

# Clarion

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September 8, 1977



# Report on a Marvelous Tour <sup>2</sup>

ISRAEL: MAY 1979

*Arrival; the first day:  
From Tel Aviv to Beersheba.*

Since both groups, the one leaving on May 8th and the other on May 15th, had the same itinerary, it is possible to combine them in my report, which I would like to do now. If there are differences between the first and the second tour — and there have been almost every day (dependent on the guide, on circumstances, etc.) — it was always minor deviations from the schedule, and these can easily be inserted in a joint report. To the two of us, my wife and I, who had to join both groups, those deviations in details made the experience so much the greater, as the reader can understand!

I am not going to write about the flight. In Toronto we learned already that there would be a two-hour delay at Schiphol the next day. The incident at Schiphol with one member of our group I mentioned already. Unfortunately, it just happened while we were about to line up for the thorough checkup of the luggage by the Dutch Marechaussee, so a decision had to be

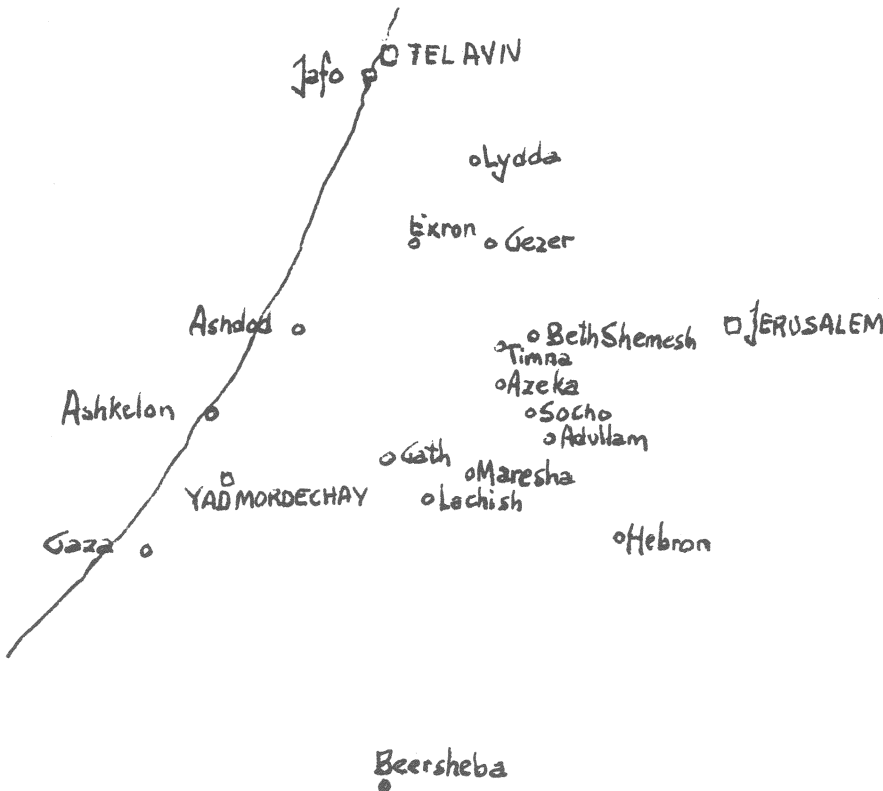
made at once. After having boarded the KLM Super DC8, the plane could take off at 3:45 p.m., Wednesday afternoon. The flying time to Tel Aviv was 4:05 hours, and at 7:40, local time, the plane was preparing for a landing at Ben Gurion Airport. On the plane we met many Jews, distinguishable by their beards, earlocks, black hats and long black coats, of the type you meet in the novels by Chaim Potok. They were engaged in reading, studying,

and discussing the Talmud, as I was told during a short interview I had with two of them. To them this was not just an intellectual matter; no, they had to do it with all their heart — as the famous Rashi (a Medieval Jewish scholar) had said in his teachings, in order to grasp the spirit of the book. Some of them were praying in that typical rocking motion characteristic of orthodox Jewry. In this Talmudic truth even the young children were being educated step by step according to the level of understanding.

At the time of our arrival in Israel, darkness had closed in already. I felt sorry, for now we could not witness the sight of the coastline of Palestine, looming up from the Mediterranean. The first glimpse to be caught of the land would be one of Israel by night. The plane touched down at the outskirts of the airport. Hence the passengers were carried to the terminal by bus. Meanwhile we had set foot on Israel's soil. Yet, who realizes it at that very moment that he has reached his destination, the goal of a tour he has been looking forward to for so many months? I for one had desired for a long time to learn more about Asia, e.g. by a sightseeing tour. Well, here was Asia! However, on such a historic moment in your life, when you would like to sit and meditate for a while, there are so many formalities you have to pay attention to. Our group, like other passengers, had to go through the customs, which in Israel is certainly not a mere formality. There, in the large hall of arrivals,



*Ben Gurion Airport,  
Tel Aviv.*

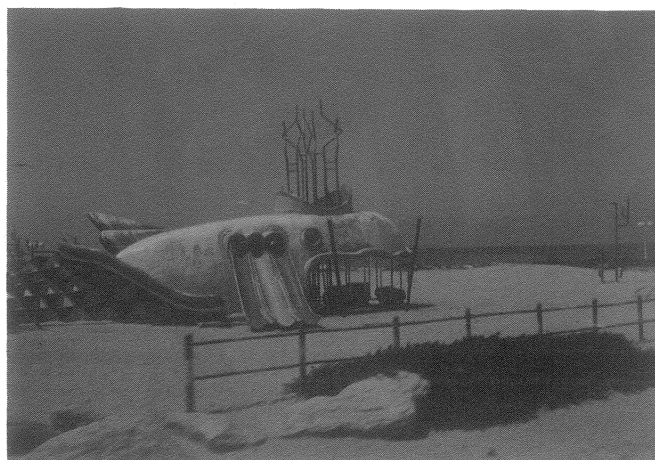


looking around, we received our first impressions. They were somewhat disappointing. Was this a part of a terminal? we wondered. Compared to Toronto, Vancouver, and Amsterdam International Airports, what we saw here looked more like a sort of big barrack. When we returned on the day of our departure, we got a different impression: that of a modern airport, I am happy to admit. That very night we would have the same disillusioning experience once more as Mr. Vanderhout and I saw Mrs. Holwerda to one of Tel Aviv's hospitals, the Ichilov Hospital in the northern part of the city, where x-rays were to be taken. Again at first glance we thought: How primitive it looks — the admittance, the furniture, the appliances, the way visitors could enter and stay with their relatives. A rough business, one would say. However the medical science in Israel is on a high level, as is to be expected with this gifted and talented people. Also in other respects, hotels and other buildings we have seen were not so finely finished as we would have liked to see it. However, taking into account all that has been accomplished over the past few decades by this very people, we only can appreciate what is done — to say nothing of the circumstances under which they had to work!

In front of the airport the bus was waiting. The group made acquaintance with the guide and driver, who were going to accompany us all the time of our stay in the land, and who so could be considered members of the group. I have introduced them already. Upon the arrival in the hotel (Park hotel for the first group, Marina hotel for the second, both lying at the Rehov Hayyarkon, the road running parallel with the coastline, with a view of the beach) we could enjoy dinner



*Haifa viewed from Mt. Carmel.*



*In memory of the history of Jonah . . . in Joppa.*

(although of the first group hardly any had appetite) and a good night's rest, after a long flight.

The next day, Thursday, we had to rise early in the morning, at 6:30 a.m., so as to be ready for departure at 8 o'clock. Maybe somebody smiles: What do you call early? In Israel the sun rises early, and public life begins early accordingly. After noon the Israeli likes to take his siesta, and offices and shops are closed to be reopened at about 3:30 p.m. — an example worth imitating, I think. We are in the subtropical zone here. Around 8:00 a.m. everybody is ready to leave, and there we go . . . . Our "holy land" tour has begun . . . . I had better say, our tour in the land of the Bible . . . through the streets of a modern city. So, in one sentence, I have touched on the two extremes our tour-guide Luba spoke about at the start: "In Israel you always find extremes. Things are either very old . . . or brand new!"

Since all that met the eye on the first leg of this day's tour was new and what interested us was first of all what was old, I would like to digress a little

on that "old," as far as this particular area is concerned, before continuing my report. If any, then the area surrounding Tel Aviv has changed beyond recognition since Biblical times. As late as 1900, I mean 1900 A.D., the beginning of our century, this city, which now has a population of around 1,000,000 (greater metropolitan area), had not even come into existence yet! It was founded only in 1909 by new immigrants who liked to settle here. So the very first city we met has even less history than the average city in Canada! In order to realize what has changed, let us go back to the scene as it was in Biblical times.

