israel! What is an Israel without the Law? Right! However, what *is* Israel; and what *is* the intention of the Law? On this answer the future of the nation is dependent!

H.M. OHMANN

* Kittel-Bromiley, *Theological Dictionary of the N.T.*, Vol. IV, p. 1037.

press review

GAMBLING

In the September 23, 1974, issue of *Calvinist-Contact*, on the "Pulpit and Pew" page under the heading "Pastoral Ponderings", Rev. J. Van Harmelen deals with gambling. He first quotes "a statement on gambling issued by the Board of Evangelism and Social Action, adopted by the 80th General Assembly of the Presbyterian Church in Canada." As is evident from the statement, this Assembly has held a number of years ago; the state has legalized lotteries in the meantime. But Rev. Van Harmelen calls this statement "still very timely". Here it is:

We are concerned over the increase and the pressure being exerted for the legalization of lotteries. In the name of the Lord Jesus Christ, we protest against every proposal that government-controlled lotteries be set up for any purpose, charitable or otherwise, and we denounce gambling as an evil.

Legalized lotteries, even though granted official recognition by the State would nevertheless be regarded as an evil by the Church.

It must be admitted that some who profess the Christian faith hold a light view of gambling, and that some churches use raffles, bingo and other like devices to raise money. Nevertheless, our conscience is to be guided by the Word of God and the Spirit and not by the corrupting customs of the world.

This last statement should have been and should be kept in mind by every one who calls himself a Christian. How easily is it forgotten! I should like to add something. Our conscience is to be guided by the Word and Spirit of God, not only: even though the corrupting customs of the world try to do so, but also: even though the corrupting customs of the world begin to be taken over by the church. When telling a child that it is not supposed to do a certain thing, the reply sometimes is: But why are others, members of the same church, allowed to do it? Why not we? Some-

times I think that a little bit more unity in the church with regard to the questions about what is good or what is wrong would not harm us at all. Indeed, what is the norm for our conscience? Is it the Word of God, or the customs of the world, or sometimes even of church members, or our own desires? An important question. The apostle Paul, writing about Christian freedom in Gal. 5, says in verse 13; "You were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another."

We now turn back to the statement. It continues:

Furthermore, gambling discourages thrift and encourages materialism. It exploits philanthropy and debases charity. It tends to replace trust in the providence of God by dependence on chance. It dulls social responsibility and destroys domestic peace. It prevents a man from being a faithful steward of Jesus Christ in the use of his time and ability and money.

We are therefore unalterably opposed to gambling, whether it is carried on under government or religious or other auspices.

And consequently the General Assembly "would therefore warn all the congregations of our Church against indulging in gambling under any form."

We are further informed that "the Presbyterian Church edited a pamphlet, in which the statement on gambling was developed". We read:

1. Gambling discourages thrift and encourages greed:

It is wise for a man to save part of his income against future needs, but foolish for him to waste it in wagering. The desire to gain at another's loss disrupts fellowship and reveals that "covetousness which is idolatry" (Col. 3:5).

Athletic events are often corrupted for both players and spectators by the influence of organized gambling.

2. Gambling exploits philanthropy and debases charity:

Only a small fraction of what is raised through the game of chance usually gets to "that worthy cause". In the famous Irish sweepstakes, for example, less than twenty percent of the money received, actually goes to aid any of the hospitals in Ireland. Again, consider the money in such giving. It is not done because of any love in the heart for the needy but because of the desire to gain some material reward . . .

3. Gambling tends to replace trust in Providence by dependence on chance:

The true happiness of man consists not in depending upon the idol of Chance but in trusting the Lord, Who alone is the true living God. Our Saviour teaches us to pray to the Heavenly Father for our daily bread, and calls us to have faith in Him Who feeds the birds of the air. But gambling encourages both demoralizing laziness and a lazy hope of luck.

4. Gambling dulls social responsibility and destroys domestic peace:

The civil magistrate is commissioned of the Lord Jesus Christ to punish evildoers and to protect them that do well. His task is honourable but it is not easy. And it is rendered more difficult by the often adverse pressure of a public opinion, which has come under the influence of organized gambling. Furthermore, the head of the house should be expected to support his family unless hindered by illness or unemployment. How can he do this when he wastes his wages in games of chance . . . The majority of those who engage in gambling aggravate their economic and domestic situation . . . The Holy Spirit, speaking in the Scriptures, says that "if any provides not for his own, and especially for his own household, he has denied the faith and is worse than an unbeliever" (1 Tim. 5:8).

5. Gambling hinders man from being a faithful steward of Jesus Christ:

We belong to God. He is our Creator and Redeemer. Our

talents, time, and material possessions are given us from God as a sacred trust to be used for the good of men and the glory of God. How can we be faithful stewards of Jesus Christ if we employ our facilities and faculties for something as unproductive, questionable and harmful as gambling? Every hour spent in the indulgence of vice, means one less spent in the service of virtue. Every dollar wasted in gambling means one less for the feeding of the hungry or the evangelizing of the world. The Christian is aware of this, and he dedicates himself to Christ. As it is written: "Ye are not your own; for ye are bought with a price: glorify God therefore in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

In conclusion:

If we would be obedient to the Word of God, we must protest against every proposal to extend organized gambling or to legalize lotteries for any purpose . . .

