1970

The Canon, [1970-71]: Volume 1, Number 2

Dordt College

Follow this and additional works at: http://digitalcollections.dordt.edu/dordt_canon

Recommended Citation
http://digitalcollections.dordt.edu/dordt_canon/45

This Book is brought to you for free and open access by the College Publications at Digital Collections @ Dordt. It has been accepted for inclusion in Dordt Canon by an authorized administrator of Digital Collections @ Dordt. For more information, please contact ingrid.mulder@dordt.edu.
Music is communication. More specifically music non-verbal communication. In the contemporary world that we live in, many believe that there is a failure to communicate. People just can’t seem to id the words that they need to say what they want to say. This “hang-up” does not exist in the world of music. Words are not detrimental to expressing a musical feeling. We can say things in music that could not be expressed with words or “verbal communication”. Meaningful musical expression comes from the art it is an utterance of the feelings within a person; music is a very personal thing.

Have you ever wondered why God gave us music? by He did give us such a beautiful and sensitive means of conveying what we feel? Martin Luther said, “Music is a beautiful, gracious gift of God”. Music be an outlet for our emotions; it can be a release of bottled-up feelings and frustrations; it can be a means of expressing how we feel when words are inadequate. In a sense, music has its origin in love. Be- cause God loves us, He gave us music to comfort us, entertain us, and to comfort us. But in the end, even the work towards the ultimate goal of praising His name in a more creative means of communication. Whether our life is filled with sorrow or gladness, we can give great praise to God through music. A beautiful example is the Brahms’s Requiem. Not only are the words, “Blessed are they that mourn, for they will be comforted”, but also the sensitive phrasing of beautiful melody lines leave us with an indescribable feeling; a feeling of inward joy in Christ, even in personal sorrow. This is praising God through music. God gave us music so that we might perform, compose, and even listen to music for His glory.

Of course, there are endless aspects of music that we could dig into. We could babble on and on about the philosophy of music, the psychology of music, the symbolic logic of music, the theological implications of music, or even the scientific developments of music. It would not be at all difficult to get “hung-up” on a philosophical, analytical study of music. For example, “What are the dualistic implications of the dichotomy between the abstraction and interpretation in music?” True there is a time and place for this, but that is not our purpose now. Our purpose is to say, “thank you God, for your gracious gift of music.”

Music at Dordt College is thriving. Aside from those involved in a curricular study of music, we all have music to eat by, to sing to, to goof-off by, and sometimes even sleep by. Many students are involved in choir, band, solo performance, and dramatic performance. Many are very concerned about the place of music in our church. Others are concerned about how we should use contemporary music; when it is appropriate and when it is offensive. Similarly, rock music is very important to many people. Rock music can be used effectively because of its relevancy to our everyday life situations. It can have a real message and impact IF it is used in the proper perspective. And this is a very big “if”. We have to re-

DORDT COLLEGE
SIOUTH CENTER
IOWA

GARY VANDER HART:
MEANING AND SATISFACTION IN MUSIC

Many today see the meaning of music as Saul did, no hire the harpist David to refresh him and drive the evil spirit from him. The owner of the Suburban Music Center in Philadelphia was proud of 260 students enrolled in his guitar studios only one year after starting business and as eager to enroll more, because he said young people playing instruments would not be rioting in the streets or looking for mischief.

In that, follows Shakespeare who said “Music is as sweet as a woman-singer, and the delights of the sons of men, and emptiness when we have used music or any other means that we have had labor to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.”

Saul has his successors today at Dordt College among those who, like Solomon, have pursued music. Solomon, as well as Saul, tried music for its usefulness as delighting and soothing; but found this sin labor.

Ecclesiastes 2: 8, 11: I gat me men-singers and women-singers, and the delights of the sons of men, and emptiness when we have used music or any other means that we have had labor to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.”

Saul, Solomon, and ourselves then find frustration when we have used music or any other cultural or kindred activity as a way of deliverance or as having meaning in and of itself under the sun.