In Old Testament times Yafo, which is now Tel Aviv's twin city, did exist. In Joshua 19:46 we find it mentioned the first time as one of the towns allotted to the tribe of Dan. Further, we meet it in II Chronicles 2:16 and Ezra 3:7, both times related to the transport of timber for the building of the temple in Jerusalem. So Yafo then already served as a port, as we know from the book of Jonah. Although in the one atlas it is indicated as belonging to Dan, in another, as a city of Ephraim, and the tribe of Ephraim is the hinterland of Yafo, its boundary ending at the sea. The location is the same, no doubt. There is only one Yafo. On the entire coastline from Egypt to Mount Karmel, there is only one spot jutting out into the sea, having in itself the accommodations for a harbour. Going south from Yafo, Biblical Jaffa or Joppa, in the direction of Jerusalem, you pass Lud, known from the Old Testament (Nehemiah 11:35), but better from the New Testament as Lydda; and then somewhere at your right hand is Gezer, mentioned in Joshua 10:16, and I Kings 9:16. At pres-



*The home of Simon the Tanner in Joppa.*

ent, it is hidden in the hill Tel Jezer and is famous for the excavations carried out there. Still farther to the right, to the west, lies Ebron, the northernmost of the five cities of the Philistines, the others being Ashdod, Ashqelon, Gath, and Gaza, in that order. While most of it was foreign land, even enemy territory in Old Testament times, inhabited by Israel's staunch enemies the Philistines, today modern Israel has a firm grip on this area. Be the nation ever so much surrounded by enemies on all sides as in the past here in Tel Aviv and adjacent area you notice the heartbeat of the state's life (apart from Jerusalem, of course). Only Gaza of the five cities of the Philistines and the Gaza strip, lie outside the boundaries.

After this short digression on the scene as it was in the days of the Bible (I come back to the subject whenever there is an occasion) let me now continue my report. Going through the streets of modern Tel Aviv, the Rehov Ben Yehudah one of the main roads, passing the Shalom Tower, tallest building in the country, on the left, catching a glimpse of the Mediterranean now and then on the right, we soon reach Yafo, the first place to visit on our tour. Today it is annexed to Tel Aviv, but viewed from the historical angle it is the other way round. Tel Aviv was founded as recently as 1909 by a group of visionary Jewish residents of old Jaffa on the sand dunes to the immediate north of that ancient Mediterranean port. From a cluster of houses erected on the dunes it has grown into the largest city in Israel, the busy centre of commerce, banking, light industry, publishing, music, theatre, and the arts, and Jaffa is now its appendage.

A memory of the history of Jonah

was kept in the form of some imitation whale we were shown in passing from the bus on our first tour. By bus we went through the well-known flea market with its typically Near-eastern market scenes. (Perhaps some of our group have honoured the market by a personal visit on the last day of the tour; I don't know.) It was on the really historic site in town, close to the sea, that the group got out of the bus. Of course, one is reminded here of the history of Acts 9 and 10, of Peter's stay at Joppa, "where he was lodging with Simon, a tanner, whose house was by the Sea side" (Acts 10:7). At once a memory of my childhood surged up, that of my late father who, himself a tanner, in reading this passage of the Bible or referring to it, used to speak of "my colleague Simon in Joppa." On the slope overlooking the harbour is the Franciscan monastery of St. Peter, built in the last century but standing on the foundations of a medieval fort, a thirteenth century Crusaders citadel. The monastery commemorates the visit of Peter the apostle to Jaffa. The traditional site of the house where he stayed is in a winding alley lower down the slope where a 1730 mosque now stands. The tomb of Tabitha, raised from the dead by the apostle, is said to be a burial cave in the courtyard of a Russian monastery. Of course, it is tradition! If you are sceptic about tradition here, or in Bethlehem, or in Jerusalem, let us not forget, it cannot be far beside the truth. For, even if it was not exactly, it was still approximately here that it came to pass.

After having enjoyed a fine panoramic view of the Mediterranean, old Yafo, and Modern Tel Aviv, we leave Yafo, with its narrow alleyways

and cobbled streets and its buildings of previous centuries, the era of the Turks.

To the right is Holon, where Luba, our guide on the first tour, has her domicile, a comparatively new town. By now the bus has left Tel Aviv with its suburbs and goes through the countryside, passing on its way the first agricultural school in Israel, built in 1817 by a group of French Jews, and then the meteorological station, the only one in Israel. Seven miles from Tel Aviv is Rishon le Zion (= First of Zion), one of the first villages in modern Israel, founded in 1882. Our way leads through sand dunes, which are in the habit of spreading over a wider area. To curb this undesired spreading they are planted with shrubs (having the same function as *helmgras* on the Dutch dunes). However, it is not only sand and dunes that meet the eye here. Eucalyptus trees are planted on the dunes for the same purpose. But there is more about vegetation, as is to be expected here so close to the sea, west of the mountain range, in this zone of a high precipitation, so very fertile. Besides the orange groves, Israel's main product, sugarbeets and cotton are grown here.

In about an hour and a quarter we have reached the next goal of the trip: Ashdod. Originally a city of the Anakim, later of the Philistines, it is in the latter capacity that it is known in the Bible. I think of the history of I Samuel 5, of the Ark of the LORD, captured by the Philistines, but prevailing over its captors. Not far from the spot of the ancient Philistine city — Tel Ashdod — modern Ashdod, a vigorous young town, is developed. It is destined to overtake Haifa as the country's major port and has been planned for far over 100,000 people. Several industrial firms have set up branches in Ashdod, among others, perfumes; also trucks, not made in Israel but only assembled, as our guide tells us. "The import of the country is bigger than the export. That is why our economy is so lousy. The inflation, last year 50%, will this year reach 80%," he added.

There was no stop in Ashdod, for there was no time for it. To stay within the schedule the bus had to go on to Ashqelon. Via a road leading us through orange groves and cotton fields we reached the modern city with its 45,000 inhabitants. The site of ancient Ashqelon is still visible as an artificial mound or *tel* that rises above the

sea shore to the immediate south of newly built Afridar-Ashkelon, Israel's neatly planned garden-city. It is a centre of light industry and the end of the pipe line to Elath. Our tour guide tells all about the city's rich history — "all," that is to say, in a bird eye's view, of course — and we see the Pharaohs of the Middle Kingdom (of the Execration Texts containing imprecations against potential enemies, among others, the ruler of Asqaluni = Ashqelon), the Hyqsos, the Pharaohs of the Amarna age, the Philistines, Samson (Judges 14:19), David (II Samuel 1:20), the prophet Amos (1:8), and the prophet Zephaniah (2:7, the main thoroughfare in modern Ashqelon is named Zephaniah Boulevard!), Greeks, Romans, Herod, Byzantines, Muslim Crusaders and Turks pass in review; a varied, motley company. A real picture of what a trip to historic Israel can offer! A visit to the national park, one of the most beautiful of the land, furnishes clear proof of it. Splendid tamarisk trees cast protective shade over ancient stone figures, sculptures of Nike, the goddess of victory, Atlas, another figure of Greek mythology, bearing the globe of the world, etc. A mile from the park is a third century A.D. tomb, apparently the burial chamber of a wealthy, pagan, Roman family, embellished with coloured frescoes on the well-plastered walls. Our path was crossed by buses with school children.

From Ashqelon both the first and the second group were heading for the last station of the day: Beersheba, with only one stop: Yad Mordechay, a kibbutz eight miles south of Ashqelon, for which you have to turn right. However, what about Hebron, mentioned in the itinerary for this day? The schedule for the day had been changed due to circumstances which were such as to make a trip to Hebron not advisable. Since it was for safety-reasons, both groups could appreciate the decision of the guide. Now that the visit to Hebron was cancelled, some extra time became available for other purposes. While the first group, thus advised by the guide, was going to spend it mainly in the hotel in Beersheba where one would arrive quite early in the afternoon, around 3:00 p.m., the second group, again advised by its guide, seized the opportunity to see a few other really interesting sites. These were visited on the way from Ashdod to Ashqelon. Needless to say, the bus made a considerable detour



Ruins of old Ashkelon.

which brought us deep into the land of Judah, close to the mountain range. Coming from Ashdod the bus turned into the road that via Gederah and Hafez Hayyim (an area planted with Canadian pine), through the so-called Shephelah or lowland (I had better say foothills with an average height of 500 feet), led us in an easterly direction; east southeast to be exact. It is not far from this secondary road that the Biblical cities Libnah and Timnah must be sought, not so far west of Beth Shemesh. Libnah is mentioned in Joshua 10:29, II Kings 8:22, and Isaiah 37:8; Timnah plays a role in the life of Samson, Judges 14:1.

