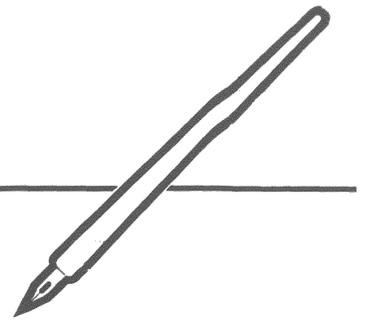


Clarion

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False prophecy

“Christians should accept the fact that their religion does not supersede Judaism, that both faiths complement each other despite their different roads to God, according to a group of leading Christian theologians.”

We find this statement in a news release from the Anti-Defamation League of B'nai B'rith, the Sons of the Covenant.

According to the same news release, J. Coert Rylaarsdam, professor emeritus of theology at Marquette University, asserted: “This is the time in which Christian and Jew can learn to mutually acknowledge each other as ‘people of God,’ despite their separateness and because of it.”

From Monica Hellwig, professor of theology at Georgetown University, comes the following statement: “There is no doubt that the Christian churches still have a great deal of theological assimilation to do in order to arrive at a self-understanding that gives Judaism a place under the sun. . . . There seems to be some solid ground for hope of dialogue between Jews and Christians in which Christology does not place an immovable obstacle to recognition of (Judaism’s) legitimate complementarity.”

A final quote is from Dorothy Sölle, a German theologian. She said that “in overstating Christ’s messianic role, Christians often quench their thirst for justice and this seems to be the greatest danger of a Christianity that has turned away from her spiritual mother, Israel.”

Different roads to the same God?

Modern theology has resulted in a thorough devaluation of the Christian religion. It is a rare case in which one still dares to speak from the conviction that the Truth is absolute and that we do not need to compare one religion with the other in order to come to a just evaluation.

We are even totally unable to come to a just evaluation by means of any such comparison.

A comparison of two religions or beliefs which takes each religion’s intrinsic values as the standard by which to measure them over against the other’s, must result in failure.

Who is to determine what the intrinsic values are? By what standard can it be judged which intrinsic values are greater? Is the standard perhaps the concept which the one who makes the comparison has formed in his own mind?

In any case, whatever the starting point and whatever the standard, everything is relative and subjective, since man follows his own concepts and builds up his reasoning on them.

The general trend is that it is claimed that each one has to find his own way to happiness and peace, to fulfilment of life; that everyone must find his own road to God and that we

must respect one another in our efforts and endeavours. Who is this “God”?

Is He the God of the Scriptures, or is he an idol, formed by the mind and thinking of apostate man?

The god whom modern theologians have formed is an a phantom.

And, indeed, then it does not matter which way chooses and which road one follows. Then it is irrelevant whether one accepts the Lord Jesus as the Messiah sent by God, or still curses Him as an usurper and false prophet. Having set an idol before oneself, a person can reach this goal even without an intermediary, solely in his own strength by his own endeavour.

But is this true?

When listening to the Scriptures, we come to a totally different conclusion.

Is it true that Judaists and Christians have the same God and that Judaism and Christianity complement one another? It is not.

Is it so that the Jews believe only *part* of God’s Word and that Christians believe *all* of it?

It is not.

When one really *believes* the Scriptures of the Old Testament, he also believes the New Testament, for then he is in faith with Abraham, Isaac and Jacob.

The God of Abraham, of Isaac, and of Jacob is none other than the God and Father of the Lord Jesus Christ.

Anyone who does not confess the Son does not have the Father either, the Lord Jesus said through His servant John 1 John 2:23.

No one can come to the Father except through Me, as I have heard out of the Saviour’s own mouth, John 14:6.

It is impossible really to believe the Old Testament as the Word of God and at the same time to reject the Christ of whom all these Scriptures speak.

The Jews of today may *use* the Old Testament, they even accept it as historically reliable, they do not *believe* the Scriptures, nor do they believe in the *God* of the Scriptures for this God is the God and Father of the Lord Jesus Christ.

They believe in a god of their own making. Even today they read Moses with a veil over their minds, II Cor.: and only when a man turns to the Lord Jesus the veil is removed, v. 16.

Cruelty

Stating that “Judaism” and “Christianity” each have their own way to (the one true) God is cruelty towards the Jew:

it lets them walk in their blindness which must end in everlasting destruction.

When all are travelling towards the same goal and when all eventually will reach it, irrespective of the road they have chosen, there is no need to warn anyone any more and to urge him to repent from his wrong and wicked ways and to seek the salvation only where it can be found, that is: with the Lord Jesus Christ, the only and all-sufficient Messiah. Christ's "Messianic role" can never be "overstated," in spite of Miss Sölle's apodictic claim.

With all these false prophets I do not hear any sound, however faint, which comes even distantly close to Paul's anguished cry, "For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race," Rom. 9:3. "Brethren, my heart's desire and prayer to God for them is that they may be saved," Rom. 10:1.

If anyone should wish to claim that such a conviction necessarily leads to anti-Semitism, Paul's own words refute such a claim.

It is also refuted by historic evidence: Where the Word of God, the whole Word of God and that alone was recognized as the only rule of faith, there the Jews found a refuge, as the history of The Netherlands clearly proves.

And did not Christians who adhered to this same Word alone show the compassion which the Lord demands by hiding many Jews during the days when Hitler's henchmen sought them out to transport them to the death camps?

Jerusalem

Certainly, we remember that salvation came from the Jews, as the Lord Jesus Himself said. But we also remember that the Jerusalem which is below, here down on earth, brings forth only for slavery, for bondage; that the Jerusalem which is above is free, and this is the Jerusalem which is the mother of us all.

Unless one is born of her, he shall not see the kingdom of God.