Another voice about the same evil. In the October 17, 1974, issue of *The Gospel Witness*, the organ of the fundamentalist Baptist Church and Seminary at Toronto, the Rev. John F. Holliday writes:

Benjamin Disraeli, one of England's greatest political leaders, called gambling "a vast engine of demoralization." Half a century later, another of Britain's distinguished Prime Ministers declared that "the spread of gambling is one of the most disquieting events of the time, particularly for those who believe in self-government, and in an intelligent democracy using its political power to secure moral and social ends." In 1961, in a Canadian Crime Commission Report, Mr. Justice Wilfred Roach stated, "The bookmakers operating at the back-ends are parasites. They produce nothing and garner huge profits at the expense of those who patronize the front-ends . . . Those profits are funnelled into other illegal activities, not least among them being the dealing in narcotics. These back-end operations are gnawing away at the heart of enforcement agencies and eating at the moral foundations of our society. I fear that the persons who slip around the

corner, and either for themselves or their employers, place a bet with the news-vendor in the cigar store, do not appreciate that in doing so they are aiding, abetting and cooperating with these parasites, not only at the local level but on and up to the heads of international syndicates.

In 1974, in spite of inflation and unemployment, the amount of money spent on gambling in Britain, Canada and the U.S.A. continues to sky-rocket; sweep-stake winners are heralded as heroes by Press, Radio and Television; legalization of lotteries is extended more and more . . . Most ominous of all the evi-

dences of this galloping gambling craze is the involvement of religious and charitable institutions in this morally indefensible entertainment to finance their projects.

Let us watch out that we do not get used to also this evil, so that we would in the end be inclined to say: what's wrong with it? It is for a good cause, isn't it? Can he who takes a chance, who serves the idol of "Luck", pray at the same time to the true God: Father in heaven, wilt Thou bless it and let me win, let me have luck! Father in heaven, bless my idolatry? It is clear that the answer only can be: NO. We cannot serve two masters, God and Mammon.

J. GEERTSEMA

Press Review

of Classis Ontario-South, held on December 11, 1974, in London, Ont.

Br. G. Hart opens the meeting on behalf of the convening Church of Hamilton. He welcomes the delegates and requests the meeting to sing Ps. 105:1, 2. He reads Proverbs 16:1-17, after which he leads in prayer.

The delegates of the Church of Lincoln are asked to check the credentials. They report that the Church of Grand Rapids is not represented. The other Churches are duly represented by their primi delegates. There are no instructions.

Rev. W. Huizinga reports that Grand Rapids phoned that they could not come due to unstable weather conditions.

Classis is constituted.

Praeses - Rev. P. Kingma, Clerk - Rev. M.C. Werkman, Assessor - Rev. A.H. Dekker.

After a few additions the agenda is adopted.

An appeal is read and Classis decides to declare it inadmissible because the matter was not finished in the minor assembly according to Art. 30 C.O.

A report of the Church of Chatham concerning Art. 19 C.O. is taken note of.

A report of the Classis treasurer is read. The estimated cost of the General Synod 1974 is \$11,000, of which the share of Classis Ontario-South is \$2,500.

Classis decides:

1. To urge the Churches who have not yet paid their 1974 contribution of \$2.00 per confessing member to remit this amount immediately.

2. To ask the Churches to contribute an extra \$3.00 per confessing member for the year 1974 to cover the expenses of the General Synod 1974.

3. To ask the Churches to contribute \$1.00 per confessing member for the year 1975 for the regular Classical expenses and to remit this amount before July 1, 1975.

Classis appoints the Church of Lincoln to investigate how according to decisions of major assemblies General Synod's expenses should be paid; why and by whom Classis Ontario-South is assessed for General Synod's expenses for \$2,500, and to report to the next Classis.

It is reported that the Churches of Grand Rapids and Hamilton still have to receive Church-visitation.

Question period ad. art. 41 C.O. is held. None of the Churches is in need of advice.

The personal question period brings up some matters which are answered.

The Church of Lincoln is appointed as convening Church for the next Classis, to be held, the Lord willing, on March 12, 1975, at 10:00 a.m., in London.

Proposed moderamen. Rev. W. Huizinga - Praeses; Rev. P. Kingma - Clerk; Rev. M.C. Werkman - Assessor.

The acts are read and adopted.

Press release is read and adopted.

No censure ad art. 43 C.O. is necessary.

The meeting is requested to sing Ps. 89:7, 8, the praeses closes in prayer and adjourns the meeting.

A.H. DEKKER, Assessor.



Rev. S.S. Crossen shakes hands with the President before returning to The Netherlands. Rev. M. Van Beveren looks on.



Mealtime: Rev. J. Mulder, Rev. S. Crossen, and Rev. M. Vanderl

MORE SYNO

Here are some of the pictures that were taken d
Synod Toronto 1974. Credit for all of them goes to the



When the matters of the Theological College were discussed, the Faculty also took part. Here Dr. J. Faber explains the necessity of maintaining the requirement of a Bachelor of Arts degree. Rev. G. VanDooren, Rev. M. VanderWel, Prof. L. Selles, Dr. J. Faber, Prof. H.M. Ohmann with Rev. A.B. Roukema in the background.