These cities have disappeared from the map, just as Makkedah (Joshua 10) and Jarmuth, known from the same chapter. The fifth city in the Shephelah of northern Judah is visible, in the form of a tel, covering ancient Azekah, to the left of the road. It is here that the scene of the famous history of I Samuel 17, the battle of David and Goliath, was laid, and the members of the second group were so fortunate as to have a stop at this very spot to take in the scenery. Viewed from a little restaurant we had the valley of Elah in front of us. Through the valley runs a small brook where David could easily find his stones. "There the Philistines encamped," the guide told us pointing at the opposite bank of the valley, "and here, where we are, Saul with the Israelite army." The Philistines had the advantage of occupying a strategic spot, just in a fork, where the two branches of the valley join, one coming down from Jerusalem, the other from Bethlehem. Having enjoyed some refreshments in the restaurant, the group continued its way through this area with so many historic associations of David's life. There, to the

left, higher up in the mountains of Judah, Adullam and Kehila are supposed to be. If there are any remainders (Adullam is indicated on the Israel Touring Map) the locations were not visible from the road the bus was following. We did not go there. Our



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first goal now was Bet Guvrin, known for its wonderful caves. Opposite the ruins of a crusader-fortress was a parking lot. The entire group left the bus for a walk. There we went from the parking place down to the first of the enormous limestone caves. Although the mountains of Judah are known for their extensive natural caves — and we know from the Bible how the fugitive David with his men turned them to full account — the caves in Bet Guvrin are artificial, quarries dug by the inhabitants of the surrounding area to build their cities. As to their form, they look like giant bells. There are hundreds of these chalk-white and beige caves.

Back out of the caves, boarding the bus again, we pass on our way Tel Maresha, well-recognizable by the typical shape of an ancient tel. It was fortified, we know, by Rehoboam, capitulated to the Assyrian king Sennacherib after the fall of Lachish, and still centuries later Judas the Maccabee defeated the Syrian Greeks here. In 1898 an archeological dig was carried out here and an inscription found, (reading: "This is Maresha." That is what archeologists are looking for! Next on our tour was Lachish, a stronghold built for the sole purpose of the defence of Jerusalem, as the guide told us. The city was taken by Joshua (chapter 10), fortified by Rehoboam; Amaziah, king of Judah, came to his death here (II Kings 14:19); Sennacherib besieged and took it, making his headquarters here (II Kings 18); and more than a century later it was Nebuchadnezzar who took measures against it. From the time of the latter date, we have the so-called "Lachish-letters," potsherds written with ink in which an officer in charge of an observation post utters his concern about the political and military situation to the garrison commander in Lachish. In one of the letters allusions to the prophecy of probably Jeremiah are made.

We did not make a stop at Lachish either. The bus went on, and to the right another tel appeared, Tel Gath, one of the five Philistine cities, best known from the history of the

Ark (I Samuel 5:8) and king Achish (I Samuel 21 and 27). A little further to the left is modern Qiryat Gat, a city of approximately 15,000 inhabitants. The hub of this region, its function is to serve the settlements in the outlying periphery, supplying them with raw materials, equipment, machinery, and tools, and collecting the produce from the farms. Hence, the second group moved to Ashqelon, a place which I mentioned already in my report.

On the last leg of this day's trip the bus made one more stop. This was in Yad Mordechay, a kibbutz which is the last Israeli settlement before you enter the Gaza strip. Established by a group of Polish settlers in 1943, they later named it after Mordechay Anilewitz, the commander of the Jewish Fighters Organization in the ghetto of Warsaw. This kibbutz won its fame during the War of Independence in 1948, when the Egyptian army on its way to "capture" Tel Aviv (there was a sort of competition between Egypt and Jordan as to which of the two would be first to take a major Israeli city, and the Jordans were heading for Jerusalem!), encountered this kibbutz, blocking the road. Our group was led to a hill which overlooked the scene of bitter fighting, and there we saw the battle reconstructed! On the hill were the trenches with the obsolete weapons of the defenders in position, while life-size blackened cut outs or dummies (what shall I call them?) with helmets and rifles represented the advancing Egyptians, reinforced with tanks set around the hill. If you push the button a recorder tells you in the language of your choice what has been going on here. Although the kibbutz had to yield to superior powers, the powerful onslaught of the Egyptian army was broken so that Tel Aviv could be saved.

South of Yad Mordechay, going right down south, we were entering the Negev dessert. A desert, yes; nevertheless, it was attractive. Not only because horticulture and agriculture are applied here with the help of modern irrigation techniques — fields with sunflowers, hothouses with tomatoes and flowers were seen, and even wheat was grown — but also because of the rolling landscape with its undulating hills. For what makes a desert a desert? It is not the soil, but the lack of sufficient precipitation. In bygone times the Negev has had a far denser population, which apparently could make a living here.

So we reached the destination of the first day: Beersheba. Right at the entry of the city is our hotel, "Desert Inn Hotel," lovely, surrounded by Chinese roses. The first group had ample time to relax, either by taking a nap, or by taking a dip in the extensive swimming pool, but the second, at least some of them, also found time for a stroll through the city. A really modern, brand-new city is being established on the spot where once the patriarchs pitched their tents.  
(To be continued).

H.M. OHMANN



## Church News

### CALLED:

by the Free Reformed Church at Albany, Australia,  
REV. J. GEERTSEMA  
of Chatham, Ontario.

\*\*\*

### ACCEPTED:

the call to Houston, B.C.,

CANDIDATE G.H. VISSCHER

of Hamilton, Ontario, who DECLINED the calls extended to him by the churches at Guelph, Ontario; Neerlandia, Alberta; Winnipeg, Manitoba.

\*\*\*

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### OUR COVER

*Rainbow Falls Provincial Park.  
West of Schreiber, Ontario.  
(Photo courtesy Ontario Government.)*



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

### GRAND RAPIDS

United Presbyterian (UPCUSA) congregations, in electing new members to their sessions and diaconates, are now required to take into account the number of woman, youth and ethnic minorities in the congregation and elect from each group proportionately. This quota requirement, recently ratified by the UPCUSA General Assembly but strongly opposed by evangelical groups within the denomination, goes beyond previous rulings which required that women be considered for nomination to office. (RES NE)

The heavy emphasis which is laid on the need to abolish discrimination on the basis of sex, race, colour, or creed brings exactly the opposite of what it intends and claims to bring: it brings a division on the basis of sex, race, colour, or creed, but people are so blind that they simply do not see that.

That is even worse in the Church, where the Lord does not give gifts proportionately according to sex, race, colour, or creed, but where He distributes freely, so that we are to take those who have been so endowed without taking into account their race or colour.

### GRAND RAPIDS

In 1980, Dutch speaking evangelical Christians, in The Netherlands and Flemish-speaking Belgium, will get their own theological college. Until now they have had to rely on Bible Schools.

The new training facility, to be housed in the former Jesuit Seminary in Heverlee near Leuven (Belgium), will add a scientific theological dimension to the present three-year course aug-

menting it with two years of further training. In line with the practice at similar schools and the traditional emphasis in evangelical circles on missions, evangelism, and pastoral concern, the focus at Heverlee will remain more on the practical than the theoretical. The study of Hebrew and Greek will, however, be part of the program.

According to Dr. T.J.W. Kunst, a Th.D. Dallas Theological Seminary, USA graduate and president designate of the new faculty, the new school does not wish to be known as "Reformational." "We are more evangelical, we put less emphasis on confession and dogmatics." (RES NE).

Well, then we already know how things will go. As if "evangelical" were not "based on and directing ourselves in everything according to the evangel, the Gospel, the Word of God."!

### GRAND RAPIDS

In 1978 the United Bible Societies distributed approximately 503 million Scriptures, about 100 million more than in 1977. Bible distribution rose by 390,000 to more than 9,286,139 and that of the New Testament by 1,200,000 to 12,217,000.

On a per capita basis, South Africa received the most Bibles. A total of 591,328 complete Bibles were distributed in 1978 where one person in 42 received a Bible. Second highest in per capita distribution was Australia with one person in 55 (245,252), followed by South Korea with one person in 64 (570,801). (RES NE).

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### ADDIS ABBEBA (LWF)

The Rev. Gudina Tumsa, secretary of the Lutheran Mekane Yesus Church in Ethiopia has been abducted in Addis Abbeba. When he left his office, Rev. Tumsa and his wife were forced into two cars by armed men in civilian clothes. Mrs. Tumsa was released at the outskirts of the city. Rev. Tumsa had been released a few weeks earlier after he was arrested by the people's militia on June 1. He was then accused of being responsible for a document on Christianity and Socialism, which the Ethiopian Church drew up in cooperation with the Lutheran World Federation. (ND)

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### BREMEN

The first Evangelical Elementary School was opened in the northern part of West Germany. The members

of the school society are all members of "Bible-believing congregations" in the German port city. It is the intention in the course of the years also to set up secondary schools. The chairman of the society said in his opening address that the school and the instruction given would be based in the Gospel of Jesus Christ. Until now only public schools and Roman Catholic schools were found in the northern part of West Germany. (ND)

\*\*\*

### DEBRECEN

The moderamen of the Synod of the Hungarian Reformed Church appointed for the first time a woman as professor of theology. She is Klara Lenkey-Semsey, who will teach New Testament at the Theological Seminary in Debrecen. (ND)

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### TORRE PELICE (ANP)

The Waldensian and the Methodist Churches in Italy will have the same Synod and government from now on, according to a decision of the Waldensian Synod held from July 27 to August 3 in Torre Pelice near Turin. The Waldenses number 30,000 in Italy, the Methodists 6,000. (ND)

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### MINNEAPOLIS (RNS)

Thirty years after he left China, the Rev. Wilson Wu returned home. What pleased him most, he said on a recent visit in Minneapolis, was to discover that many of his friends and family members had retained their Christian faith during the cultural revolution. . . . In his home city of Chengchow in Honan province, where five denominations had churches 30 years ago, he found all church facilities had been shut down.