VO

Drugs₂

3. Addiction

When we talk with youngsters about the danger of using drugs and getting hooked or addicted to drugs, we frequently hear the reaction: "Cannabis is not addictive. Someone might get hooked on heroin or LSD but not on hashish or marijuana. Even if you use it regularly, you can always stop if you wish. You will never get addicted to it." Such an answer shows that that person does not understand what addiction means and the dangerous stages involved in the process. We have to distinguish at least five different aspects of addiction. They are:

- a. Habitual use
- b. Tolerance
- c. Psychological dependence
- d. Physical dependence
- e. Withdrawal

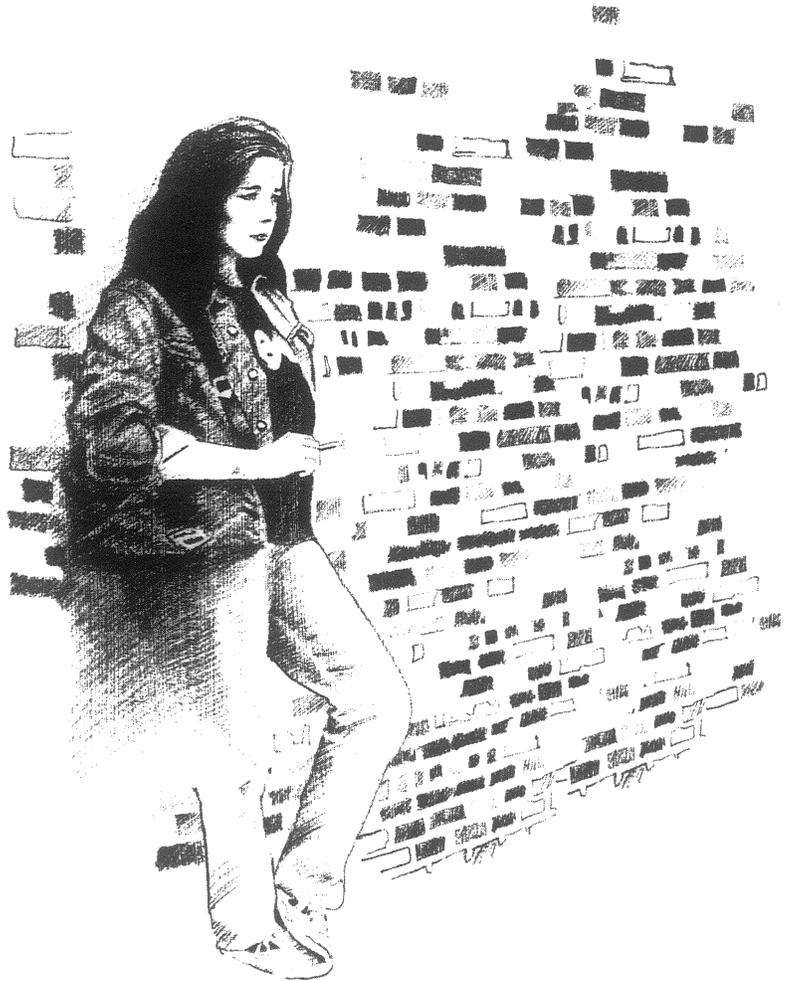
We will try to explain what the most significant symptoms are of these different stages.

3a. *Habitual use* is the first step on this devastating route. Someone likes to use a certain drug, simply because it makes him feel happy. It gives him a feeling of well-being. Although he might be able to quit, he does not want to. Even while knowing that the drug is dangerous,

threatening his health, or causing bad side-effects, he is not prepared to give it up. We notice this habitual use also with people who are smoking or drinking too

much. To a certain extent they are hooked on the drug. Although they can stop without any withdrawal effect, they

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FROM THE SCRIPTURES



“... on the very day when the enemies of the Jews hoped to get mastery over them, but which had been changed to a day when the Jews should get mastery over their foes. . .”
Esther 9:2

“And while they were there, the time came for her to be delivered.”
Luke 2:6

Divine Timing

Any reader cannot help but notice the element of *suspense* in the book of Esther, and how the whole account is structured to show both the near success of Haman's plot against the Jews, and his sudden fall and demise at the *crucial* moment. Rising to his pinnacle, Haman sees the complete success of his plan slip through his fingers when King Ahasuerus — after a sleepless night — exalts Mordecai to the highest position in the land. Haman is hanged on the gallows he built for Mordecai, and, after another appeal from Esther, the Jews are saved from complete annihilation.

It all amounts to a great upset in the devil's scheme, a great reversal by which what was to be a day of mourning and sadness was turned into a day of joy and gladness among the Jews, a feast and a holiday. The day of the devil's planned victory becomes the day of the LORD, the day of His mighty triumph over the attack of evil and death.

All this acquires more relief when we recall how Haman, as an Agagite, was a descendant of Esau. His plot and his allotted day, to exterminate the Jews, the day of Pur, the Lot, represents a chapter in the age-old battle of the covenant, the age-old onslaught of the serpent and his offspring against the woman and her seed. Here we see the divinely placed *enmity* of the covenant, through which the ancient serpent seeks to block the fulfilment of the promise, and cut off the seed of the woman.

After the preservation of the Jews in Esther's day through the LORD's miraculous intervention, the devil does not drop his schemes. Indeed, we see a similar pattern in his attack developing when Joseph and Mary were required to go to Bethlehem to be enrolled on the official books numbering Caesar's realm, Lk. 2:1. Under any circumstances, this was a journey that involved hardship and peril, in which, in particular, the new life in the womb of Mary was greatly endangered. And Satan is after the same goal — the Romanizing and — ultimately — the destruction of the Jewish nation and in it, the line of promise. The enrollment was the first step in bring *all* under the absolute authority of Roman emperor, and in promoting his godless deification.

Yet the great reversal happens again! The day the devil sees his object nearly realized is also the day of his defeat. As he saw *his* time come, “the time came for *her* to be delivered,” v. 6. The LORD who controls all times and seasons thwarts the purposes of Satan, and manifests the

glorious triumph of the promise, now brought to fulfilment in the birth of the Saviour in Bethlehem — according to the Scriptures — proving that He was a royal Son to be seated on David's throne, possessing a kingship and power that spans the whole earth, and endures forever.