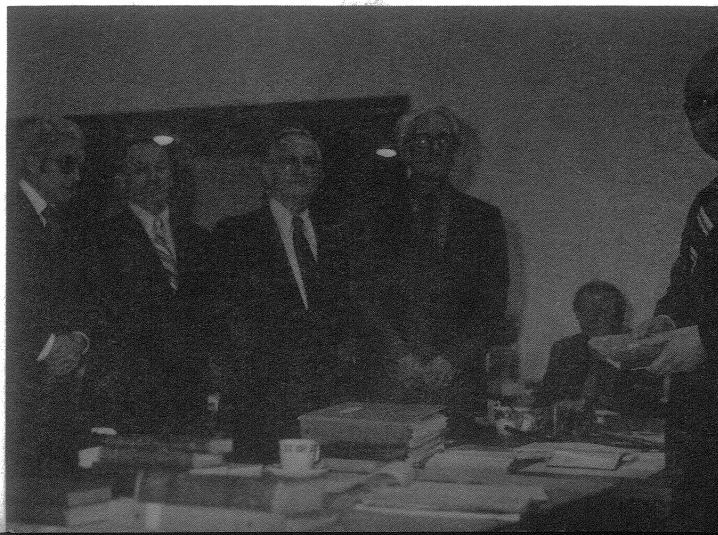
Another meal-picture: Rev. G. Van Rongen, Mr. E. Wierenga, and Mr. R.J. Oosterhoff take a good look at how Rev. P. Kingma enjoys the food.



uring the meeting of the Superannuation Foundation: Mr. L. Toet, Rev. J. Geertsema, Mr. G. Kuik, and Mr. H. an Beek.

Rev. G. VanDooren tells the story of the Book of Praise. We see Mr. T. VanLaar, Rev. G. VanDooren, Rev. W. VanOene, Mr. M.M. DeGroot, Rev. M. VanderWel, and Rev. A.B. Roukema.

Members of the Committee on the Church Book with the President after the official presentation o complete Book of Praise. Rev. D. VanderBoom, Rev. W. VanOene, Rev. G. Dooren, Mr. M.M. DeGroot, and Rev. J. Mulder. M DeVos looks on in the background.





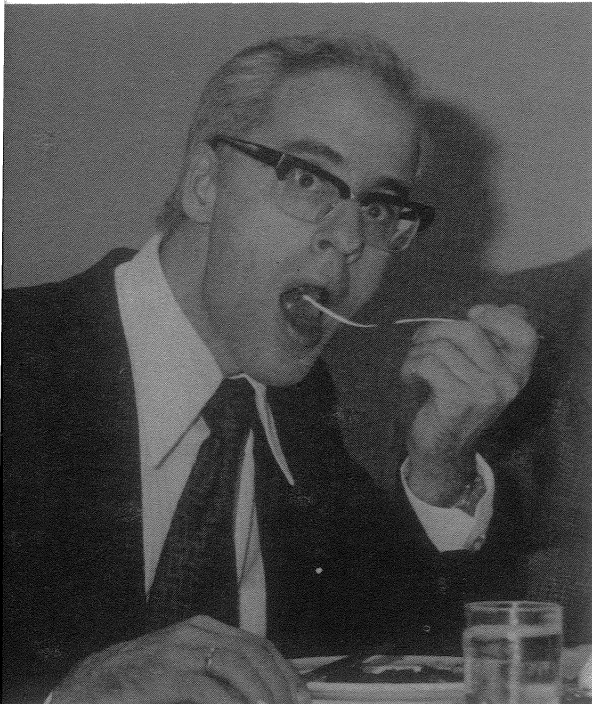
Apparently someone put vinegar or salt into Rev. M. Van Beveren's glass; Rev. M.C. Werkman and Mr. G. Gritter seem to have more pleasant experiences.



Mr. M.M. DeGroot officially presents to the President partial editions and the complete edition of the Book of Praise.

IMPRESSIONS

Van Rongen. We thank him for making his photographs available to our readers.



Rev. J. Geertsema is enjoying his meal and is caught making a tasty morsel.



One of the advisory committees: Mr. E. Wierenga, Mr. G. Gritter, Rev. G. Van Rongen, and Rev. M. VanderWel.

Rev. G. VanDooren, Mr. D. Teitsma, Mr. J. DeVos, and Rev. D. VanderBoom have a chat before the food is served.

Mr. C. Walinga and Rev. W. Loopstra listen to the discussions. They do not look too pleased with what is being said.



news medley

More than once you have found in this Medley praising words which were occasioned by the diligence, inventiveness, skill, perseverance, and endeavours of the sisters of the Church. This time I took the trouble of figuring out how much they brought together according to the latest pile of bulletins received. You will be surprised to learn the figures: for the John Calvin School in Yarrow, B.C. \$2,650.86; in Coaldale by means of sales in stores \$184.00; Chatham collected \$1,081.51; for the Timothy School in Hamilton it was \$922.97; the Winnipeg Ladies Auxiliary brought together the amount of \$952.40; Lincoln/Smithville gathered in some \$1,886.84; and Fergus/Guelph's bazaar yielded some \$743.74. That makes together the tidy sum of \$8,422.32. I know that it is the result of many months of planning, activities, preparations, etc. I also am aware of it that in most instances such a bazaar is held only once a year. Yet I was struck by the total amount. And all this was collected in addition to the "normal" income for Church and School, an income which also shows that much has to be brought together and is being brought together. One of the Churches, be it one of the larger ones, has a budget for 1975 of some \$47,000.00. That may well be about the total amount which all the Churches needed for their budgets twenty years ago. I shall not venture to guess how much the Churches bring together in total for the maintenance of the ministry of the Gospel, for the support of the needy, besides what the members bring together for the maintenance of the schools. It could very well be in the neighbourhood of two million dollars per year. I do not say this in order to boast of our achievements; there are still too many who leave it up to the others. I say this only to gratefully acknowledge the faithfulness which is worked in the hearts of the membership, the willingness to serve the Lord with what they receive from Him. **The Sheepfold** of Orangeville contained a little poem about "two-bits", the now lowly quarter for which not too much can be bought any more, but which is considered by many to be quite a sacrifice when they go to Church and deposit their "offering" into the collection bag. However, that is not all that can be said about the membership, and I am grateful for that.