Music at Dordt College is thriving. Aside from those involved in a curricular study of music, we all have music to eat by, to sing to, to goof-off by, and sometimes even sleep by. Many students are involved in choir, band, solo performance, and dramatic performance. Many are very concerned about the place of music in our church. Others are concerned about how we should use contemporary music; when it is appropriate and when it is offensive. Similarly, rock music is very important to many people. Rock music can be used effectively because of its relevancy to our everyday life situations. It can have a real message and impact IF it is used in the proper perspective. And this is a very big “if”. We have to re-

The second emphasis in interpreting Eph. 5:18, & 19, I would call the Psalm-singing-emphasis. According to this emphasis, Psalm singing, not instrument playing, provides the way to make music meaningful. Eph. 5:18 says nothing about instruments, but emphases singing: “speaking in Psalms and hymns” “singing and making melody to the Lord.” Those who carry this emphasis to the extreme are quick to declare that nowhere in the N.T. are instruments mentioned in the worship activities, and they declare that with the destruction of the temple and the end of the ritual of sacrifice, came also the end of the instrumental groups set up by David. They do not allow instruments today in their worship service and sing everything a cappella. I suppose they might say that harp-playing before King Saul didn’t soothe, because there wasn’t enough singing. They do say that since the inventor of the harp and pipe, Jubal, was of the ungodly line of Cain, a Christian should not devote his time to playing piano or organ, or playing in a band or orchestra. Rather he should sing.

The first I would call the singing-emphasis. According to this emphasis, singing, not instrument playing, provides the way to make music meaningful. The second emphasis, in the Psalms, I would call the singing-emphasis. According to this emphasis, Psalm singing, not instrument playing, provides the way to make music meaningful. The first I would call the singing-emphasis. According to this emphasis, singing, not instrument playing, provides the way to make music meaningful. The second emphasis, in the Psalms, I would call the singing-emphasis. According to this emphasis, singing, not instrument playing, provides the way to make music meaningful. The first I would call the singing-emphasis. According to this emphasis, singing, not instrument playing, provides the way to make music meaningful. The second emphasis, in the Psalms, I would call the singing-emphasis. According to this emphasis, singing, not instrument playing, provides the way to make music meaningful. The first I would call the singing-emphasis. According to this emphasis, singing, not instrument playing, provides the way to make music meaningful. The second emphasis, in the Psalms, I would call the singing-emphasis.
Today young people like popular songs with double meanings and symbols needing interpretation. Christian young people have a song book with double meanings and rich symbols, centuries old, the depths of which cannot all be found in a life time. If Christian Reformed young people turn away from the Psalms, it is partly because they haven’t been shown the riches of Christ in them. And let’s admit it, the older generation for the most part hasn’t shown it either, else why should some of them choose for special music the “I come to the garden alone” vari-

Cannon

Published monthly by students of Dordt College, Sioux Center, Iowa. Comments and opinions are those of the ideas expressed in this publication are welcome. Address correspondence to Cannon, 782 4th Ave. N.E., Sioux Center, Iowa 51250.

Editorial Staff:
Dale DeGroot
Dave Van Breda
Karen Van Til
Kathy Hengeveld
David Cummings
Karl Neerhof

A 21-cannon salute to Karl Neerhof, Sue Maat-

man, and Verlyn Vander Top, who will be assisting with Cannon production and working their way into editorial positions on the staff.

MEANING IN MUSIC - Continued from page 1 -

exclusive-Psalm-singing position. For besides being a “safe” emphasis, I like it because I find it more fun to sing Psalms than hymns: and that because Psalms are full of riddles, and hymns are not. I glory that I can figure out riddles from the Psalms that not even the disciples could figure out until Jesus opened up the riddle’s key in Luke 24:44, 45:

“He and said unto them, These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning me. Then opened they the mind of their understanding, as he declared unto them, how all the scriptures must be fulfilled, that they are written.

Thus in this passage Christ opens the riddles of the Psalms: the key is that they declare that the Christ must “suffer” and “rise again from the dead.”

Using this key, read Psalm 8, and work out its riddle. Find where it predicts Christ’s humiliation, and where it predicts his coming glory. Then check your finding with the beautiful explanation of Hebrews 2:5-10.

This exercise will stimulate your interest in the Psalms and will help you appreciate why Saint Aug-

ustine said “The Psalmist is Christ!” As Psalmist Christ sometimes speaks to us as a man, as the suffer-

ing servant: “My God, my God why hast thou for-
saken me?” (Ps. 22) As Psalmist Christ at other times speaks of himself as God, as the exalted Son: “The Lord said unto me: Thou art my Son, Sit thou on my right hand” (Psalm 2). The riddles of the Psalms baffled the Pharisees (Matt. 22:41-46), but they do not baffle Christ’s slaves who know him as both suffering servant and exalted Lord. Though written in the O.T., the Psalms are really intended for N.T. times (see I Cor. 10:11).