And the pattern of divine timing that we see again at the moment of Christ's birth manifests itself throughout the life of Christ on earth. Repeatedly the devil sought for “an opportune time,” Lk. 4:13; he sought to tempt the Lord Jesus away from His task, and so prevent His vicarious death for sinners. But the day the devil seizes his chance is also the day of his defeat. Golgotha represents the effective manoeuvring of the evil one and all his accomplices: the successful manipulation of all the powers of opposition in crafty timing to procure the death of the Chosen One. But God's timing wins out, for this moment of death is exactly the moment the fulfilment of *prophecy*, the moment of the sacrifice of the passover lamb which signified the removal of sin and reconciliation with God. The day of Satan's victory, the day of mourning for the LORD's people, becomes the day of the LORD, the day of joy and gladness for us all, because our Saviour has come into the world and defeated the powers of death and darkness!

And the pattern we see at Christ's birth and death — the pattern we may know will prevail — right to the end. Once more the devil will rally all his power and his strength. He will be loosed, (Rev. 20:3) and will both find and seize his “opportune time”. But before his horrible cry of triumph begins, “the Lord Jesus will slay him with the breath of his mouth and destroy him by his appearing and his coming” II Thess. 2:8. The hour of the church's defeat will be the hour of her victory, the hour of her mourning will become the hour of her joy and gladness — and it will all happen on that very same Day!

Then the church will not be able to boast of her own faith, her own steadfastness, or her own works. In her defeat, with empty hands, she will cry out:

*Let Israel now say in thankfulness
That if the LORD had not our right maintained
And if the LORD had not with us remained,
When cruel men against us rose to strive,
We'd surely have been swallowed up alive. Psalm 124*

J. DEJON

Drugs, *continued*

do not want to. It has become too strong a habit. This effect occurs with all types of drugs.

3b. *Tolerance* is an aggravating factor in the process of becoming addicted. After a drug has been used for a certain period of time, the body gets used to its presence. The drug does not have the desired effect any more and an increased dose has to be taken to achieve the same result. This effect occurs also with most drugs, although not to the same extent with all of them. Tolerance is a very dangerous effect, because it gives the user the suggestion that he is not addicted to the drug but that he can handle it without side-effects. He can even do without for a little while, if he really wants to. But in the meantime his body has adjusted to the drug's continual presence and the user is ready for the next step on the slippery slope, namely "dependence."

3c. *Psychological dependence* means that a person is so used to a drug and its effects that he is in constant emotional need to continue taking the drug and experience its effects. Without proper help he is not able to stop. He has become dependent on the drug and is not able to make a reasonable and critical evaluation of his own situation. He can even lose control over his own determination with respect to the frequency and the dose he is going to take. This psychological or emotional dependence occurs sooner or later with all drugs. It occurs strongly with alcohol, sleeping pills, nicotine, hashish and marijuana. It is very strong with heroin, cocaine and amphetamines.

3d. *Physical dependence* is the next step. When tolerance has developed and the dose has been increased for some time the body reaches a stage in which it can only function properly while the drug is present. The drug does not have the desired effect any more and absence of the drug causes adverse effects. Physical dependence occurs especially with drugs like alcohol and sleeping pills, and is very strong with drugs like heroin, morphine, and codeine.

3e. *Withdrawal* is the effect a person experiences when he has become physically dependent and then suddenly stops taking the drug. The body is used to the drug and produces an antidote. When the person stops using the drug, the body still produces the antidote, but because of the absence of the drug, the person suffers strong reverse effects. Instead of a feeling of well-being, joy, and cheerfulness there comes depression, anxiety, nightmares, and complete physical disorder with nausea, shivering and other sometimes life threatening,

symptoms. Without proper medical help and supervision it is, humanly speaking, impossible to withdraw.

4. Some statistics

To give the readers an idea how widespread the use of these drugs is, I will quote from a brochure, made available by the Ministry of Health of the Province of British Columbia.

"According to one recent study, approximately one in twelve adults has experimented with cannabis use. A study of 124 public and private high schools in the United States, prepared for the National Institute on drug Abuse over a period of three years and released in 1978, showed that 56% of students surveyed had used marijuana at some time, 48% in the past year, and 35% in the month prior to the survey."

"A survey carried out in Vancouver public high schools, the third in a four-yearly series, indicated that of the students surveyed 44.7% had used marijuana at some time, 37% in the six months preceding the survey, and 20.3% in the 30 days preceding the survey."

"The survey showed that cannabis use is starting at an earlier age. In 1970, 9.9% of those under 14 reported they were using cannabis, as compared with 14.2% in 1974 and 17.8% in 1978."

That are statistics about students in the public schools. Let us not fool ourselves, thinking that such things do not happen among our people. Recently a survey among our own young people in The Netherlands has been published.

It shows that a considerable number of them have problems with drugs. The survey does not say what kind of problems. Some youngsters are using it regularly, still saying that they do not have any "problem" with it. They are simply "habitual users" and think that they are not hooked, until they really try to stop. Then they find out how difficult it is. That is what we have described in one of the previous sections as "habitual use," it being the first step on the way to addiction.

Let us not fool ourselves, thinking that these things do not happen among our people. Too many parents did not believe that their children were involved, until they had the shock of a lifetime, finding out the truth. In this respect the general rule certainly counts that by burying your head in the sand you do not solve any problem.

Up to here in this article we have provided information. For some readers it might probably be a little too "technical" or too "medical" information. Yet we consider it to be very important to give this information and to make the readers familiar with the ins and outs of the matter, before we come to an evaluation of the problem. In what follows we will have a closer look at the moral and ethical aspects of it and try to take a stand in this matter in order to give help and guidance to parents and youngsters who are struggling with this problem.

— To be continued

W.POUWELSE



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The handicapped and the congregation¹

The above is a very difficult topic.¹ The difficulty lies partly in the fact that the term "handicapped" is so wide in possible meanings and so hard to define accurately. In a certain sense we can say: everyone is "handicapped" in one way or another.² But our title does not mean this.