But he learned that four fellowship groups were meeting in homes for Bible study, prayer and singing of hymns. They included more young couples than he had expected. (CN)

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### SAO PAULO, BRAZIL (RNS)

World Council of Churches General Secretary Philip Potter and Roman Catholic Cardinal Paulo Evaristo Arns were among the church leaders taking part in the dedication of what was described as "the world's largest evangelical church" here.

. . . Worshipers gave thunderous applause to Cardinal Arns and Mr. Mello at one point in the service when they stood arm in arm . . . (CN)

## Farewell of Rev. Stam from Burlington West

Rev. Cl. Stam preached in the afternoon service of Sunday, August 19 his farewell sermon, on taking leave from the congregation of Burlington West.

The text was from II Timothy 2:8 "Remember Jesus Christ, risen from the dead, descended from David, as preached in my gospel." The theme: The apostolic command to remember Jesus Christ. 1. In which quality; 2. According to which norm He must be remembered.

The second letter to Timothy is in a way Paul's last will and testament. Paul writes in a time of distress: threats of persecutions from outside, growing dissensions within the Church. In Chapter two Paul urges Timothy to be strong in the grace that is in Christ Jesus. He makes comparisons with the exertions of a soldier, an athlete, a farmer. Then suddenly, the text: Remember Jesus Christ . . . The connection becomes clear when we read how we are to remember Him, namely as the risen King. For Paul adds two qualifications: He is to be remembered as (firstly) risen from the dead, and (secondly) descended from David.

He is not a historical figure, a shadow from the past, but He is the One Who is ever present. Always remember that He lives now and forever. He has life in Himself and He gives life. He is also descended from David. As the legitimate and royal Son of David, He sits on the throne and has power over all things. He is the living One Who is the King. The future of the Church, also of the church at Burlington West, lies in Him. We cannot depend on people, not even on ministers; they come and they go. If we look at people we may as well forget it.

But in the past four years we have been allowed to proclaim Jesus Christ as the living Lord. In His hand lies the future. We may often have been disappointed in one another, but never in Him. Remember Him therefore in this quality as the living Lord.

Of course, many people *do* remember Him. The Bible is the greatest bestseller of all times. But not all remembering is the same. The gnostics

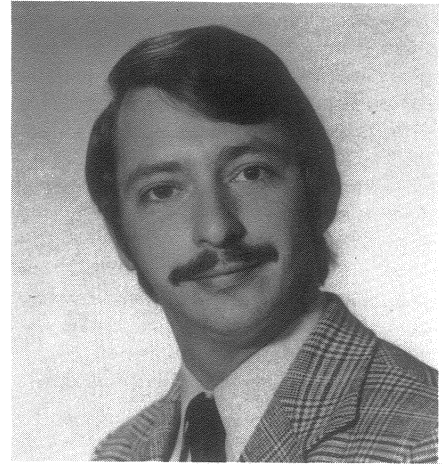
remembered Him, as do many nowadays, as an historical figure, whose ideas and teachings have to be worked out in present day situations.

Paul, however, wants Him remembered "as preached in my gospel." That sounds conceited, doesn't it? Did Paul have an exclusive copyright on the gospel? What about the gospel as preached by the other apostles? The gospel as preached by Paul, however, does of course not differ from the gospel as preached by the others. There is only one Gospel and each of the apostles has preached it according to his own talents. Therefore: "my gospel" means the good tidings which Paul was called to bring to the whole world. The norm is: as I, Paul, preached this gospel. It is the norm for all places and all ages. As you heard it from me, so pass it on. If ever an angel would bring another gospel, let him be accursed. Gospel or glad tidings, that is the Word according to God's counsel as revealed in the Scriptures.

When Paul wrote this epistle there were already several false teachers in action. Therefore: remember Him according to my apostolic gospel. According to this gospel we, too, will have to remember Him. There is continuity in the apostolic Church which is to live on according to the apostolic confession.

The past four years of preaching were merely an elaboration of the apostolic gospel. We have to stay at the source. The moment we stray away from the apostolic and Reformed confession we open ourselves to all the heresies and uncertainties of the times. Remember therefore Jesus Christ as preached to you according to this gospel. So He was preached in Burlington before this now departing minister came here, so He must be preached after he has gone. Jesus Christ should take such form in our lives that He will always be remembered. The true Church will always uphold Him.

It was a privilege to have been able to preach Him as the living Lord. Remember Him according to this gospel.



Rev. Cl. Stam

### FAREWELL EVENING

Two days earlier an informal farewell evening was held to allow the congregation to say goodbye to the Stam family. Br. E. Ludwig, acting as M.C., called on the following persons to have their say (interspersed with singing from our *Book of Praise*).

On behalf of the Boys' and Girls' Clubs, John Buikema expressed appreciation for all the work Rev. Stam had devoted to these clubs and their programs and he wished him and his family God's blessing in the Smithville ministry.

Br. Buikema Sr., speaking for the Dutch Mens' Society, voiced deep gratitude for the years that Rev. Stam was allowed to work in God's vineyard in Burlington and for the stress laid in that work on the unity of faith and church life and church federation, especially for our young people. He recalled Rev. Stam's speech for the League of Men's Societies on the great significance of the Liberation for our Church life in Canada and stressed the importance not to lose sight of God's work in the history of His people. May the minister and his family receive strength and health to assume in the next congregation the same task so faithfully accomplished here.

For the Youth Council, Annette Buist, spoke words of appreciation for all that was done by Rev. Stam for the Young People's Societies, in spite of the "hassles" sometimes given in return, especially in catechism classes. Though he will be sadly missed, God's blessing may accompany him and his family to Smithville.

The (English) Men's Societies were represented by br. J. Witten, who described Rev. Stam's preaching as



solid food, which gave strong support to the work of the societies. He encouraged Rev. Stam to go on writing more articles and — possibly — books, as his writings are well received by our people.

Mrs. E. Ludwig, speaking for the Women's Societies, related in a rhymed version the peculiar custom of the Burlington West consistory walking to their pews while "smiling from ear to ear." This — according to the grapevine — is caused by Rev. Stam's inclination for cracking jokes in the consistory room.

Mrs. Stam was praised as having, in her own unique way, made her husband the man he is today. Rev. Stam,

his wife and family were wished God's blessing and all the best.

Br. J. Poort as vice-chairman of the consistory recalled his early contact with Rev. Stam before the call from Burlington West materialized. He spoke of the growth of the congregation to almost 700 members and of the accompanying spiritual growth, observed as fruit of the solid preaching of the gospel of God's grace. Br. Poort expressed the congregation's appreciation also for the work done in catechism and post-confession classes, and for the lectures given on various occasions.

Saying farewell to the first minister of the congregation at Burlington

West he commended Rev. Stam and his family to God's care and blessing.

Farewell gifts from the congregation were presented by the ladies' committee: a tape recorder for the minister and a tea and coffee service for Mrs. Stam, who gracefully accepted these items.

After the recital of a poem by Mrs. H. Buist, Rev. VanDooren (appointed as counsellor in the coming vacancy) spoke words of greeting to his departing colleague and closed the evening with prayer.

After this many used the opportunity to enjoy coffee and cookies in the church basement and to shake hands with Rev. and Mrs. Stam.

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## Principal's Statement 1979

Tenth Anniversary Meeting  
Seventh Convocation  
Thursday, August 30, 1979

### 1. COLLEGE EVENING

The ninth anniversary meeting was held on September 8th, 1978 in Burlington, Ontario. The Rev. H. Scholten, M.Th., addressed the audience by the voice of the Rev. J. Mulder on the theme "Modern Trends in Church History" and paid special attention to the development of the World Council of Churches in this twentieth century. The Rev. W.W.J. Van Oene, M.Th., spoke about "Old Trends in Modern History." The two addresses formed a harmonious unity which was not surprising for those who know the common interest of the authors in history in general and in the history of Christ's Church in particular. Mrs. L. Selles again represented the Ladies' Savings Action and by her gift for the library — also this year \$3,000 — she showed the power of the quiet force in our churches. Although in this age of feminism and disdain for the Old Testament, the allusion seems preposterous, I am always reminded of Psalm 68: "The women at home divide the spoil, though they stay among the sheepfolds." The boys and girls of the Busy Beaver Club followed the good example and presented a gift worth a hundredth part of that of their mothers — Thirty dollars — plus ninety-five cents. Because of the decision of Synod 1974 to augment the duration of the study with one year, there was in 1978 no convocation.

