

# Clarion

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*The Huguenots in France  
and New France*



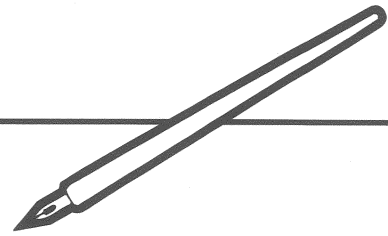
*Painting by M. Leclair*

*Huguenots in hiding  
(after 1685)*

Numbers

10:1-10

By J. Geertsema



## Who speaks from the pulpit? and Do children belong in the worship service?

In this article, the reader finds some initial remarks about the character of worship. Afterward, we will discuss and evaluate two widely accepted but inappropriate worship practices.

### What is worship?

In Hebrews 10:22, believers are encouraged to “draw near with a true heart in full assurance of faith.” To draw near to God means to come to His holy throne in the heavenly temple-palace. Believers have access to God through Christ Jesus, their great High Priest. Through His self-sacrifice in our place and through His intercession for us with God, Christ is the new and living way to God. Thus, through Christ, those who believe in Him have freedom and confidence to draw near to God in worship (vv. 19-21).

Drawing near to God evidently means going to Him in prayer and worship. This can be done both personally and corporately as family or congregation. In the OT, we learn that God’s people could draw near to Him at the tent of meeting. From above the mercy seat in this tent, God dwelt in the midst of His people. Moses met with God at the tent of meeting and here, too, the people gathered to meet their LORD. An example of these things can be found in Lev. 9, which gives an account of the ordination of Aaron. First we read that “all the congregation drew near and stood before the LORD” (v. 5b). Then we read that Aaron drew near to the altar to fulfill his task in this worship of God by offering the prescribed sacrifices.

As the letter to the *Hebrews* shows, God’s new covenant people may enjoy a richer meeting with God than was possible for their Old Testament brothers and sisters. Israel was able to draw near and meet with God in worship at an earthly tent, with only a sinful, Aaronitic priest to intercede for them on the basis of animal sacrifices. We, however, have God’s own Son as our High Priest, interceding for us in a heavenly sanctuary, on the basis of the perfect sacrifice of His own life.

Thus, when the congregation now draws near in holy convocation on the day of rest, we are able to lift up our hearts to God in order to place ourselves before His holy throne of grace through Christ. In worship, we do meet with God!

Once we have seen that a worship service is a meeting between God and His people through Christ Jesus, we have to consider the consequences of this understanding.

### Good Morning, congregation!

If a worship service is a meeting between God and His people, everything that might jeopardize this basic character must be avoided. For example, it must be kept in mind that a worship service is not and may not become a meeting between

the congregation and its minister. The minister merely conducts the services. His function is to act both as the mouth of God and of the congregation, of which he is a member.

In the meeting with God, the congregation listens, sings and confesses its faith. As a member of the congregation, the minister also listens, sings and confesses his faith. When the congregation prays, the minister (or elder) also prays. In prayer, the worship leader functions as the mouth of the congregation, bringing its needs and those of others to God.

On the other hand, when the minister reads God’s Law or other portions of Scripture, he functions as the mouth of God. When he preaches the Gospel, then, too, he is not allowed to bring his own word, but only the Words which has come from the mouth of God.

The point is that because a minister serves as both mouth of God and mouth of the congregation, we must avoid drawing attention in the meeting with God to the person of the minister.

Therefore, we cannot be happy to hear and read about ministers who speak as their own mouth. I restrict myself now to the beginning of the worship service. In some circles, the first words uttered by the minister on the pulpit are, “Good morning, congregation.” In expressions like these, the minister speaks for himself and so gives the impression that the worship service is a meeting between the minister and the congregation. While saying “Good morning, congregation,” can sound friendly and polite, the result is that attention is inappropriately focused on the minister and his attitude.

As congregation, which includes the minister, we are to lift our hearts to the Lord, not to the minister. The minister must not seek the attention of the people for his own person. If the congregation responds with its own “Good morning, pastor,” the impression is only strengthened that we are busy in a meeting between minister and congregation instead of between God and His people.

Let us be careful that we do not transform our worship services into a human business focused on the person of the minister. These expressions of human politeness and friendliness from the pulpit are undoubtedly well-intentioned. Yet, in worship, they are misplaced and uncalled-for additions which should earn our thorough dislike. Let us honour God Who meets with His people by lifting our hearts to Him from Whom all blessings flow.

### Children in worship

If the worship service is a meeting between God and His people, then the whole congregation should be present. When Israel had its holy gathering on days of rest and

*continued on page 56*

# Meditation

By G.Ph. van Popta

Read Acts 4:1-12: *“And there is no one else, for there is no other name under heaven given among men by which we must be saved.”*

## NO OTHER NAME

Peter, filled with the Holy Spirit, proclaimed the name of Jesus Christ to be the only name under heaven given among men by which we must be saved. The true church of Christ has continued to insist upon the uniqueness of Christ. He is the only Saviour. Besides Him, there is no Redeemer.

The Christian religion is condemned as being exclusivistic. We live in a religiously pluralistic society. Our universities offer degrees in comparative religions. They teach that the five great religions of the world, Christianity, Judaism, Islam, Hinduism and Buddhism, are equally valid. They are all different roads to the same Divine Mind.

Our communities are dotted with temples, mosques, and synagogues, as well as churches. The prairie town I live in has two big Mormon churches and a small Buddhist church.