We can distinguish between those who are *physically* handicapped and those who are *mentally* handicapped. Among these there are varying degrees in the severity of the handicap, while some are *both* physically and mentally handicapped, again in a more or less serious manner. When can you say that someone really is a handicapped person, and where exactly does the border lie between being "whole" and being "handicapped"? These questions are not always easy to answer.

The topic is further made difficult because for many centuries the congregation, the church-like society in general — did not really know how to deal with its handicapped members. The solution was often to keep the severely handicapped indoors, or to place them in special institutions. The result was that the handicapped — although members of the church — virtually had no place in the church. If today there are many more positive possibilities for the handicapped, and the approach towards them is more of *integration* than of segregation, some of the basic questions still lie unresolved. I think here e.g. of the differences surrounding the question whether the mentally handicapped should be allowed to attend the Lord's Supper and what demands may and should be made of them in this respect.³

So we have here many questions and too few satisfying answers. In this introduction I wish to point, for my part, to some current trends with respect to the approach of the handicapped, and in evaluating these trends, offer some conclusions of my own concerning the place and the function of the handicapped in the congregation.

Exploration of terms

Let us, first, undertake to explore some of the terminology which presently is being used to describe the handicapped. By "handicapped" I mean, then, in particular those who are essentially mentally handicapped, often in combination with a physical problem as well.

It is not often anymore (especially in the Dutch literature of late) that you will come across the expression "the mentally retarded." Although the verb "to be retarded" means simply to be slow, behind or late, it has perhaps too many negative implications in that it not only makes a statement about the *handicap*, but also about the *person*. A "retard" is understood as something or someone to be rejected, which cannot function and must therefore be discarded as worthless.

Now that we are able, by the advance of medical science, to understand the handicap better, we are also more inclined to have greater respect for the *person* which has the handicap. It is a major improvement when a handicapped person is indeed seen and treated as a *person*, a creature of God, a human being with specific needs and rights in society and in the congregation. For too long already these rights and needs have been denied and neglected, and we must rejoice when a change of attitude occurs in this area.

Today one will more often hear the term "less-gifted persons."⁴ This implies that no matter how severe the handicap, the person still has *certain* gifts which must be developed and used to the glory of God. These gifts are lesser than in a normally-gifted person, but they are there nonetheless! You might even find the expression "*special children*," an expression meant to convey the thought that such persons are not to be less esteemed because of their handicap, but should even be more loved because of it. The Dutch "Society of Reformed Handicapped, their Parents and Friends"⁵ has

come to call such children "koningskinderen," children of the king, or *royal children*. The intention in this name is clearly to point out that also the handicapped belong to the Lord, are taken up in His covenant, and being part of "royal priesthood" (1 Peter 2:9) deserve to be treated royally. Such members should not be subject to all kinds of neglect or discrimination, but should receive even more consideration and attention than those who are deemed to be whole.

These terms come to the foreground because of a greater appreciation for the humanity and personality of the handicapped. No one is "worthless" in the sight of God. No matter how severe the handicap, these persons must be received and treated by us as brothers and sisters in the Lord Jesus Christ. A study of the terminology already shows us clearly that the handicapped too belong in the congregation of which they are members.

Specific dangers

There are also some dangers which become apparent through this changing terminology and new approach. New trends sometimes are so extreme that they become lethal. In this case, there is a tendency — with all due respect for the needs of the handicapped — to amplify their rights beyond their capabilities. I think here especially of the modern idea that also the mentally handicapped have the right to express their *sexuality*, that male and female handicapped persons should be allowed to live together in homes, and that even — if such be the preference of the parties involved — homosexual relations be permitted.⁶ As handicapped people, we are told, should have the right to intimacy, just as every other human being, otherwise they are subject to sexual discrimination.

We are faced here with a modern vision of sexuality that is commonly being applied. It is conveniently forgotten that not even non-handicapped persons :

ways have the right to engage in sexual activity and that for everyone sexual relations are permitted only within the confines of a lawful marriage. The self-serve, fast-food mentality of modern morality should never be applied to the handicapped, and happily, in its foster-homes

loving care to those brothers and sisters who cannot fend for themselves. Also the handicapped are creatures of the Almighty God, like the rest of mankind fashioned after God's image. God's Word does not foster respect only for the intelligent and the healthy, but also for the

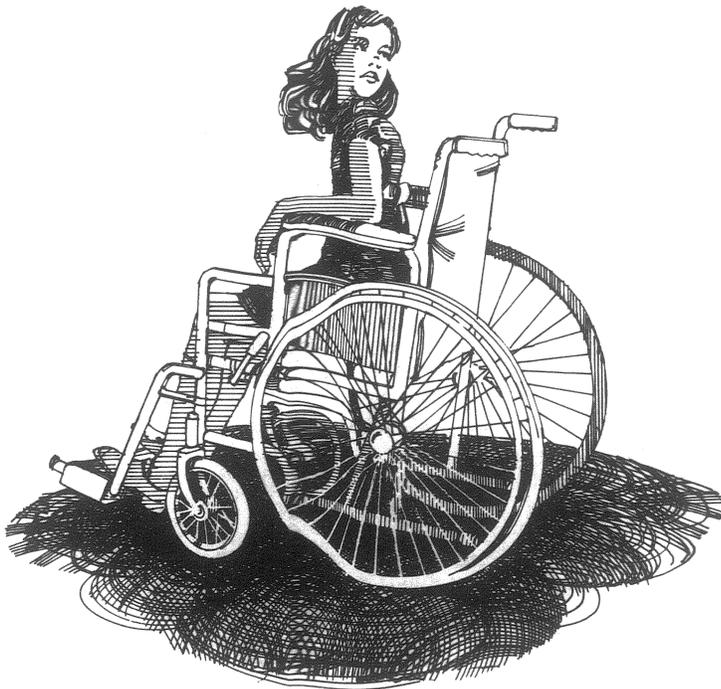
added because it does seem inconceivable that the child could have been the culprit. Will the sins of the fathers not be visited upon the children?