Letters to the editors - - Berkeley and Viet Nam

Yes, Dordt does follow a “different drummer.” And that drummer is Jesus Christ our Lord. But does Dordt College see what His people are doing on other campuses beyond the Christian Reformed fold? Not very clearly. An example is Cal Berkeley. According to the Cannon editorial as one of the do-noth-

thing establishments of higher learning. True, Cal Ber-

keley is the swirling vortex on some of the most de-

structive forces in the world: drug traffic, sexual im-

orality, a surging radical left, and Satan worship. Cal Berkeley is a battlefield.

But on that battlefield, followers of Jesus the Lib-

erner are giving their last drops of blood. They know people today who are searching desperately for some means to be free of the guilt of sin. Responding to God’s call, they are telling people that they must ex-

perience the liberating power of God’s love through His unique Son, Jesus.

Our brothers and sisters at Berkeley take sinners into their homes, feed them, teach them to live in the light of Christ, to sing Psalms. They’re working with their hands, sitting down to the House of Study. It’s a risking of their lives, not of blood, nor of the will of flesh, nor of the will of man, but of God. (John 1:12, 13.)

Thus being filled with the Spirit is a sovereign gift. It has to be, for no sinner wants it, even as Paul said earlier in the same letter to the Ephesians: you were “dead in trespasses and sins” (Eph. 2:2). Dead men do not want, they are dead. Dead sinners do not desire God’s gift of the Spirit. What was true of the E-

gians is true of us: “we also once lived in the lust of our flesh . . . and were children of wrath.” We are “according to the spirit that now worketh in the children of disobedience.” (Eph. 2:2-3.

The Cavalier student with his consciousness of self that his own activity got him that gift; rather he will be the electing mercy of God, who “chose us in Hi-

fore the foundation of the world, that we as holy . . .” (Eph. 1:3.) A Dordt College student who has a consciousness of self that he is being filled with the Spirit is a sovereign gift which I can do nothing to receive, why does the place these words “be filled with the Spirit” in an exhortation section (4 chapters 6) of Ephesians does He state as an exhortation, “be not drunk with worldly things, but be filled with the Spirit”; this is an exhortation, you see. It is an exhortation, yet Spirit-filling is also a sign gift. This seems a contradiction to human reason.

Yet we know that God’s sovereign filling and responsibility to be filled with the Spirit is in one sentence in Phil. 2:1: “work out your salvation with fear and trembling; for it is God worketh in you both to will and to work, a good pleasure. Our responsibility to work at filling with the Spirit is like commuting through a tiny hole in the ceiling: God’s sovereign will in us to fill us with the Spirit is like a secon-
d coming through a second tiny hole in the ceiling. We know not how to tie the two ropes; but after all, where we cannot see it, they are tied.

If then we have responsibility in being filled the Spirit, how do we exercise it?

The parallel phrases in I Thessalonians 5:19 are one concrete answer: “Quench not the Spirit; not with any kind of songs or music that is not the Spirit; de-

spising musical prophecies in Scripture, the son-

inspired songs: That means first of all, don’t sing the Psalms. Perhaps one could be so bold as to say that inasmuch as Paul said “singing Psalms” repeatedly after saying “be filled with the Spirit,” he intended Psalm singing to be chief way in which we exercise our responsibility being filled with the Spirit.

If we sing hymns in addition to Psalms, and we should, these hymns must follow the same (Continued on page 6)

Does Dordt College hear the brothers and sisters at Berkeley praying for assistance? Or does Dordt College only hear its own tune? For Christ’s sake, pray for Cal Berkeley at C.W.L.F., P.O. Box 4309, Berkeley, Calif. 94704.

Ken Wylie
The Forever Far
Dordt Brands

Greetings from sunny and scenic Southeast Asia.

Young men to comment Christianly on people and conditions here in Viet Nam is a challenge. I do not take up the challenge because I feel that I can give an adequate Christian analysis of the situation. But I pray that these comments stimulate and aid the body of believers at Dordt.