### 2. STUDENTS

For the course 1978-1979, Mr. Clarence Bouwman enrolled as freshman. Five other students followed the program for the Junior Year, and three of them thus completed the cycle of their studies and will receive the degree of Bachelor of Divinity. We expect two new students in the fall of this year and are thankful that for 1980 the prospects are brighter.

### 3. FACULTY AND PERSONNEL

The course 1978-1979 saw some changes as far as Faculty and Personnel are concerned. Br. and sr. C. Walinga decided that the time had come to terminate their janitorial services in our College. Both have given themselves to their task beyond the call of their duties. It was the honour and pride of sr. Walinga that the visitors of our College often admiringly asked: "Who in the world (or in the church) keeps this building spic and span?" And br. Walinga functioned as a Jack-of-all-trades for the upkeep of our building; he often repaired things in such manner that even the handiest professor could not improve him. We thank our brother and sister for the work that was done out of love for the Canadian Reformed Churches.

Also during this academic year our associate librarian, the Rev. A.B. Roukema, had to resign for reasons of health. We are grateful that this minister used some of the time of his retirement to help us in the not unimportant work of cataloguing our books, the tools of teaching staff and students.

The most important change came at the beginning of the second semester, when our lecturer in Church History and Church Polity, the Rev. H. Scholten, M.Th., had to be hospitalized. The lectures in Church History were given by Dr. J. Faber, the lectures in Church Polity by Prof. L. Selles. The situation of some years ago had returned, although with this difference that, upon medical advice, the Rev. H. Scholten now decided to give up his position as lecturer in the Ecclesiological Department, effective September 1, 1979, at which date he became lecturer-emeritus. The Board of Governors already expressed publicly — on behalf of the churches — its gratitude for all the Lord our God has permitted and enabled the Rev. H. Scholten to do in behalf of the training for the Ministry during the first ten years of the existence of our Theological College. On behalf of the Faculty, the Principal now wishes publicly to add to this acknowledgement that the colleagues of the Rev. Scholten have great admiration for the manner in which he has developed the gifts that the God of life had bestowed upon him. During the Second World War he actively partook of the battle of principles against national socialism and became a prisoner in Hitler's infamous concentration camps. As teacher he had served the cause of Christian education in The Netherlands, but he saw his heart's desire fulfilled when the Reformed Churches, by way of the provision made in Article 8 of the Church Order for men with exceptional gifts, called him to the ministry. After he had emi-

*Continued on page 376*

Canadian  
 THE CITY-GUIDE  
 news medley  
 The Church Herald  
 OF THE CANADIAN REFORMED CHURCH  
 OF OUR COLLEGE  
 THE WORD TO OUR CHURCH

If a minister does not have any books, he will not be able to prepare a good sermon. If a minister does have books but does not use them, he will not be able to prepare a good sermon either.

I had to think of that when I reviewed my little stack (if you can call it a stack, that is) of Church bulletins. The harvest was very poor this time, and more than half of the "pile" was stale: I got a thick envelope full with bulletins dating back to April of this year. How in the world would one ever expect me to offer congratulations to a couple who celebrated an anniversary in May when I don't hear or read of it till almost September?

However much I appreciate the trouble people take in sending me the bulletins, if I get them of four months ago, they are practically worthless for my purpose. Honestly, then they may as well not be sent at all.

Only the regular sending of bulletins can render it possible that I'm up-to-date with my news. And, once again, my thanks to those who are regular in this respect.

There is some news, and therefore I do not have to let you look in vain this time as you did a few times this past summer. In all likelihood I shall be missing again in the forthcoming issue, although I do expect to have a report on the Convocation and annex activities instead of the medley. That may be sort of a medley anyway. If I could open a plane window, I might even drop this copy off above Winnipeg, for it might reach the printing plant sooner than if I send it by mail. I don't know what is wrong again with the mails, but I have not yet received the latest issue which was sent to me by first-class mail exactly one week ago today! The previous issue took more than a week, too.

However, let's get on with our business.

We may as well follow our (not so regular) custom and start with congratulating couples who celebrate their fortieth or even forty-fifth wedding anniversary.

From the Toronto bulletin I gathered the names of brother and sister VanderKnokke. On August 26th they celebrated their fortieth wedding anniversary. And the Rev. Mulder wishes them many more years together in his congratulatory lines in the bulletin. From that I conclude that they may enjoy a relatively good health, and that is a very important part of the blessings which the Lord bestows upon us. That renders everything so much more pleasant, even though also when health is failing to a certain extent, the joy can still be there and most times even is there indeed.

Brother and sister D. VanLeeuwen Sr. in Fergus will celebrate their forty-fifth wedding anniversary on September 13, and them, too, we wish also for the future the richest blessing of the Lord. Sister VanLeeuwen has been confined to a wheelchair for a number of years, but she is able, weather permitting, to attend the morning services, and is grateful for the many blessings which they receive every day anew. They belong to the early stream of immigrants, and had an active part in the development of Church life in the early fifties.

These are, as far as I could discover, the only two couples whom we were to mention in connection with a wedding anniversary.

I mentioned Toronto in the above lines, and we may as well continue with the Church there.

"The Committee of Management will be asked to fix up the catechism room (carpet, etc.) before September 1, 1979. As you remember, an amount of \$1,000.00 has been donated for this purpose.

That is nice: the money is there before you start the job. Toronto's bulletin also mentions sets of tables and chairs for the nursery. At the occasion of our latest Classis I had the opportunity to see those sets of tables and chairs, and I admired them. I do not think that the children will be able to wreck them in a hurry, although they are experts at that trade. I did not have a look in the Catechism Room, but perhaps will another time.

There was a sad note from the mission field. I do not recall having read it somewhere else, and therefore I pass it on here. During the last couple of weeks I have been reading the paper and other documents on an irregular basis, due to other commitments. The information reads as follows:

"Paulus Omba evangelist Butipiri has been called to the LORD on June 16th. Letter following. Versteeg."

That was the telegram which the Church at Toronto received from the Rev. H. Versteeg. The Rev. Mulder adds the following lines.

From what we previously heard it did not seem to be that serious. Paulus was one of the first native evangelists who after some further theological training would be ordained as minister of the Word for the congregation in Butip. That were the plans. The LORD decided differently and relieved him from his tasks here. We thank the LORD for what He has given to Rev. Knigge, us, and the people in Butip in His child *Paulus Omba*.

The development of unused land goes on and that also affects our Churches, now the one, then the other. In two bulletins I read of hearings that were or are to be attended on behalf of a Church.

Toronto tells us,

The Board of Management reports that a public hearing at the town offices of Vaughan has been attended by our treasurer. It seems that the land West of our church building will be developed in the near future, and initial plans were tabled. The committee will be diligent to promote our interests.

If the plans are approved and executed, we might be able to reach the Toronto Church building without having to go around. It is true, of course, what one of the neighbours said: The traffic will increase, thereby the noise and the perils caused by racing and even by the simple increase of the number of vehicles passing by. But it is practically unthinkable that that "nice" piece of land will not be developed at one time or another. We'll see.

Burlington West, too, mentions something about development.

Received from the Ontario Municipal Board an "Appointment for the Hearing" in regards to an application for rezoning in the area in which our church building is located. This information is too vague to draw any conclusions. However, would there be a possibility in the future to build a parsonage on the property after all? Or perhaps to sell part of the property? That would be marvellous. And then reserve that money for a second Church?

Yes, and that is practically all the news which I can pass on from Ontario. I could, of course, mention all the information which is given about the progress of sponsoring Viet-

name families. Let me quote just the one paragraph which Burlington West has in its bulletin. I presume that the experiences in other congregations are almost identical. By the way, one of our members gave me a piece cut out of a newspaper in which a medical doctor argued the necessity to have the refugees tested on hepatitis. They could, he said, become a source of infection and possible death for not a few. The cost per person would be \$10.00. I pass this on, not knowing whether such testing is indeed necessary. It is, however, a point which should be taken into consideration, since it may prevent trouble later on. That's why I pass it on.

Some progress has been made these past two weeks. We have submitted requests for two families to the immigration office in Hamilton which is now processing these applications. In approximately four weeks we hope to have the information about the refugee families we are getting in our care. We will know the number of members in the family (we requested maximum 9 per family), their sex and ages, religion, language they speak and occupation of the wage earners. Then they could be here any time from two to three weeks after that. We are to count on them arriving in October.