Judaist theology was apparently somewhat simplistic in this respect: all blessings are the result of obedience, while all afflictions are the direct result of specific sins.⁷

The Scriptures speak, however, in a more balanced fashion. Indeed some illnesses can be the direct result of a sinful life-style, but this does not generally apply. Just as the righteous do not always fare well (think of Asaph's complaint in Psalm 73, and think of Job's many trials) so the ungodly do not always suffer afflictions. Christ answers His disciples, "It was not that this man sinned or his parents, but that the works of God might be made manifest in him" (John 9:3). Similarly, from another passage we learn that certain Galileans who met with such a bloody death at the hands of Pontius Pilate (Luke 13) were not worse sinners than all the other Galileans. It is not always a matter of greater or lesser sin.

The visible effect of God's curse over creation may be more apparent with some people than with others, but this does not indicate a greater or lesser degree of sinfulness. As a matter of fact, the Word of God urges us to see in such afflictions not (merely) the outpouring of God's wrath, but also His discipline of love (Psalm 34:19; Psalm 94:12). "Many are the afflictions of the righteous; but the LORD delivers him out of them all." Christ elevates the whole question to a higher plane: the works of God will be made manifest also in the healing and restoration of the afflicted! Although it applies in John 9 to a specific case, the same is true for all God's children.

—To be continued
CL. STAM



our Dutch sister-organization has taken a strong, Scripturally sound position in these matters, even if that is in practice not always easy.

We should not tax the handicapped beyond their abilities. We should not force on them activities which they themselves do not seek and cannot handle. One gets the impression that society is somehow trying to make up for centuries of neglect by now heaping upon the handicapped more attention than they seek or need. No matter how much we may come to esteem the handicapped person, the handicap itself cannot be covered up or beautified by expensive projects and staged talentshows. Every handicap remains what it is: part of the general curse which we have inflicted upon ourselves by our common sinfulness, and what is decisive also in the life of the handicapped, is not an exposition of whatever gifts may be left, but a sharing in the wondrous grace of God.

The handicapped in the Scriptures

The above remarks bring me to an important point: the Word of God exhorts us all to pay special attention and to give

handicapped and the sick. Those who have received more gifts from the Lord must use them for the benefit of those who have received less. Time and again the Lord revealed His indignation when, for example, in Israel the weak, the needy and the sick were neglected.

Just as we have one common origin with our less-gifted brothers and sisters, so the handicapped, too, share in the corruption and depravity of man. Like all others, they were conceived and born in sin, and are therefore subject "to all sorts of misery, even to condemnation." In their lives we may see more of the brokenness of life than in the lives of others, but the handicapped person is not more sinful than the healthy one. In this respect, all people are alike before God.

The Jews, clearly so in Christ's time, sought a direct connection between a certain handicap and a specific sin. When our Lord meets a man born blind, His disciples ask Him, "Lord, who has sinned, this man or his parents, that he was born blind?" (John 9:2). The disciples ask whether the man himself or his parents have committed a sin to warrant such severe punishment, and the parents are

NOTES (section)

¹ Speech delivered for the Canadian Reformed Society for the Handicapped "Anchor," Smithville chapter, on Friday, October 26, 1984.

² Prof. Dr. J. Douma, in "Ethische Achtergronden van het werk van 'Dit Koningskind'" in *Dit Koningskind*, June, 1983, remarks: "Life can be broken in various ways, but no one's life is whole. The distinction between non-handicapped and handicapped is therefore quite relative," a.c. p. 67.

³ see the interesting speech of Rev. H.W. Ophoff, in *Dit Koningskind*, December, 1982.

⁴ Dutch terms: "achterlijk" (retarded) vs. "minder-begaafd" (less-gifted).

⁵ The Dutch name is: "Vereniging van Gereformeerde Gehandicapten, hun Ouders en Vrienden."

⁶ See the article of H. Zijp, "Relatievorming en Sexualiteit," in *Dit Koningskind*, October, 1983.

⁷ F.W. Grosheide, in his commentary on John 9 writes, "The old-Jewish theology did know of a discipline of love, which is suffering, that did not follow on sin, but this was by way of exception. The rule was: no discipline without guilt." o.c. p. 65, note 5.

Ordination and installation of Rev. J. Moesker



The rain and dark skies on Sunday morning, October 7, 1984, didn't dampen the sense of anticipation of the congregation as the small church on Horton Street in London quickly filled to overflowing. It was a Sunday morning the congregation had eagerly awaited for more than a year. Rev. W.W.J. VanOene led the morning service in which the ordination and installation took place.

Because this was also Thanksgiving Sunday, Rev. VanOene combined the two special occasions. He began the sermon by stating that we have much reason to be thankful, not only as we look back at the abundant blessings our God has given us in the past, but also as we look ahead in gratitude to the gift of a new pastor and teacher. Our gratitude is proof that our love for the Lord Jesus Christ is genuine. The theme of the sermon, which was based on II Cor. 8:9 was:

The Apostel Paul gives reasons why he expects that the Corinthians will show their love is genuine. The reasons are:

1. The grace of the Lord Jesus Christ has been made known to them;
2. The poverty of the Lord Jesus Christ has been endured for them; and
3. The riches of the Lord Jesus Christ have been bestowed upon them.

1. The church in Jerusalem at the time of Paul's letter to the Corinthians was in poverty and persecution. Paul made it his task to help alleviate the suffering of the congregation at Jerusalem. Because of their love for the gospel, the Church at Macedonia, although poor themselves, gave generously. Now Paul urges the wealthier Corinthians to give to the Church of Jerusalem, not out of shame, but because the message of grace was freely given to them. They had been living in the darkness of superstition and idolatry when Paul brought them the message of life everlasting. They heard the

message and believed, lifting them out of misery and hopelessness. Now they should prove their gratitude to the Lord Jesus Christ. Today we are used to hearing the message of grace every Sunday by the ministers of the Word. They remind us to prove our love by remaining active, giving alms freely, and faithfully attending worship services, and always to thank the Lord for providing us with a minister of the Word.