(Continued on page 4)
Once upon a time, in a far off land somewhere in the great Tsewdim, there was a little kingdom which very few people knew about. It was located right in the middle of huge Woods, but that was not so different, because all of the Great Tsewdim is Woods. The people of this little kingdom were the very distant decendants of the great warrior Naajhen, who had many years before carved the land where in the great Tsewdim, there was a little Woods, but that was not so different, because they realized the fact that the people of the little kingdom, no one has yet proved that legend.) After the great warrior had held his last remembered council fire, and had taken his great white horse into the mountains of the North, the people of the land had chosen many fine warriors to take his place. As a group, they were able to train the whole kingdom in its enterprise of completely re-shaping and defeating the Great Dark Woods. For many years, that was all that anybody knew about this almost insignificant spot on the Great Dark Woods. Except for the fact that a few of the warriors from this land traveled to other lands to help their people to learn the art of changing the Great Woods; except for that fact, there was nothing else that anyone ever saw or heard to mention of this province with his own hands out of the terrible dark Woods. (People still say that of this province.

For many years, that was all that anybody knew about this almost insignificant spot on the Great Dark Woods. Except for the fact that a few of the warriors from this land traveled to other lands to help their people to learn the art of changing the Great Woods; except for that fact, there was nothing else that anyone ever saw or heard to mention of this province with his own hands out of the terrible dark Woods. (People still say that

As he spoke, a hush fell over the people of this little kingdom as they realized the tremendous importance of what the old man had said. The whole kingdom was agreed to build the most novel tower in the world to share with the world, the clever skills which they had inherited from the great warrior.

In a short time, the people had constructed a beautiful tower which could be seen for miles. They appointed a young craftsman in charge of recruiting workers who were not only well skilled woodman, but also who were excellent signalman with the mirrors. On the great day that the tower was completed, and all of the workers were chosen and ready to begin signaling. As the surrounding provinces, the whole kingdom once again came out to watch. As the first young signalman climbed up the long ladder to the very top of the tower, a cheer went up from the assembled people who had spent so many long hours in building this dream. It was a memorable occasion in the little kingdom, and it wasn’t long before the people of the kingdoms near and far began reading the signals from the tower as they each day began the journey to the north, and all of the hard work that was going on in the great Dark Woods. Meanwhile, the young men just kept right on signaling out helps was always comforting. When a young warrior at the front, they disappeared into the Darkness. And the tower... well, the young men just kept right on signaling their same messages, because that is what they had been told to do.

Today... somewhere in the great Tsewdim, the little kingdom of warriors is using its skills against the Great Dark Woods, but nobody really knows where. The tower they built is still standing right where it always was—still flashing out the same clever signals—still leading many other kingdoms and provinces in that area, but no longer sharing the inheritance of the great warrior with all lands. The tower will always remain, but what will happen in the future when the young signalmen become too old to share what they know? Some say that eventually the little kingdom will come back and once again spread the news of their talents and discoveries from the tower. Some say that the great warrior will make one last call to his people one day from that tower; but most think that it will just remain what it is... another tower with another name hidden somewhere in the great Dark Woods. The great warrior lost his people by giving them the means to conquer the Woods by themselves.
John Cage, a contemporary composer of chance music, has taken this idea of music and challenges the traditional reasons for art. Art no longer exists to communicate ideas and emotions, organize life meaningfully, or to realize universal truths though the individuality of the artist. In Cage’s universe, music is only the means to an end. It is not the word, the syntax, the music, and the unity of the whole, it is only something individually. What to say on the beauty of the Beatles is, in some sense, laced with the meaning of to day's modern thinking. Janis Joplin, another example of the contemporary musician search of something mystical, unexplainable, and finite; seeking to flee order or constructiveness.

Time magazine (October 19, 1970) states: “Janis Joplin knew that the aura of self-destruction was part of her appeal. ... as she emptied the bottle” (Southern Comfort) “she grew happier, more radiant, and more freaked out. The spread of the feet grew wider, the stomps more frantic. The flopping mop of hair did its best, but could not completely hide the tightening grimace of the face. As the mouth opened wide, the macadam voice scarred by booze and cigarettes grew louder and bolder:"

Time keeps movin on
Friends they turn away
I keep movin on,
But I never found out why,
I keep pushin hard, an’ bab
I keep tryin’ to make it right
to save another lovely day.” (44)

Janis couldn’t live with herself. She recently died from a heroin injection. Modern man has realized, however, that he is not the answer. As Schaeffer says, men are being able to “stand in the honest integrity of the desire for order on their level” (the meaning). Music is a storehouse of talent that the various rock groups and individuals hold. The Beatles are not the only group presenting the message of today's modern thinking. Janis Joplin, time member of the group “Jefferson Airplane,” another example of the contemporary musician search of something mystical, unexplainable, and finite; seeking to flee order or constructiveness, the Beatles use this in “Sergeant Pepper's Lonely Hearts Club Band” by making the whole record one unit so the whole is to be listened to as a unit and makes one thrust, rather than the songs being only something individually. In this record the words, themes, and mode of the way the individual songs are arranged, form a unity of infiltration. (Schaeffer, pp. 42-43)
tions to adopt this music and rechannel the sounds to the benefit and glory of the Kingdom of God.