I mentioned Orangeville there. That reminds us of Rev. C. Oly who had to take it easy for a while. We may report that he is able to do some of the work although he does not take the full load of preaching as yet. The Consistory decided to tell the minister to take it really easy as far as preaching is concerned, even if that means that they have to read some sermons. Hopefully, the rest will enable our brother to completely resume his work shortly.

Orangeville's bulletin also contained the following exhortation - which is well worth being taken to heart in every Congregation - "If you are not able to meet your financial obligations, not an elder should have to pay you a visit, but you should go to him (or to the Consistory)." That is right. Too many precious hours have been spent in checking the list of voluntary contributions and in visiting those who did not meet their obligations. It should not be necessary that the office-bearers bring special visits in

connection with the members' negligence in financial matters. The brethren have far better things to do.

And then a last proper reminder from **The Sheepfold**: The Consistory reminded the Congregation of it that the office-bearers should not be kept guessing why certain members did not take part in the celebration of the holy supper. It is only proper that members inform the office-bearers beforehand not only of the fact that they will not be in Church on a certain Sunday, but also of the reasons why. That applies to every Sunday, but especially of the Sundays on which the holy supper is celebrated.

One might say, "But is it not far more important to give reasons and inform the office-bearers of absence when there is (only) the preaching of the Word?" He may even add that the sacraments have (only) been added to the Word. Yes, that may seem to be a correct reasoning, but I should like to point out that someone may attend the services regularly and faithfully while in the meantime continuing in a certain sin; but that he does not dare to partake of the holy supper and therefore sees to it that he is absent on those Sundays. Abstaining from the holy supper may be one of the first symptoms by which the office-bearers discover that something is wrong. It is, therefore, a good custom which is followed in many Churches, that on the Sunday after the celebration of the holy supper the office-bearers meet briefly to see who did not partake, so that those of whom it is not known why they were absent can be asked and, if necessary, be visited.

Let us remain in Ontario for a while.

Of the dedication of the Rehoboth Church in Burlington we'll give a separate report and therefore skip this in our Medley. We do mention, however, that the Consistory received a letter from the Canadian Reformed Highschool to sell part of the Church property for such an undertaking. No decision can be mentioned: the bulletin did not provide any further information.

The Hamilton Cornerstone Church was broken into, although nothing was stolen, according to information published. It is not the habit of our people to leave sums of money in the Churchbuilding. Maybe we all should display a sign on the doors and windows: "No use breaking in: no moneys kept here overnight!" But maybe that is an impractical suggestion.

The Hamilton Consistory decided to have special certificates of baptism printed, to be given to the parents at the baptism of their children, if I understand it well. It is greatly appreciated by the parents, as I have experienced during many years of giving one.

The Consistory of the Ebenezer Church in Burlington gave Rev. G. Van Dooren the right to conduct services in Rehoboth Church one Sunday per month. That will be appreciated not only by that sister Church but also by the preacher himself. It will mean that one week per month he will not have to make sermons and that is quite a relief. It seems that in some instances Consistories are not fully aware of the labour involved in making two sermons every week. If a minister has little other work to do, then it is not too bad; but it is more normal that he does not know what to tackle first. Then it means a great relief for him when at least one week per month he is free from the tension which making sermons always brings with it. In some bulletins I saw the minister up for: two services on Sunday, two on Christmas Day, two on the Sunday after, one on New Year's Eve, one on New Year's Day, two on the

Sunday after. In the Netherlands this period was called The Ten Days Campaign, a reference to the campaign of the Netherlands army into Belgium in the year 1831. Knowing from experience what this means, I pitied my colleague, even though he himself will say, "I don't need your pity!" All right, then, let me just express the wish that the Consistories may find a way to lighten this burden for their ministers. I do not speak for myself: I have no reason for complaint.

We were busy with the Ebenezer Church. In consultation with the Rehoboth Consistory, it was decided to have the Dutch services in Ebenezer Church only. Transportation facilities are more readily available, and the Churchbuilding will most likely be connected by wire with a future Senior Citizens Home in the neighbourhood. Further, the Consistory decided to have a special collection on Christmas Day, the yield of which was to be used for the Home Bible League. It is namely so that the Bolivian Minister of Education decided that all school-children should have their own New Testament. This means that some 800,000 copies will have to be produced and shipped. That will be done by the Home Bible League and the Consistory decided to ask the special support of the Congregation for this work. Something to be followed. It is a golden opportunity to spread the Gospel.