2. This grace freely given was made evident when the Lord Jesus Christ renounced His unsurpassable glory and riches and became poor. The Lord Jesus sacrificed freely and in His grace appeared most gloriously. He was the poorest when He was on the cross, not for some senseless purpose, but for you and me. It is only when we continue to see His grace that we can praise Him and show

our love for Him. We continue to see His grace through the preaching of the Word. The purpose of Christ's laying off His glory and renouncing everything was that all the believers may receive the riches of the Lord Jesus Christ. If believers are made heirs of all the riches through Christ's sacrifice. These riches are firstly forgiveness of sins and life everlasting, but also the everyday blessings, such as the jobs we hold and the monetary reward we gain. Should we then not show our love by using everything we have for His service? We receive everything because Christ gave everything for us. Should we then not give



Choir "Deo Cantamus"

thanks for His inexpressible mercies? We shall do so in every aspect of life: by the spreading of the gospel and the maintenance of the ministry, by taking care of the needy, in the education of our children and also by giving of our time and talents for the upbuilding of the church. We must be thankful that the Lord provides a minister of the gospel to unfold His riches before our eyes. The more we see His riches, the more He will provide.

Rev. VanOene then proceeded to the ordination and installation of Candidate Moesker. After the form was read and Br. Moesker responded to the questions posed by him with a firm "I do with all my heart," the elders and Rev. VanOene participated in the "laying on of hands." Rev. VanOene asked the Lord to strengthen and govern the ministry of Rev. Moesker to the magnifying of His Name and the upbuilding of the church. The congregation responded with the words of Psalm 26:2,5.

After the service Br. H. Wildeboer conveyed congratulations to the congregation from various churches, also from former pastors J. DeJong and W. Huizinga. Br. Bruekelman brought congratulations from Rev. VanRietschoten and the Church at Chatham. Rev. W.W.J. VanOene extended warm congratulations from Fergus, Rev. Moesker's congregation. Br. H. Wildeboer gave heartfelt thanks to the Reverends Huizinga and VanRietschoten for their assistance during the vacancy in London. Everyone present was then urged to come downstairs for the opportunity to congratulate Rev. Moesker and his family and to enjoy a cup of coffee.

In the afternoon service Rev. Moesker presented his inaugural sermon,

based on Matthew 11:2-10 and Mark 4:26-29. The parable of the sown seed was a simple, understandable parable, which held the secret of the mighty and glorious kingdom of God. The theme of the sermon was: The Kingdom of God comes by the Power of the Word. The two points were:

1. Patience for Growth and 2. the Hope for the Harvest.

1. Christ spoke simply to bring the deep secrets of the kingdom of God. He used the everyday story of the farmer sowing the seed. The farmer then went home to await the growth from the seeds. His work was done and he had to be patient, for in time the miracle of germination takes place and growth begins. This patient waiting shows something of the kingdom of God. The Jews expected the kingdom of God to come with might and power, sword and fire. When John the Baptist sent a message to Jesus asking, "Are you He who is to come?" he showed that even he expected power and judgment over the evil forces of the day. Jesus sent word back to John, "The blind see, the lame walk, and the poor have the good news preached to them." Jesus said, "Patience, John. I do not take My kingdom by force but by the proclamation of the gospel." Today's kingdoms are taken by force, and the earth is steadily becoming more evil. God's kingdom is established by the sowing of the seed of the gospel of Christ Jesus. The believers must have patience, for when the grain is ripe, the harvest will begin. It will surely happen, but patience is needed to await the harvest.

2. This patience is rewarded. The earth produces grain automatically after germination. The farmer can depend on its

growth, and, when the time comes, he harvests it immediately. The Word which is sown will produce fruit, for the Word is the living Word of power. As Christ told the parable He was looking ahead to the Cross. The Cross is the power of the Word. Christ was sure of the harvest; therefore we must be sure. He will enter the banquet hall and partake of the marriage feast of the Lamb and the Bride. Let us as "minister and congregation work together towards that harvest."

Welcome evening

On the evening of October 26, 1984, the congregation gathered together to welcome Rev. and Mrs. Moesker and their family to London. The evening was led by the former chairman of the consistory, Br. Henk Wildeboer. After the singing of Psalm 135:1,2,3, Br. Wildeboer opened with a prayer of thanksgiving. In his words of welcome he mentioned that we could be thankful that we again receive the preaching of God's Word every Sunday by our own pastor and teacher.

The children of Covenant Christian School came forward and sang a song of welcome, introduced each other, and sang Psalm 42:1. Then, on behalf of the staff of the school, Sr. Helen Dorgeloos presented Rev. Moesker with a jar of apple sauce. This was to commemorate Rev. Moesker's now famous remark before his peremptory examination at classis, "I've got apple sauce in my head."

Two young girls, Wendy and Becky Hovius, beautifully sang Hymn 48:1 and Troost Mijn Volk, which was enjoyed by all present.

The young people also sang one song made up of many melodies and verses introducing each family in the church, an effort well appreciated. The various Bible Study societies presented the Moesker family with many gifts (also more apple sauce) and poems. The gifts included many different vegetables, a duck made of balloons, a poster, some hay, a cardboard van, and even a live rabbit.

The congregation also showed its appreciation by presenting the minister with a credenza and his wife a digital coffee maker. The choir sang several pieces accompanied by organ and trumpet.

After the program the congregation sang Psalm 65 and Rev. Moesker then expressed his appreciation for the warm welcome extended to him and his family. He closed with thanksgiving to the Lord for all His blessings.

Afterwards all present gathered in the downstairs hall for a social hour. It was an evening truly enjoyed and one to be remembered for some time to come.

T. HEYINK



Young People's Society "Rejoice"



“Anchor” Canadian Reformed Association for the Handicapped, Hamilton, October 19, 1984

The chairman opened the meeting by requesting us to sing Psalm 119:24. He then read Psalm 119:1-24 and led us in prayer.

The minutes are read and accepted as presented.

Incoming mail.
Registration letter from a board member.