Wayne Farr

I like variations of the modern pop songs. Many of the songs have a lot of meaning, but in the original versions you can’t always understand the words.

Bill Lapp

My music is rock. The tunes themselves have a moving rhythm and a definite message. Because of the presentation, the listener gets involved and begins to feel the same way the musicians do. The messages—everyday incidents and problems—strike home to me and start me thinking about my solutions in comparison to theirs.

Stu Cole

Generally, I listen to hard rock. The rhythm and beat are closely attuned to the pace of life of the young people of our times. The message, if one takes the time to listen, is occasionally worthless, but often worthwhile. The groups I listen to often express well-directed criticisms about our society and way of life. True, most rock music of today has little or no message of God. Instead of seeing this as a sin, let’s see it as an area where Christians should be seen and heard.

Warren Swier

I especially enjoy folk rock music because it is the means by which frustrated members of our generation are communicating the problems of contemporary America. As Christians, we cannot present our answer to them unless we really understand what they are saying.

Rena Post

I listen to rock, classical, and religious music. I enjoy rock because of the beat and because I like guitar music.... the words are significant to me. I like the symphony-type arrangement, and I like the spiritual thing... I’m into church music.

Jim Boes

More reactions, especially from East Hall.

CHRISTMAS JOY issue of Cannon—to be published before Christmas. No lengthy philosophical discourses or verbose dissertations—just free, happy poems, sketches, or short essays about what Christ means to you or about the life of Christ.
MEANING IN MUSIC - Continued from page 2

Position techniques as David used in composing the Psalms: as the Psalms are a reflection on previous prophecies, namely the books of Moses: for example Ps. 1 reflects on Deut. 27 & 28, Psalms 105, 106 and 136 reflects on Exodus and Numbers, so our hymns must be a reflection on previous prophecies or written revelation, New Testament as well as Old.

Would you be filled with the Spirit in your music? Do you wish in your music for those tears of godly sorrow that work true repentance, tears which only the Holy Spirit can bring, tears that are sweeter than honey? Is your music, do you wish to see the glory of God in the face of Jesus Christ, to see Jesus as John saw him on Patmos, the Lord as king over all Roman opposition and as leading his church in chastening love? Then “do not despise prophecies.” Stated positively: seeking music whose words conform to Spirit-inspired Scriptures. Turn away from songs whose words talk about love but say nothing about the love of God who gave his only begotten son to be condemned for sinners. Turn away from songs whose words talk about peace, but say nothing about the wrath of God which had to be borne by God’s dear Son to merit our peace.

Mr. Vander Hart is a graduate of Calvin College and Westminster Seminary. He is presently teaching music in the Sioux Center and Rock Valley Christian Schools.

We were one in the Spirit. We were one in the Lord. And we prayed that all unity would one day be restored, so they’d know we were Christians by our love, our love. Yes, they’d know we were Christians by our love. Keep the faith – visible!

JOHN KEIZER - MUSIC AND ATHLETICS

Because this issue of the Cannon has been officially designated as one dealing with various aspects of music, I feel a brief explanation is necessary to indicate why this article should be printed at this time. The substance of this article is based on attitudes and feelings expressed in numerous locker room, dinner table, and road trip discussions. Perhaps some may feel that I assume a problem of more extreme proportions than actually exists, but I urge such people to consider why it is very easily possible for a professional musician to be a member in good standing of a church of reformed persuasion and almost impossible for a professional athlete to maintain such membership.

Acknowledging my bias toward athletics I shall attempt to present the general climate of opinion which exists among athletes generally in hopes that those who see things differently will also be free to respond. As you read farther I hope you feel with me the need for a clearer understanding of the place of music and athletics in the complete life of our student community and the Christian community generally which will be of a more significant nature than merely showing slow motion film of professional athletes in action with a musical background.