Herewith, as I said, we take leave of Ontario and go all the way to the West Coast, or some few hundred miles away from it still. I mean: we go to Smithers. I have nothing to tell about the Southern part, but that will be better next time, we hope.

You will recall that the Church building in Smithers was broken into, and that some damage was caused. Now the press release of the Consistory meeting mentions, "Letter from the Clerk of the Court of B.C. with a cheque for \$518.00 re compensation for damage, etc. at the break-in." That was nice, unless it was expected. However, even then it was nice to receive it.

More important is what we read about the summer camp which was to be held with youth from the Indian reservation close to Smithers.

When we started talking about sending out missionaries, we also discussed the possibility of sending missionaries to Indians and Eskimos. That appeared near-impossible, since permission to undertake such work would not be given, we were told. The result was that we sent missionaries to faraway countries but not to our fellow-citizens.

Entrance to the reservations can be gained only via people living on them. Services could be held if the people themselves should ask for them. They will never ask for them if they are not brought into contact with the riches which we have received from the Lord. Also for that reason it causes us joy to read that the work done in the Smithers area does result in contacts. Let me pass on to you what the Rev. VanSpronsen writes about the camp they held with some 22 youth.

We are grateful to the Lord that He heard our prayers and made everything go very well at the Bible Camp. The weather was beautiful, we were able to speak to twenty-two children about the Lord and have had an enjoyable time with them in a Christian atmosphere; closer contacts were established with a number of their parents; several leaders and authorities of the Indian people visited the camp and gave their contributions; all in all it was a wonderful opportunity to get acquainted, overcome some of the existing barriers and show them our concern and interest for the Lord's sake. Not a single accident occurred and the leaders were able to fulfil their task.

May this work result in that many come to the knowledge of the Truth and rejoice with us because of the mercies of our God.

What was done in Smithers shows anew that much can be done without large committees and organizations and without large budgets. There are lots of opportunities. Let's use them.

Gradually the activities of the societies are increasing. Thus I hope that next time we can include more Congregations in our review of events. For this time this has to be it.

vO

## The God and Father of Our Lord

I PETER 1:3-5



1. The God and Father of our Lord  
Be blest for evermore.  
Great is the mercy He has shown:  
Him honour and adore!
2. He caused us to be born anew:  
A living hope He gave  
Through Jesus Christ, Who rose again  
Triumphant from the grave.
3. The inheritance in store for us  
Is free from all decay;  
It cannot spoil or be defiled;  
It will not fade away.
4. It's safely kept in heaven for us  
Whom God's own power will shield,  
Till full salvation is at last  
On His great Day revealed.

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grated to Canada and had given years of strenuous work for the upbuilding of our young churches, the Rev. Scholten took up the study of theology at John Knox College in Toronto. He not only obtained a Bachelor of Divinity degree but continued his formal theological training and received the hood of Master of Theology. After he had been appointed by Synod Orangeville 1968, our colleague Scholten combined his skill as old-fashioned school teacher and his knowledge of the history and the polity of the Church and became an efficient lecturer in Ecclesiology. We should be amiss if we did not mention in this connection, Mrs. G. Scholten, who in the last years when Rev. Scholten was not able to drive anymore, faithfully transported her husband from Smithville to Hamilton. We will miss her presence on Tuesday and Thursday mornings. When we look back, we see the life of Rev. and Mrs. Scholten directed by the hidden providence of the God and Father of our Lord Jesus Christ. It is in the vein of this brother when we conclude this part of our report with the well-known words: *Sola gratia — solo Christo — soli Deo gloria*; The labour was done by grace alone, by Christ alone, and therefore the glory be to God alone.

In order that the work at our College might be continued, the Board of Governors — upon the advice of the

Faculty — appointed as temporary instructor in the department of Ecclesiology the Rev. W.W.J. VanOene, M.Th., effective September 1, 1979. The Synod of Smithville 1980 will have to appoint a successor of the Rev. Scholten and at the same time to provide for the upcoming vacancy in the Diaconological department, for if it is the Lord's will, the Rev. G. van Dooren will in 1981 have reached the age prescribed for retirement.

#### 4. COURSES

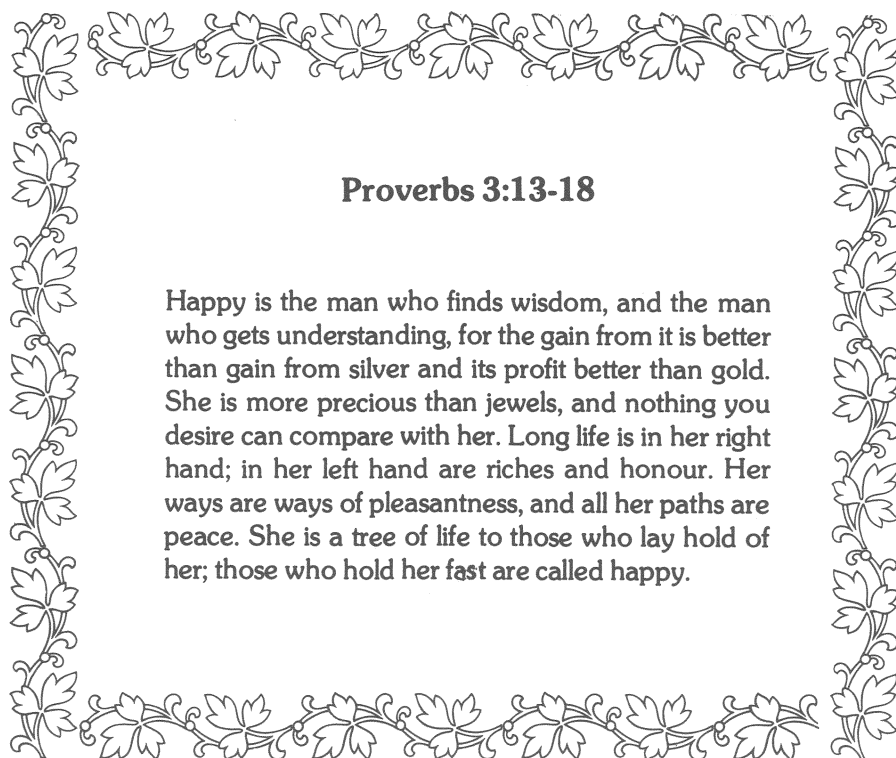
The three professors delivered twelve lectures about the theme "Kingdom and Church" during adult courses at night in the first semester. All courses for the theological students could be offered according to our Handbook. A short leave of absence for the Rev. van Dooren during the March exams and for Prof. Drs. H.M. Ohmann at the end of the academic year, did not interfere too much with the regular teaching. The trip of Drs. Ohmann to the state of Israel and the land of Palestine will certainly enhance his teaching of Biblical Geography.

#### 5. CONCLUSION

The academic year 1978-1979 was for the students a year of regular study and in this respect we did not encounter great difficulties. With thankfulness to the LORD our God we conclude the tenth year of teaching in our

Theological College. In these ten years, fourteen young men received a diploma indicating the fulfilment of the academic requirements and enabling them to present themselves to the churches for ecclesiastical examination. Ten years and fourteen persons are no high numbers in the academic world. The question sometimes arises: Was the outcome really worth the effort in personal involvement and financial investment? Nevertheless, in the kingdom of God quantity is never the first category. Although it is difficult to make bold statements after only ten years of operation, one aspect of the significance of our Theological College may be mentioned, namely, its *unifying* character. If the churches would not have established this institution for the training of their future ministers, young men would have swarmed out to different institutions and the churches would have been exposed to diverse influences. The ministry of the Word is in the midst of God's people of prime importance as instrument of the Holy Spirit for building up the body of Christ. Speaking the truth in love, let us grow up in every way into Him who is the head, into Christ; may each part of the body of Christ work properly and upbuild itself in love (Ephesians 4:15, 16).

J. FABER



### Proverbs 3:13-18

Happy is the man who finds wisdom, and the man who gets understanding, for the gain from it is better than gain from silver and its profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to those who lay hold of her; those who hold her fast are called happy.

## PRESS RELEASE

of the Classis Ontario North in continued session on August 23, 1979.

1. Since the chairman of the session of June 14, 1979, Rev. Cl. Stam, has been released honourably of his duties in Classis, Classis is reopened by the assessor, Rev. J. Mulder. Rev. M. van Beveren is appointed assessor.

2. In executive session the report of the committee appointed to advise Classis in the matter of two appeals is read and discussed.