We already mentioned Lincoln in the very beginning. Let's add that a Walkathon was organized for Korea and especially for a building fund for the orphanage which is being supported. I have not read the definite figure, but it was estimated that the result might go as high as one thousand dollars.

The **Family Post** also mentioned that bro. and sr. A.J.M. Schulenberg celebrated their 45th wedding anniversary on November 14. That is already two months ago by the time you read these lines, but it does not prevent us from as yet extending our congratulations on this occasion. We do this at the same time to bro. and sr. Luiten of Carman, who celebrated their 40th wedding anniversary, as you could read in the previous issue of **Clarion**. Of both couples I read a Thank You note in the bulletins, and this shows that they were not forgotten by the membership. It is good and beautiful to read such a thing.

Yes, Carman. There they have a Youth Society (as is found in many other Congregations) and this society struggles with the same difficulties as every other similar society. However, the leader found one solution (I hope) to one difficulty: the difficulty that the discussion is oftentimes not what it should be. He informed the parents of the boys and girls attending the society that he would at every meeting appoint five children to come with a question at the next meeting. In this way it would be made sure that some sort of a discussion would ensue. A tip for leaders of similar clubs?

One more thing from Ontario. In one bulletin I read that a meeting could not be held because of snow. And in another bulletin I read that the minister issued a mild rebuke to those parents who did not bring their children to Catechism Classes because it was snowing, or because "they did not trust the weather". This minister asked, "Are we, Canadians, then so afraid of snow?" I agree with him. I wonder what the parents would say if **they** would bring their children, but would find the doors closed and everything dark, because the minister decided that it was snowing too much for him to come out, or because he did not trust the weather. That is the same with the reasons

To Our Readers



As we begin the new publication year, it is our pleasure to welcome the Rev. J. Geertsema of Carman, Manitoba, to the ranks of our Regular Contributors. Rev. Geertsema is no stranger to the pages of *Clarion*, for his contributions in the Press Review column have appeared almost without interruption since July 1974. We are grateful for his keen interest in our efforts to publish a worthwhile Reformed magazine and we look forward to the continuation of his prompt and faithful assistance.

Editors and Publisher

which the children sometimes have for not coming to class. "I had to study for an exam," they may say, as if the minister could not bring much more important reasons to the fore why **he** should have stayed home. "I went to a concert, and my Dad said that I could go, because it is only once a year." What if the minister went to a concert (he would have loved to go!) and the students came for nothing?? There are still a few things in Church life which could stand some improvement.

Now we go back to Manitoba. This time it is Winnipeg which we visit. The brethren and sisters there are busy with their new Churchbuilding. Quite some free labour is being done. Let me mention a few things. The plumbing has been installed free of charge (only materials were to be paid); the stucco wire was donated and it was installed free of charge; part of the front will be done in stone instead of in stucco, and also free of charge. We are told that a few more of similar "sub-contracts" will be let. Meanwhile, the old building was sold (for not much more than the price of the lot; but it was not worth much more) and at first it was thought that it would have to be vacated by January 1st, 1975; now, however, the date is March 1, 1975. The Congregation hopes to be able to use their new building by that time.

An item which evoked considerable discussion was the purchase of an organ. The organ fund amounts to about one thousand dollars, and the Organ Committee presented a record of an electronic organ which was comparable to a pipe organ three or four times as expensive. "Mr. Medley" (that must be me!) was warned not to issue a general condemning statement. Be assured that he is not used to doing just that. He would have refrained from any remark (thanks to that timely warning) if the Consistory had not come back from that initial enthusiasm. Am I mistaken when I assume that the advice of Mr. Dirk Jansz. Zwart convinced the brethren that, for the time being, they should content themselves with a two-manual, full pedal reed organ (which may be available

Continued on next page.

Give Thanks To God Rejoicing

That was the theme of the multitude that was gathered together for the official dedication of the Rehoboth Churchbuilding of Burlington. The spacious auditorium was filled to capacity and almost beyond capacity on the 12th of December, the day set aside for a festive gathering of the Congregation together with delegates and interested members from other Congregations.

The first song, accompanied by the beautiful organ, was Psalm 107, of which we sang the stanzas 1 and 12. From Holy Scripture I Kings 8:22-31 and Hebrews 12:18-29 were read, after which prayer was offered.

On behalf of the Consistory the counsellor welcomed all those present

and mentioned that the whole work of planning, building, finishing had been done in good harmony. "The heart of the people was eager to build, we may say. That is something for which we are just as grateful as for the completion and official dedication of this building. Thus this edifice may stand here as a fruit of concerted efforts and of a united endeavour . . . I may express my gratitude to the Consistory for the honour given to me in that they asked me to lead this evening. Having been your counsellor for approximately four years, I may say that this is one of the most pleasant duties which has befallen me in this capacity."

The official presentation of the

building was next. Mr. H.G. Hulzebosch spoke on behalf of the Building Committee and thus on behalf of all who worked in whatever manner for the completion of the complex. He felt like one who was allowed to announce the birth of a baby and who also could state that everything was ready and well. As a symbol of the official presentation Mr. Hulzebosch presented Mr. B.J. Harsevoort, chairman of the Consistory, with a large key. "Don't ask which lock it would fit," he said. He also presented Mr. Harsevoort with a plaque, to be kept in the showcase in the Consistory room. A "real key" is affixed to that plaque; the large one was for Mr. Harsevoort's personal use.