Music concerts and basketball games are the most faithfully attended activities at Dordt College. Most students make it a point to see Dordt’s music department or basketball team in action. Both concerts and games are held in the new gym, but there is a definite difference in the attitude displayed by the people who attend them. Some of the same people attend concerts and games but they tend to act different, don’t they?

No one will deny that music and athletics are distinct methods of expressing one’s self. This is evident immediately as one enters the gym to view or participate in either type of event. On game nights the crowd is filled with smiling, excited anticipation heightened by the aroma of popcorn. Fans yell, feet sound, whistles toot, and players puff, all adding to a feeling of tension that sets pulses raising. In contrast, when people attend concerts they enter quietly. There is a subdued, almost hushed atmosphere; the silence broken only by the rustling programs, shuffling feet, and muffled voices.

One object to the basic differences which characterize the two types of performances. Each has its specific purpose and fulfills its function in God’s creation order. Yet there seems to be an attitude that somehow God receives more glory through one performance than the other. Prayer is offered at the beginning and often at the end of a concert. Quite often an offering is also taken. Do these things somehow sanctify the one performance in contrast to the other? Often people comment verbally or in print that somehow by means of the music those attending a concert feel closer to God being lifted up by the notes of music. Is it really true that music is somehow closer to that which is divine and thus ranks higher—is it a lasting good—than an athletic event? Is that why we all be playing harps and singing songs in heaven instead of running laps and shooting baskets? Is it a physical exertion, bodily contact, perspiration, sibility of injury, or the element of competition that makes athletics a less adequate way to glorify God? Musicians and athletes tend to be isolated college life a distribution which is accentuated by the fact that it is almost impossible to participate in both music and athletics at the same time alike attending Dordt College. Since both activities are scheduled approximately at the same time of the day, a Dordt student talented in both fields is forced to make a choice between athletics and music with a choice one eliminating the other. Both athletes and musicians are talented individuals who devote numerous hours of concentrated practice in order to demonstrate musical skills in a public way. Both groups make a supreme effort to do their very best. In either instance musical or athletic ability and practice are required to achieve success.

Interesting enough, while Dordt gives no athletic scholarships it does give music scholarships. Whose athletic tendencies to continue athletic scholarship would probably hurt Dordt as a whole more than its music. Most physical education majors would not receive any sort of credit for the time they put toward Band and choir. People get a grade and a time unit for their work, why not athletes? After all, who heard or a music who was unable to perform because he failed to keep his grades up to average shape, yet Dordt has a notorious history of excluding promising athletes at the end of the first semester of their freshman year.

Once a student makes a choice for music or athletics he becomes identified with the group for which he’s chosen and each group has its own character. Athletes are commonly considered to be less intelligent, less refined, less cultured individuals with tendencies toward rudeness and unfriendliness. In contrast musicians are expected to be sensitive, intelligently cultured, and outgoing. Certainly everyone can quickly cite numerous exceptions to such standards; in both groups yet why is it a general tendency to think this way?

It is an easy for musicians as it is for athletes to emphasize one’s own particular gift or interest to exclusion or relativization of any other. Wherever is the case in the Christian community it comes from a failure to listen sufficiently and sensitively to voice of Scripture. In Scripture God shows us to a which played his harp and sang psalms to sooth troubled heart of King Saul but who also doled to this king the foreskins of two-hundred Philistines.

EDITORIAL - - (Continued from page one)

Remaining “distinctively Christian” in singing God praise can limit our choice of music; but it is necessary to remain consistently Christian in fitting the kind of music we use to the Message that we are conveying. Many students at Dordt are concerned about God’s role in praise music. They would like to know: Are we doing what we could be doing? When you think of everything that God has given us don’t you feel like singing in God’s ear? Singing a joy, and joy is gratitude—to God for His gift of music.

People are lonely because they build walls instead of bridges.

It is sobering to consider that when Mozart was age he had already been dead for a year.

PH. 737-4854 — 113 CENTRAL AVE. S.E.

IOWA'S NEWEST AND MOST UNUSUAL

Men's Clothing Store

WHERE STYLE BEGINS

ORANGE CITY, IOWA 51041
Here is the text from the document:

A PASSING THOUGHT FROM A THANKFUL STUDENT
By Merle Meeter

It hit me like a kick in the back—
You know how you sometimes twist around
On your chair, maybe, to reach a book
Or pick up a slipper—and snap!
You feel, don’t hear it, and you wince
In double pain (five bucks to the chiropractor).