Summer camp committee member reports on the past summer's camp. Letter will be sent to summer camp committee.

Building committee reports on severance of a building lot.

Letter will be sent to Mr. Zomer The Netherlands. Next meeting scheduled for D.V., Nov. 9.

Question period is held. After the singing of Psalm 119:40 and prayer the chairman adjourned the meeting.

A. RIESEBOSC

Consulaat-Generaal Der Nederlanden CONSULATE GENERAL OF THE NETHERLANDS

One Dundas Street West
Box 2, Suite 2106
Toronto, Ontario M5G 1Z3
Phone: (416) 598-2520

OPSPORING ADRESSEN:

VAN LANDSVELD, Maria, geboren op 21 april 1953 te Veghel, laatstbekende adres in Nederland: Gentsestraat 221, 's Gravenhage, naar Canada vertrokken op 18 mei 1982.

DE LANGEN, Johannes Cornelis, geboren op 13 oktober 1919 te Middelburg, naar Canada vertrokken in 1953.

VAN MAAR, F.D., laatstbekende adres: RR 4, Aylmer, ON.

POSTEMA, Gerrit B., geboren op 21 juli 1924, laatstbekende woonplaats Dorval, PQ, gehuwd met G.A. Kloeten.

REUSER, Gijsbert (Bert), geboren 2 januari 1949 in Tiel, laatstbekende woonplaats: Brandon, MB.

SMITS, Leo Frank, geboren op 16 oktober 1947, laatstbekende adres in Nederland: W. Barentszstraat 8, Utrecht, heeft zich waarschijnlijk in Toronto gevestigd.

TAYLOR geb. Reuser, Dineke, geboren op 21 juli 1947 te Tiel gehuwd met Eric Taylor, hebben 5 kinderen waarvan de oudste in ongeveer 1970 is geboren.

WILLEMS, Cornelis Johannes, geboren op 23 november 1919, laatstbekende adres in Nederland: Gladiolensingel 35, Geleen, naar Canada vertrokken op 20 juli 1953.

WESTHOFF, Robert, geboren op 19 april 1943, laatstbekende adres: 95-1845 Lysander Crescent S.E., Calgary, Alberta.

BERGMAN, Coenradus Huberts, geboren op 14 december 1919, laatstbekende adres in Nederland: Breukelsestraat 138, Boxtel, naar Canada vertrokken op 6 mei 1952.

BERREVOETS, Gerardus Johannes, geboren op 16 december 1919, laatstbekende adres in Nederland: Vijfhuizenweg 54, Hoofddorp, naar Canada vertrokken in 1951.

GEUTSELAAR van, Evert, geboren op 23 oktober 1919 te Lindschoten, laatstbekende adres in Nederland: Asterstraat 22, Woerden, naar Canada vertrokken op 25 november 1953.

HOEK van, Johannes, geboren op 30 december 1919, laatstbekende adres in Nederland: Pr Julianaweg 50c, Dordrecht, naar Canada vertrokken op 3 mei 1956 met bestemming Winnipeg.

MAN de, Anton Frans, geboren op 6 juni 1919 te Willemstad, laatstbekende adres: Pine St. Sault Ste. Marie, Ontario

MUILWIJK, Jacobus Lucas, geboren op december 1919, laatstbekende adres Nederland: Zwaansweg 26, Kedichei naar Canada vertrokken op 25 maart 1967

TIESSINGA, Jan Pieter Oeds, geboren op september 1941 te Wieringermeer, laatstbekende adres: 1485 Williamsport Drive apt. 403, Mississauga, Ontario L4X 1T

UDFERS, Arie en Jos met hun kinderen Har Ellen en Kenny, naar Canada vertrokken in 1967 vanuit Amsterdam, laatstbekende bestemming Toronto (Etobicoke).

VIET de, Johannes, geboren op 27 december 1919, laatstbekende adres in Nederland: Pr. Margrietstraat 21, Ridderkerk, naar Canada vertrokken op 19 mei 1952.

WILLEMS, Richardus Laurentius, geboren 17 december 1919, laatstbekende adres Nederland: Marijkestraat 23, Veghel, naar Canada vertrokken op 28 april 1956.

ZALM van der, Bas en Martha met hun zoon Bas, naar Canada gekomen begin vijftig jaren vanuit Haarlem.

The Consul-Generaal
voor deze
Mevr. G. SCHNITZLE
Fgd. KANSELIE

OUR COVER

A winter scene in Nova Scotia
Photo courtesy Nova Scotia Communication information centre

SUBSCRIBE!

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THE CANADIAN REFORMED MAGAZINE



Dear Busy Beavers,

Yes, we have a winner!
And a runner-up, too!
"Thank you" first of all, to the Busy Beavers who sent in their answers. You worked hard and did a great job. But what about the rest of you Busy Beavers? Next time let's all join in our contest!
Congratulations to the winner, Busy Beaver *Cheryl Boeve*. You did super, Cheryl!
And congratulations, too, to runner-up Busy Beaver *Helena Hopman*. You did a fine job, too.
I hope you two enjoy your prizes!



From the Mailbox

Welcome to the Busy Beaver Club, *Christine Lodder*. We are happy to have you join us. And I see you are a real Busy Beaver already, sending us riddles! Thanks, Christine. Write again soon.

And welcome to you, too, *Betty Bergsma*. We hope you'll really enjoy being a Busy Beaver and joining in all our Busy Beaver activities. Did you finish your doll clothes already, Betty? Thanks for the puzzle!

Welcome to the Busy Beaver Club *David Van Raalte*. Sounds to me as if you had a very interesting holiday, David! Are you playing hockey now, David? Write back soon!

Hello, *Debbie Jagt*. It was nice to hear from you again! I see you are keeping busy. That's great. Keep up the good work! Be sure to write and tell me when you get a pen pal, Debbie.

How are you doing, *Amy Hofsink*? Did you have fun doing the puzzles? What else do you do to keep busy, Amy? Will you write and tell us sometime? Thank you for the poem!