The Rev. G. Van Dooren spoke about the history of the Burlington Church, of the many blessings which the Lord bestowed upon His flock, and he congratulated the Rehoboth Congregation from the heart with this

NEWS MEDLEY - continued

for the money that has already been collected) and strive for a pipe organ in the future rather than sink so much money into an electronic instrument which would remain a substitute, however good it may be? If that is the case then I am doubly thankful for Mr. Zwart's visit: thankful for the concerts which he gave also here in Fergus, and thankful for the advice given to the Winnipeg brethren and sisters. When I see what Guelph now has for a relatively modest price, I am the more convinced that we should first investigate all possibilities for obtaining a pipe organ before seeking the solution of a substitute. But let me get off what some may call one of my wooden horses.

We close with a little poem which I found in the Ebenezer bulletin; but not before having mentioned that Barrhead decided to increase the mileage remuneration to 15c per mile, in harmony with what Classis Alberta/Manitoba did; and that Edmonton decided to have the monthly Dutch services in the Emmanuel Senior Citizens Home, commencing February 1975. The Consistory also decided to celebrate the holy supper there once every three months. That is a solution for the elderly brethren and sisters who cannot come to Church: then the Church comes to them, so to speak. They not only miss the celebration of the holy supper; they also miss the regular preaching of the Word. When a service can be organized in places where the possibility exists for them to attend, this can only be commended.

Now our little poem. The "poet" is anonymous. His product is not free from "pride in disguise", I should say. Yet there is a touch of truth in it. Here it comes.

ONE TALENT

I have no voice for singing;
I cannot make a speech;
I have no gift for music;
I know I cannot teach.

I am no good in leading;
I cannot "organize";
And anything I write
Would never win a prize.
But at roll-call in meetings
I always answer, "Here!"
When others are performing
I lend a listening ear.
After the program's over
I praise its every part.
My words are not to flatter;
I mean it from the heart.
It seems my only talent
Is neither big nor rare;
Just listen and encourage
And fill an empty chair.
But all the gifted people
Could not so brightly shine
Were it not for those who use
A talent such as mine!

Anonymous

Thank you for listening, folks. See you after two weeks, I hope. As always,

Yours very truly,
vO

P.S. A heartfelt "Thank You" to all who remembered us during the past season and sent us their wishes for the new year. We, in turn, wish all our readers, friends, brothers and sisters the blessing of the Lord in the year of our Lord 1975.

vO

acquisition. What a difference with the situation when the Burlington Church met in the arena, and when the words of the institution of the holy supper could not even be understood by the Congregation because of the music blaring in another part for the accompaniment of the skating of others. The words of congratulation came from the heart, Rev. Van Dooren said, but they were mixed with a little sadness, because the separation was more definite now: each of the two Congregations which grew out of the one Burlington has its own place of worship and we won't see much of each other any more, as we were used to.

After this address, three stanzas of Hymn 52 were sung.

The organ was then heard in an organ solo: Introitus and Toccata on Psalm 105:1 by Dirk Jansz. Zwart, composed in memory of his father Jan Zwart. We heard Mr. Zwart play this during his recent tour, and I may state that he would have been pleased to play the same on this organ. The ornaments have not all been added, so that the swell-box could be seen, but the pipes all spoke, all of the more than 1400 of them. The program gave the whole disposition, but I shall refrain from copying it. It is a real asset to the building and to the singing!

At the unveiling of the cornerstone the civil government was represented. This time they were all prevented from being there because of previous commitments. Yet there was a letter, sent by the mayor of the City of Burlington, and a letter from

Church News

Change of Address:

The new address of the Canadian Reformed Church at Neerlandia:

Canadian Reformed Church
at Neerlandia,
Consistory Box 28,
Neerlandia, Alberta T0G 1R0

REV. K.J. KAPTEYN

of Spakenburg, The Netherlands is called by the Church of Neerlandia in combination with the Church of Barrhead.

Mrs. Joan Allingham, both of whom congratulated the Congregation with the acquisition of their new Church-building and expressed their best wishes.

The Choir, too, sounded very well in this new building. They sang "Glory Now to Thee Be Given" by J.S. Bach, and "Psalm 100", with the choir parts arranged by W.B. Olds, and the whole arranged for Choir and Audience by M.M. DeGroot. In the singing of Psalm 100 the audience took part.

A very nice part of such an evening is always the presentation of gifts. That was the next point on the agenda.

John Siebenga was the first one to speak. He did so on behalf of the young people and told the Consistory that the young people collected money for the purchase of a piano. However, the real instrument could not yet be delivered, and therefore he presented Mr. Harsevoort with a token of the real thing: a little child's piano. I presume that the latter will either remain in Mr. Harsevoort's archives or find a place in the beautiful nursery of the Rehoboth Church.

Mr. H. Van Veen presented a large pulpit Bible on behalf of the Men's Society "Faith in Action"; Mr. J. Buikema presented a Dutch Bible and Psalmbook on behalf of the Men's Society "Onderzoekt de Schriften"; Mrs. Buist told the assembled crowd that the ladies took care of the nursery and several other things which are specifically within the sphere of the ladies; and the Counselor presented Mr. Harsevoort with a gavel for the Consistory meetings.