3. Classis makes a decision on the two appeals.

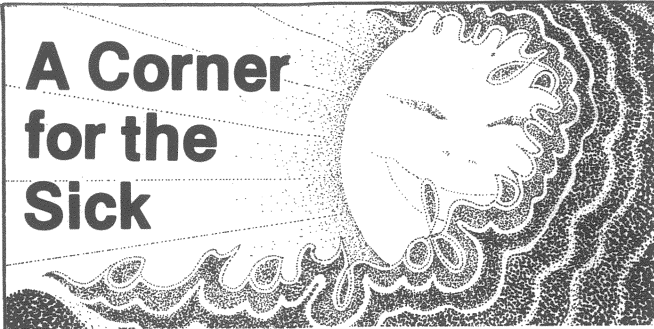
4. No censure according to Article 43, Church Order, is necessary.

5. The Acts are adopted and the Press Release is approved.

6. After the singing of Hymn 46:3 the assessor leads in closing prayer.

For the Classis,  
M. van Beveren, assessor h.t.

# A Corner for the Sick



Blessed is he whom Thou dost choose and bring near,  
to dwell in Thy courts. Psalm 65:4

*In the Old Testament time, the place where God chose to live among His people was called a sanctuary, Exodus 25:8.*

*In Psalm 65, verses 2 and 3, we read: "O Thou Who hearest prayer! To Thee shall all flesh come on account of sins. When our transgressions prevail over us, Thou dost forgive them."*

*It is the Lord's sanctuary, His holy temple, where the saints are provided with all the blessings of salvation. It made David exclaim in Psalm 84 "How lovely is Thy dwelling place, O Lord of Hosts! My soul longs, yea, faints for the courts of the Lord" (verses 1 and 2). "Blessed are those who dwell in Thy house, ever singing Thy praise!" (verse 4). It is a privilege and blessing for us that we are allowed to go to God's house every Sunday.*

*It is a prelude for the day, when we shall be granted that we may join in the choir of the great multitude as mentioned in Revelation 7, verses 9, 10. "... and behold, a great multitude which no man could number, from every nation, from all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes with palm branches in their hands, and crying out with a loud voice, 'Salvation belongs to our God Who sits upon the throne, and the Lamb!' David in his days cried out; 'My soul thirsts for God, for the living God,' Psalm 42:2. John on the isle of Patmos is given a vision of what is to come. "They shall hunger no more, neither thirst any more," Revelations 7:16. John heard what seemed to be the voice of a great multitude, like the sound of many waters, and like the sound of many thunder peals, crying; "Hallelujah! For the Lord our God, the Almighty reigns. Let us rejoice and exult and give Him the glory, for the marriage of the Lamb has come, and His Bride has made herself ready; it was granted her to be clothed with fine linen, bright and pure."*

*Presently, we may be strengthened, in the Lord's sanctuary, by the preaching of the Word, and when we celebrate the Lord's supper, our hungry and thirsty soul will be nourished and refreshed. (They go from strength to strength, Psalm 84:7). And when we may see with our eyes when an infant receives baptism, we will be reminded of God's promise of the forgiveness of all our sins. He will sanctify us and impart to us that which we have in Christ.*

*All glory, laud, and honour to Thee, Redeemer, King.*

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A mighty stream of foul transgression  
Prevails from day to day;  
But Thou, O God, in great compassion,  
Wilt purge my guilt away.  
Blest is the man whom Thou has chosen,  
And bringest nigh to Thee,  
That in Thy courts, in Thee reposing,  
His dwelling place may be.

There, in Thy holy habitation,  
Thou wilt Thy saints provide  
With every blessing of salvation  
Till all are satisfied.  
By awesome deeds, so just and mighty,  
God saves us from our foe;  
To all who walk with Him uprightly  
He will salvation show.

*Psalm 65:2, 3  
Book of Praise*

\*\*\*\*\*

*At this time we would like to remember an elderly sister who has been in a resthome since 1971. She would really appreciate hearing from brothers and sisters; it will do her a lot of good. Her husband lives in the same city and will also be strengthened by the attention his wife will receive.*

**MRS. H. WERKMAN**  
Chateau Gardens, N.H.,  
310 Oxford St. W., Room 520,  
London, Ontario N6H 1S6

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*Brothers and sisters, if you know of anyone lonely or sick, send your request (with permission of the person involved) to:*

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

## Answers to Puzzle on page 381:

1. Zabad; 2. adoration; 3. Tabbaoth; 4. Agagite; 5. Gabbatha; 6. Abaddon; 7. Barabbas; 8. Abagatha; 9. Lappidoth; 10. Agrippa; 11. Vagabond; 12. Abinadab;

13. handbreadth; 14. appointed; 15. Dagon; 16. Agape; 17. Cappadocia; 18. Armageddon; 19. Barsabas; 20. Adadah; 21. Zobebah; 22. Dromedary; 23. Padanaram; 24. Magdala; 25. Patrobas.

## A CHILDREN'S RECORD

No, let not the title written above give you a wrong impression.

What I am referring to is not a record *for* children (although they, too, will enjoy it) but it is more a record produced *by* children. They are the singers.

Usually, when we hear a record which contains songs sung by children, we hear a children's choir and the voices are more or less selected from a larger group.

The record I am referring to contains songs sung by children who together attend school and who together form the complete school population. The children you hear on the record entitled "Hosanna" are the students of the William of Orange School in the

Fraser Valley. They do not form a select group, trained in singing, but they include the "croakers" as one of the teachers expresses it so characteristically.

That makes the record the more delightful; at least that's how I evaluate it.

The contents of the record are described as "Bible Songs Sung and Played by the Pupils of the William of Orange Christian School."

In the course of the years we published several of these songs, which have been made and composed by Mr. S. VanderPloeg, the school's Principal, and Organist of the Maranatha Church of New Westminster.

During all the years of its twenty-

four year old history, the William of Orange School has had teachers who took pleasure in preparing various programs. There were Christmas presentations, there were programs at Easter, and the cooperation between Mr. W. van der Kamp and Mr. S. VanderPloeg resulted in enjoyable evenings. Both teachers and students put much work into these programs and we are now in a position that we can co-enjoy some of their musical fruits.

I am happy that the second record has now emerged from the Fraser Valley. In this manner we all are enabled to enjoy the gifts which the Lord has bestowed upon His members.

If anyone wishes to order this record, he can do so from William of Orange Christian School, 17480 - 61A Avenue, Surrey, B.C. V3S 4P5. It is worth it.

vO

# Hosanna

A RECORD OF BIBLE SONGS

Monday, May 14th of this year was a very unusual day for the William of Orange Christian School population. Buses, cars, trucks, bicycles, and that still reliable means of locomotion, the feet, carried all 177 pupils and 8 teachers to the "Maranatha" Canadian Reformed Church of Surrey that morning. Many hours of hard work and practice were about to culminate in a "first" for one of our schools. We were going to make a record.

It has become a tradition, as with most schools, to have an annual Christmas programme. However, one difference between the programmes presented by the pupils of the William of Orange Christian School and that of other schools is the songs which are sung. Songs on our programmes have mainly been taken from a collection of about 65 Bible songs composed and written by our principal, Mr. S. VanderPloeg.

These songs, to quote the words of their author, "Were written specifically for school children. I'm not trying to talk down to them, or to equate childhood with sweetness. I try to tell the stories and parables simply, because the best praise is God's words

(Mrs.) F. Admiraal  
(piano).



sung back to Him as a token of our understanding and thankfulness. The melodies, therefore, are also simple."

The songs are generally written in ballad stanzas, with copious use of refrains, and the music has a definite modal flavour. They lend themselves to the use of percussion instruments of all kinds: triangles, tambourines, rattles, bells, and the frying pan if nothing else fits.

Following the completion of our Christmas programme three years ago, a former colleague remarked that, "It would be wonderful to have a record of these songs. I'd love to be able to sing them with my children. The supply of records with Scripturally-based children's songs is almost non-existent."



*Mr. S. Vander Ploeg (organ), grade 6 and 7 pupils on percussion instruments.*



*(Mrs.) M. Roukema and Mr. H.A. Stel (assistant directors).*

We were reminded of this comment when we received a brochure from a Vancouver-based production company, Ensemble Productions Ltd. Many social, religious, and professional organizations, including local schools, choirs, and orchestras (e.g. Vancouver Symphony Orchestra) have had records produced for them through Ensemble. We sent in a request for cost estimates and found it to be not at all prohibitive.

A recording date was arranged; a list of songs was chosen; practice times were agreed upon; a cover design was drawn up; a contract was signed. May 14th rolled around. The day had come.

The pupils performed marvelously. Their enthusiasm, willingness, and desire to do well was evident in the skill with which they sang and played. In just over 3½ hours we were able to

tape a total of 12 songs, travelling musically through the Scriptures, from the story of creation (*When On Creation's Morn*) to the return of our Saviour (*Come, Lord Jesus, Maranatha*), from the mournful *Christ, the King* to the rousing *Christ is Risen*.

Out of His hand we received this day on which we were enabled to sing back to God our praise and our thanksgiving.