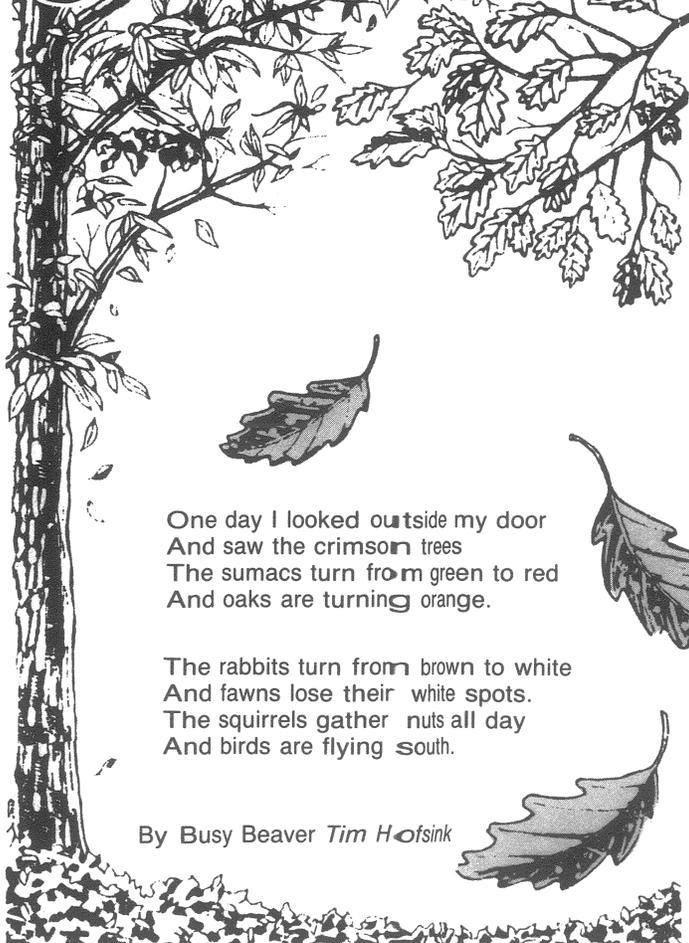
Thanks for your poem, too, *Tim Hofsink*. I really enjoyed it. Send us one again sometime, will you, Tim? Bye for now.

Busy Beavers another call for a Pen Pal!

Who will exchange letters with:

Debbie Jagt
21 Carl Cres.
Waterdown, ON
L0R 2H0

Autumn



One day I looked outside my door
And saw the crimson trees
The sumacs turn from green to red
And oaks are turning orange.

The rabbits turn from brown to white
And fawns lose their white spots.
The squirrels gather nuts all day
And birds are flying south.

By Busy Beaver *Tim Hofsink*

JOKES



RIDDLES FOR YOU

from Busy Beaver, *Christine Lodder*

1. What was howling and yowling all night long?
Did you say "Owl"? Wrong!
2. It wraps you in its ghostly arms, a grey and clammy thing.
Yet if you move it lets you go and never says a thing!
3. What has one horn and doesn't need more, because people run, and comes with a roar?

Answers:

1. the wind 2. fog 3. a truck

Quiz Time!

BIBLE TWOSOMES

Name the two people in each case listed.

- Two people who walked on the water. _____
- Two people of the Old Testament who slew a lion. _____
- Two women who had books of the Old Testament named for them. _____
- The first two disciples. _____
- Two sisters of Lazarus. _____
- The first two brothers. _____
- Two spies who gave good reports. _____
- The two sons of Rachel. _____
- Two brothers who died on mountain tops. _____

JONAH

By Busy Beaver Betty Bergsma

A I P S P R P A T T E V
 J Q N T A R S H I S H W
 O D N J A S E D I A X P
 F O R Y O G I C K C G E
 O G E I A N T H U K T R
 N D M S G I A M T C N I
 L R S S Q N Z H E L F S
 P E Q L H E J K B O E H
 M S M I C V Z Y B T H B
 Y I Y L L E B S Y H T F
 A H A R L H S T O N O E
 R T E L J P E O A N O R
 D O N H C O P L L T B M
 X J L E D O P E N U H L
 A O C O P H R P E K N B
 E I A S H E S P A L H G
 L W B E G E R I F G F I
 D B O O V F L E F E J C

ashes
Belly
booth
fish
flee
God
Jonah

Joppa
lots
message
Nineveh
perish
plant

prayed
proclaim
repent
sackcloth
Tarshish
tidings

CODE QUIZ

By Busy Beaver Felicia Viersen

A-1	M-10
D-2	N-11
E-3	O-12
F-4	R-13
G-5	S-14
H-6	T-15
I-7	U-16
J-8	W-17
L-9	Y-18

12 16 13 4 3 3 15 14 6 1 9 9
 14 15 1 11 2 17 7 15 6 7 11
 15 6 18 5 1 15 3 14 12
 8 3 13 16 14 1 9 3 10

Psalm 122:2

Now let's have some ANSWERS!

First from last time.

PASSWORD: recess, lunch, hall, books, good, letters
password is: SCHOOL!

Bible name maze: life story in the Bible

Noah in Genesis, Adam in Genesis, Esther in the book of Esther, Ruth in the book of Ruth, Samuel in the first book of Samuel, Joshua in the books of Deuteronomy and Joshua David in the first book of Samuel, Job in the book of Job, Isaiah in the book of Isaiah, Paul in the book of Acts.

Changing Words

WARM → ward → card → cord → COLD
 SHIP → slip → slit → slot → soot → sort → PORT

Today's BIBLE TWOSOMES

Jesus and Peter 2. David and Samson 3. Ruth, Esther
 John and Andrew 5. Mary and Martha 6. Cain, Abel
 Joshua and Caleb 8. Joseph and Benjamin 9. Moses,
 Aaron

How did you do, Busy Beaver?

Did you have most of them right?

That's great!

Keep busy! And let's hear from you!

With love from you
Aunt Bett

You know my address!
Aunt Betty, Box 54
Fergus, ON