Since time was pressing and it was practically impossible to have all the representatives of sister Churches present speak on behalf of their Church, Rev. D. VanderBoom was called upon to represent all the sister Churches and to speak on behalf of them. He did so in his own way.

One representative of a sister Church did speak besides Rev. VanderBoom: he was Mr. H. De BoerSap, speaking on behalf of the Ebenezer Church. He came empty-handed, but the promise which he gave was loaded: he promised the Rehoboth Church the gift of a Communion Ware Set as a present from the Ebenezer Congregation. Until its arrival they were welcome to use the set they had been using together for many years, ever since its acquisition.

The singing of Psalm 122:3 concluded the evening; Rev. G. VanDooren led in thanksgiving, and a social hour followed. Many visitors used the opportunity to "inspect" the building and especially the Consistory room. Its contents were also donated, by two families, and among these contents are a large table, beautiful chairs, and a showcase which contains a few Bibles, a mounted piece of the rock on which this Churchbuilding is built, and which is intended to receive more mementoes and copies of old Bibles.

I hope that I have not forgotten anything. One receives so many impressions during such an evening and so many things are said and done that it is easy to overlook something.

It may be said that all who worked on this complex have done a very good job. If you look for a builder, I can recommend the Kamstra Bros. Honour to whom honour is due.

vO

OUR COVER

A winter scene near Peterborough. [Courtesy Ontario Ministry of Industry & Tourism.]



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our little magazine

Hello Busy Beavers,

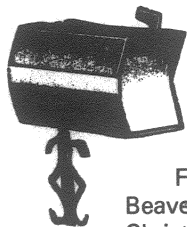
Happy New Year to you! All of a sudden it's 1975 A.D. Have you ever wondered what that A.D. meant? It stands for Anno Domini - that means "in the year of our Lord". Isn't that wonderful to know? Also in 1975 our Lord rules. No matter what happens our Lord is Lord of all! That's why we may wish each other "Happy New Year".

I'm sure looking forward to another year of getting letters from, and writing to you Busy Beavers. And we'll have games and puzzles to share. I hope all you Busy Beavers will enjoy Our Little Magazine and our quizzes again. And if you have something to share I'll be happy to pass it on!

* * * * *

Now it's time for birthday wishes. To all Busy Beavers who celebrate January birthdays, have a wonderful day, and here's another happy new year's wish on top of the first one! May the Lord guide and keep you in the coming year.

Dick Barendregt	Jan. 1	Walter Geurts	Jan.19
Brenda Kobes	2	Debbie Hartman	19
Nick Mans	3	Jackie Hordyk	20
Cathy Wendt	3	Henrietta Selles	22
Gerlinda Buist	4	Aneta Van Seters	22
Albert Bultena	5	Clarence Blokhuis	23
Anita Oosterhoff	9	Yvonne Byker	23
Kenneth Vanden Haak	9	Dianne Holtvluwer	24
Debbie Knol	11	Hilda Tams	24
Nellie Knol	11	Henrietta Veldkamp	25
Marian Lof	11	Vera Vandenberg	26
Helena Blokhuis	12	Judy Jansen Van't Land	27
Joan Veldkamp	16	Diane Breukelman	29
Ena Beyes	17	Janette De Haas	31



From the Mailbox (and was it full this time!)

First of all I want to thank all of you Busy Beavers who were so thoughtful as to send me a Christmas card: *Tammy Alkema, Irene Van Oene, Ria Hofsink, Diane Holtvluwer, Elaine Schoon, George and John Hofsink, Lizzy, Clarence, and Carl Oosterhoff, Henny Krabbendam, Betty Ann Vander Meulen, Jane Kobes, Cathy, John, and Kenneth Wendt, Jeannie, Tony, Lorraine, Lizzy, and Cynthia Linde.*

Welcome to the Busy Beaver Club, *Sylvia Jans*. We are happy to have you join us, and we hope you will enjoy reading Our Little Magazine and being a Busy Beaver. Please write and tell me the date of your birthday, *Sylvia*. You wrote me the month, but not the date!

And a big welcome to you too, *Henry Jans*. We hope

you'll really enjoy participating in all our Busy Beaver activities! Did you go tobogganing in your holidays, *Henry*?

And welcome to you to, *Helena Blokhuis*. Thank you for the pretty Christmas picture. If you like to write, *Helena*, you'll enjoy doing our puzzles and quizzes. And maybe you'll write a story for us some time?

Welcome to the Busy Beaver Club, *Clarence Blokhuis*. We hope you'll enjoy reading Our Little Magazine and joining in all our activities. Have you received your membership card already, *Clarence*?

Of course you may join the Busy Beaver Club, *Brenda Beukema*. We are glad to have you join us! Did you enjoy going skating? Where did you go to skate? Thank you for a pretty letter, *Brenda*.

Hello *Diane Beukema*. I'm sorry to hear about your teacher's accident. Did you enjoy the holidays you were looking forward to so much? I thought your picture was very interesting, *Diane*.

Thank you very much for that nice poem, *Irene Vande Burgt*. I really enjoyed it, and come February, I'm sure the other Busy Beavers will too! Yes, I read the announcement in the "Clarion". What did you enjoy most on your sister's wedding day, *Irene*? You had the answers to your quiz all right. Keep up the good work!