Soli Deo Gloria!

For the Staff and Pupils,  
Mr. L. Bol

*Mr. Trent Strickland (recording engineer).*



# our little magazine

Dear Busy Beavers,

Does your school desk feel pretty comfortable again?  
 Have you gotten used to your new teacher a little?  
 Tell me honestly.  
 How does it feel to be back in school?  
 You just don't know about that new teacher?  
 You're still thinking about the good times you had during the holidays?  
 You do like some of the new work?  
 New work, a new classroom, a new teacher — all new things to get used to.  
 But it's fun, too! Right?  
 You were finished with last year in June.  
 Now it's time for something new and different.  
 You'll try hard, I know.  
 Just as Joseph did.

At home he was his father Jacob's favourite, but at Potiphar's house he worked hard — to please the Lord.

We'll never become important rulers like Joseph, but we can still please the Lord in our work.

And then the Lord will help and bless us. He has promised us that. And we can count on Him.

I wish you all lots of success and happy schooldays, Busy Beavers.



## From the Mailbox

Hello *Ramona Kleefman*. It was nice to hear from you again. Thank you for your nice poem, and picture, too. How do you like living in your new house, Ramona? Be sure to write and let me know your new address right away!

Thank you very much, *Jerold Van Assen*, for your contribution to the Birthday Fund. It will make a lovely start for this year's collecting! Thank you for writing. Bye for now.

### QUIZ TIME

Names

Can you find out which Bible Books are here?

- |               |               |
|---------------|---------------|
| rmak _____    | ginks _____   |
| nhjo _____    | stereh _____  |
| ukle _____    | bjo _____     |
| hacim _____   | lamssp _____  |
| amthtwe _____ | djue _____    |
| bunmres _____ | htomiyt _____ |
| ojuash _____  | mjase _____   |
| turh _____    | ertpe _____   |

Our thanks to Busy Beaver *Marcella Veenman*.

*Scrambled names (above):* Mark, John, Luke, Micah, Matthew, Numbers, Joshua, Ruth, Kings, Esther, Job, Psalms, Jude, Timothy, James, and Peter.

And now Busy Beaver *Mary Van Raalte* has for us a:

### CODE QUIZ

W	4	Question:	
Q	18		
C	9		
Y	12	4 14 11 8	18 17 13 5 8 1 16 15
N	15		
A	11		
T	8	9 11 15	12 16 17 15 13 6 13 7
H	14		
U	17		
M	20	11 15 5 4 13 7	12 13 5 8 16 ?
E	13	Answer:	
S	5		
I	1		
O	16		
V	6		
R	7	11 7 13	12 16 17
L	10		
P	2		
G	3	5 10 13 13 2 1 15 3	
F	19		

TO SAN FRANCISCO! (conclusion)

by Busy Beaver *Jolette Moeliker*

Meanwhile on the boat, Jane, Els, and Daddy were eating lunch out on the deck. Were they ever enjoying themselves! There was a shopping centre and even a swimming pool on board! An officer said they could call him Arno. Arno asked Captain Stubing if "two little girls" could come on the bridge. He said they could. So Els and Jane went to the bridge. The friendly Captain welcomed them. Els said,

"How do you do, sir?"

The Captain showed the girls everything. Then he told Jane and Els to enjoy themselves on his ship. They said they would. Then the girls and Dad went for a swim. You'll never guess what they had for supper! French fries, pizza, peasoup, and waffles for dessert. When bedtime came they were all worn out. Five minutes they lay awake and then,

"Zzzzzzz . . ." Sound asleep.

It was nine in the morning when they woke up. Els had pancakes and Jane and Dad had waffles for breakfast. After that they had a quick swim and slid into San Francisco Harbor. Mommy, Margie, and Sandra were waiting for them.

"And girls, did you have a good time?" Mommy asked them.

"Yes, Mom! You should come by boat next time. Is it ever fun. May we go see the cabins now?" Els begged.

"Yes, you may," Mommy replied. "And after that we will go to the zoo."

"Yippy - yoo - hoo!" they all yelled.

Jane and Els liked the cabins very much, so they went to the zoo.

"What beautiful animals," Sandra exclaimed.

When they came back they had learned a lot. Tomorrow they would go to the "Children's Museum" for they had been told it was so nice. Were the children ever enjoying their holidays! They even went to visit the Golden Gate Bridge. They were really disappointed because it was made of wood a long time ago, so the wood was beginning to rot. And it was just painted yellow! Jane said she would never go to San Francisco again. Such cheap bridges!

Continued on next page



But finally it was time to go home again.  
 "And Sandra, did you have a good time?"  
 "Yes, Aunt Ingeborg! Thank you very, very much!"  
 And she hugged Auntie and Uncle.

The End

I hope you've all enjoyed the story.

Think I have all your SUMMER CONTEST entries now? I hope so! Then I'll soon be able to tell you about some winners!

Bye for now, Busy Beavers. Till next time.

With love from your  
 Aunt Betty

## Puzzle No. 52

CHANGE — 0

The letter "o" can be changed by one stroke of a pen into a, b, d, g, p, or q. All capital letters of names have been changed into small letters.

Example: Before: oooon — a judge of Israel. After: abdon.

- |              |  |
|--------------|--|
| 1. zoooo     | — name of six men in Old Testament               |
| 2. ooorotn   | — worship  |
| 3. tooooth   | — one of the family of Nethinim. Ezra, Nehemiah. |
| 4. oooote    | — Haman was one.                                 |
| 5. oooooth   | — place from which Pilate sentenced Jesus.       |
| 6. oooooon   | — meaning "ruin" in Job.                         |
| 7. oooooos   | — preferred over Jesus.                          |
| 8. ooootho   | — a chief eunuch of Xerxes.                      |
| 9. loooioth  | — married to Deborah.                            |
| 10. ooriooo  | — great-grandson of Herod.                       |
| 11. vooooono | — a wanderer. Genesis, Acts.                     |
| 12. ooinoooo | — in whose house the ark was deposited.          |

- |                |  |
|----------------|--|
| 13. honooeooth | — common measure.                                |
| 14. oooointeo  | — that which has been decreed. Jeremiah, Daniel. |
| 15. oooon      | — Idol that fell.                                |
| 16. ooooo      | — simple feast of love and unity.                |
| 17. oooooocio  | — province mentioned in Acts and Peter.          |
| 18. ormoeeoon  | — battle scene of good and evil.                 |
| 19. oorsoos    | — Went to Antioch with Paul and Barnabas.        |
| 20. oooooh     | — city in southern part of Judah, Joshua.        |
| 21. zoeeooh    | — child of Coz. I Chronicles.                    |
| 22. oromeoory  | — animal in Isaiah, Jeremiah, I Kings.           |
| 23. oooonorom  | — Where Isaac and Jacob's wives came from.       |
| 24. mooolo     | — small Galilean town.                           |
| 25. ootroos    | — Paul sent him a greeting in Rome.              |

Answers on page 377

S. BETHLEHEM

With great thankfulness to our Covenant Lord, Who has made all things well, we joyfully announce the birth of our daughter:

**NADINE GERALDINE**

Born: August 13, 1979.

A sister for: *Alicia*.

Peter and Geraldine Bosscher  
 (nee Vanderwoude)

107 Foxbar Road,  
 Burlington, Ontario L7L 2Z7.

*Praise God from Whom all blessings flow.*

The Lord has again blessed us richly with a child, a son:

**TIMOTHY JOHN**

Born on July 25, 1979.

A brother for: *Charmaine*.

John and Shirley Swaving  
 (nee Lodder)

R.R. 2,  
 Belwood, Ontario N0B 1J0.

With great joy and thankfulness to our Lord, Who heard our prayers and made all things well with our child, we announce the birth of a daughter,

**LISA IRENE**

Born: August 10, 1979.

A sister for: *Rosalyn* and  
*Kristopher*

Gerry and Therese Swaving  
 (nee Van Grootheest)  
 R.R. 1, Arthur, Ontario N0G 1A0.

With great thankfulness to the Lord, we announce the birth of our first child:

**MELANIE ANN**

Born: August 20, 1979.

Robert and Lisa Dantuma

206 - 2445 Woodward Avenue,  
 Burlington, Ontario L7R 1V3.

With great thankfulness to the LORD, the Creator of life, we are pleased to announce the birth of our first child, a son:

**JONATHAN RICHARD**

Born: August 18, 1979.

William and Bonita VanderLinde  
 11611 - 80th Avenue,  
 Delta, B.C. V4C 1X8.

With thankfulness to the Lord we are pleased to announce the birth of our first child, a daughter:

**ANDREA MICHELLE**

Born: August 3, 1979.

John and Linda Woelders  
 (nee Huttema)  
 46105 Southlands Crescent,  
 Chilliwack, B.C. V2P 1B2.