Well, there I was marking English tests
While sitting up in bed, and feeling
Mighty put upon so late at night.
Not in the least content with my lot.
It had been papers every night, all week,
Till midnight—humdrum! And I’d had it!
Then suddenly I got it—that is, the Lord
Touched me there at that moping moment
With an existential hint of my mortality
Right in the lower back. The general ache
Sharpened rather speedily, so that though first
Disgruntled, I was soon awed and humbled.

Pain put me on my knees up on the bed,
Then set me back-massaging on its edge,
I lay, respectfully contorted, recalling how
The night before I’d laughed and said, “Oh, no!”
When my wife (who has her grounds) said to our
guests:
“T’d rather have a dozen babies than a kidney stone!”

A lot of things seem trivial, even funny,
Until they strike us personally—and pointedly.
But neither poetic nor chance circumstance
Knuckled me over on my bed for that light
Lesson of chastisement—I know my Lord
(Nor did I fail to pray “Thy will be done”)
And how exactly and faithfully
My Father speaks, not only in His Written Word
And in our Savior—King, Christ Jesus,
But also in His love through tiny things—
Like that little amber burr of

...Continued...

Season’s Greetings from the Young American Shoppe

Sleepwear for the College girl

Special 25% off

Robes
Granny Gowns

P.J.’s
Footsies

Coulottes
Nightshirts

We also have

—New print Lingerie

—Holiday Gift Suggestions
Judas had said his piece. He had
warned people against God's wrath
and the awful torments of Hell.
Judas had even managed to get in
some words on Truth and Justice.
--too bad he didn't follow his own
advice. What a hell of a way to go?
he morbid nature of Judas' home in the
devil's fold is quite different
from the other place. Yes, there is
another place--and the people from
this other place don't just know the
Truth.
BUT THEY HAVE IT.
One of them pauses in his singing to speak:
Why am I here? Godd question.
A lot of times I acted like the type
that wasn't about to make it.
No, you're right--layin' with
another man's wife isn't peanuts
to God.
Hardly.
To you it probably looked like I fell
head
heels in love, and
lost my senses.
No, you gotta be kiddin'.
I KNEW what I was doing.
Cool. Calculated.
(After we went to bed the rest
followed easy--
lay her...)
make it look like he did it, even
though he blew it...
Kill him...
lie about it.
Marry her. I had to.)
Things were coasting along real nice.
Then Nathan came.
(He sucked me in with that story
about the pet-lamb.)
The gnarled finger pointed at me--
"THOU ART THE MAN."
My heart trembled to a stop.
What he said was TRUE.
My life flashed before me, muddled.
... the anointed of God... "The
law of the Lord is perfect...
the Lord is my shepherd... the Lord
knows the way of the righteous...
the Lord is my refuge... the Lord
is my light and my salvation..."
... King of Israel...
HYPOCRITE!!

Fear poured out of my heart. I shrank
before the prophet of the Lord--
withered.
Yet fear turned to shame,
and shame to SORROW.

Out of the scungy depths of
lack of the Lord--
I CRIED OUT TO GOD.
He had gone a-whoring after another god.
Would he forgive?
had wallowed in the slime of sin after
another sin... Would He forgive?
bad trusted in the big ME.
Would he?
Would God? Would He stoop to a sinner who
had... done this?
W O U L D A J U S T G O D F O R G I V E ?

That descended on me--was I truly SORRY?
Was I just sorry because the baby was
going to die?
No, Nathan had told me that before.
I wasn't crying out of self-pity like

If you're a sinner it applies to you--
you're Redeemer IF YOU'RE SORRY.
But run around bein' "Sorry" all your life.
You've got to be kidding!

TR U E S ORROW SHOWS ITSELF IN JO Y.

Like Praise, Happiness, Thankfulness.
Praise Him for His mighty acts, His
mercy, His excellent greatness.

Let everything that hath breath
praise the Lord!

HOW?

By Living
By Dying
By talking
By singing praises--FOR HIM.

HOW?

JOYFULLY.

(And joyful praise doesn't always
mean "beautiful" praise "in pitch.")

Even monotonous can praise God in their

LORD ALL YE LANDS!

Serve the Lord with gladness.
COME BEFORE HIM WITH
THANKSGIVING!

With this last burst of praise, David
turned again to the throne of God
and joined in the praise to the La

by David Cummi

Let us always
Thanks to
His Name
With our voice...