We wish you all the best with your studies, *Marian Krikke*, as you "graduate" from the Busy Beaver Club! Thanks for writing.

I really enjoyed your letter, *Betty Ann Vander Meulen*. Do you write quite a bit? Keep it up! Hope you like school better this year, *Betty Ann*.

Thanks so much for your "little note" *Irene VanOene*. It sure makes me happy when I get "little notes" like that from one of my Busy Beavers. Hope you and your family have a happy new year too, *Irene*!

How did you do on your Christmas programme, *Diane Holtvluwer*? Glad you liked the book. Did you get to finish your snow fort at school? And did you enjoy your holidays, *Diane*?

How did you like your Santa Claus party, *Debbie Knol*? Hope you liked yours as well as I liked mine! Did you have hot chocolate and gingerbread too? And best of all what did you get? Thanks for the quiz, *Debbie*. I'm saving it, all right?

Nice to hear from you, *Eric Jans*. Thank you for the quiz!

Did you enjoy your Christmas party, *Bonita Stiksma*? Thank you for the puzzle. I'm saving it for next Christmas too, all right, *Bonita*?

Did you have a nice Santa Claus party too, *Greta Bosscher*? And how do you like your new fireplace? Thanks for the poem, *Greta*.

Did you enjoy your holidays, *Lorraine Heres*? What did you do? Thanks for your good wishes and your Christmas poem, *Lorraine*. I got it too late, but never fear, it'll keep till next year!

Thanks for your big letter, *Monica De Vries*. I sure enjoyed it, and the pictures and the puzzles. I hope we'll be able to include them in Our Little Magazine.

How do you like your new home, *Henny Krabbendam*? And how does it feel to have a married brother? Thanks for the puzzle and the riddles, *Henny*.

QUIZ TIME

We have lots of answers this time!

Let's start with the quiz "Guess My Name". It was in

the issue before the Christmas edition. Here are the answers.

- | | | |
|-----------|---------------------|-------------|
| 1. Aaron | 5. Elisha | 8. Aaron |
| 2. Eli | 6. John the Baptist | 9. Elijah |
| 3. Joseph | 7. the Lord Jesus | 10. Abraham |
| 4. Samuel | | |

- | | | | |
|--------------|-----------|-----------|------------|
| 1. Pharisees | 4. Jordan | 7. Saul | 10. Adam |
| 2. David | 5. Jesus | 8. Balaam | 11. Eden |
| 3. Christ | 6. Rome | 9. Moab | 12. Canaan |

And finally the words from the WORDSEARCH Puzzle.

- | | | |
|------------------|----------------|-----------------------|
| 1. Angel Gabriel | 9. gold | 17. Nazareth |
| 2. bethlehem | 10. inn | 18. Saviour |
| 3. camel | 11. Jesus | 19. shepherds |
| 4. cattle | 12. Joseph | 20. stable |
| 5. child | 13. King Herod | 21. star |
| 6. flock | 14. Mary | 22. swaddling clothes |
| 7. frankincence | 15. manger | 23. wisemen |
| 8. good | 16. myrrh | |

Now the "Count Your Blessings" quiz in the Christmas

Clarion.

- | | | | |
|--------|---------|----------------|------------|
| Cain | | | Sion |
| Obed | Yoke | Baal | Ishbosheth |
| Ur | Obadiah | Levites | Nehemiah |
| Naboth | Unclean | Ephraim | Gehazi |
| Terah | Ruth | Sergius Paulus | Solomon |

Now for the Magic Square.

Down: 1. aster; 2. stale and

Across: 3. tames; 4. elect; 5. rests

How did you do unscrambling the words in Betty Bouwers' puzzle? Let's see!

Shall we call it a day, Busy Beavers? My, what a lot of answers? How did YOU do? If you had only 5 mistakes or less, drop me a little line and tell me. And I will send YOU a prize for being a TOP NOTCH QUIZZER!

Bye for now.

Yours,
Aunt Betty

Greetings

E. DEHAAN and family, Surrey
A.J. DIJKSTRA and family,
Surrey
J.A.M. VANDERTAS, Surrey
G.R. KLEEFMAN,
New Westminster
JERRY & MINY MEYER
and family, Hamilton

Engaged:

JENNIE WINKELAAR
to
HARRY PELLEBOER
December 6, 1974
39376 Wellsline Road
R.R. #2, Abbotsford, B.C.
8726 Garrison Road,
Everson, Washington

"And He will love you and bless you and multiply you" Deut. 7:13

We have joyfully witnessed God's faithfulness in the birth of our daughter,

MARGARETHA JANE

December 5, 1974

Ben and Hanna Harsevoort
680 Sheppard Ave. E., Apt. 305
Willowdale, Ontario M2K 1B7

Announcement

*Except the Lord build the house,
they labour in vain that build it:
Psalm 127:1a*

We are happy and thankful to the Lord that we can tell our brothers and sisters in Canada that the

OFFICIAL OPENING

of our TRUCK BODY MANUFACTURING PLANT will be, the Lord willing, on:

Wednesday, January 15, 1975

here in Coaldale, Alberta.

We have started production and are taking orders. If you need a truck body or know of somebody who needs one please contact:

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at

Intercontinental Truck Body Mfg. Ltd.

Box 1359, Coaldale, Alberta

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