What do we say about these people of other religions who live, work and worship in our towns and cities? They are our neighbours and colleagues. Have they found God their way while we have found God our way? Are the Five Pillars of Islam the way to God for the Muslim just as the Eight Fold Path is the way for the Buddhist while Jesus Christ is our way to the Father?

Many liberal churches say that each religion is a genuine expression of man's longing for the eternal. A Hindu praying to his favourite god, a Muslim praying to Allah, a Buddhist pinning his petition on a prayer wheel, a Christian praying to the Father through Jesus Christ – it makes no difference. Liberal churches tell us that we have no right to evangelize Jews and Muslims. They accuse traditional missionaries of conceit and bigotry for saying that one must believe in Jesus Christ to be saved from the wrath of God. We must, we are told, enter into dialogue with these “brothers and sisters” and learn from one another's traditions.

In the “Prayer for all the needs of Christendom,” (pp. 642-644, Book of Praise) we pray “... for the mission among Jews, Moslems, and heathen, who live without

hope and without Thee in the world.” We make special reference to Jews and Muslims. They, like we, are children of Abraham. The Muslims are children of Abraham through Ishmael; the Jews through Isaac; we are children of Abraham through Jesus Christ. Are we not revealing an intolerable narrow-mindedness when we say that Jews and Muslims live with hope and without God in the world? Are we not guilty of prejudice when we pray for the conversion of the heathen?

What did Peter say? He said that Jesus Christ is the only Saviour. His is the only name given by God by which we must be saved. The Lord said in John 14:6: “I am the Way, and the Truth, and the Life; no one comes to the Father, but by me.” Paul wrote in 1 Timothy 2:5: “For there is one God, and there is one mediator between God and men, the man Christ Jesus.”

Those who are children of Abraham only through Ishmael or Isaac and not through faith in Jesus Christ are without God. The heathen haven't a hope. Christ is the only way. As Paul said in Gal. 3:29, “And if you are Christ's, then you are Abraham's offspring, heirs according to the promise.”

Let us not be swept away by the relativism of our age which seeks some common denominator in all the religions of the world. The Christian faith has nothing in common with any other religion. Every other religion is an attempt of man to reach up to God to be saved. The Christian religion is the only one which confesses that God has reached down to man and given the Saviour. Let us embrace the only Saviour. Let us rejoice in His name. The Eight Fold path of Buddhism is an eternal circle leading nowhere. But there is a One Fold path. It is Jesus Christ the only Way to the Father. The Five Pillars of Islam hold up nothing. There is only one Pillar, one Foundation. It is Jesus Christ, the Cornerstone. Many have rejected Him, but He is the Head of the corner. Be built into His house. Establish your life on Him.

## What's inside?

More than just a few *Clarion* readers have Huguenot blood coursing through their veins. The feature articles contained in this issue should be of special interest to them as they speak about the Huguenots and their contemporary spiritual children in Québec. Of course we hope they will be of interest to all our readers. One article gives an historical sketch about the French Reformed believers in France and New France at the time of the Reformation and the succeeding years. The other article, the second of two co-authored by the Rev. P. Bedard of Trois-Rivières and the Rev. J.L. Van Popta of Ottawa, concludes the introduction to l'Église Réformée du Québec.

In the lead editorial, Prof. Geertsema reminds us of what the worship service is all about.

In these pages you will find Rev. C. van Spronsen's first “Hi-Liter.” We welcome him to the pages of *Clarion* and sincerely hope that the readers will enjoy this regular column.

As you turn these pages you will find a few other things as well which, we hope, will delight you.

GvP



worship, the entire people, men, women and children came together. Even on special occasions, the children were present. After all, they, too, belonged to God's people (cf. Joshua 8:35).

In the New Covenant, the children do not lose what they had in the old. They still belong to God's people. Christ receives them and blesses them. Peter says on the day of Pentecost that the promise is for the people and their children. When Paul writes letters to the churches at Ephesus and Colossae, he addresses also the children. Since these apostolic letters were to be read to the congregations (Col. 4:16) when they met for worship (probably on the Day of the Lord), it follows that the children were present in the worship services. Otherwise, why address them in the letters?

Therefore, we can only regret and deplore the fact that children under a certain age often leave a modern worship service. Outside the worship service, they receive their own Bible story. The reasoning behind this custom is that the children are not able to understand the worship service. In particular, they are not able to understand the sermon.

If you want to argue against this practice, you could say that parents are able to talk about the sermon with their children after the service. You could

also point out that, if prodded by parental questions, even little children often show in a surprising way that they do pick up a great deal from a sermon. These would be important arguments.

However, the main argument for keeping children in the worship service is the Reformed and Biblical view that children are part of the covenant and church. When God meets with His people, He speaks to them as well. Also in his sermon, the minister has to reckon with the inclusion of the children in God's congregation. When God blesses His people, He also blesses the little children, even if they do not as yet grasp the meaning of that blessing.


When people reason that children need their own Bible story or some other activity to keep them busy and interested, attention is focused not on God and His people, but on the child and its alleged needs and pleasures. One can sense here, too, the impact of modern culture in which immediate gratification is central.

However, if this man-centered line of thinking dominates a church, the children of such a congregation will grow up assuming that their supposed needs and pleasures are central. Even as adults, they will be inclined to demand features in worship which they think are nice for

them. Having learned that everything, including religion, turns around themselves, they will want to keep it that way. The message that religion means serving God according to what God says will have no appeal for them. A Reformed worship service in which God and His Word have the dominating position will be something strange for such children.

Churches that cater to their children end by losing their children. After all, such churches are teaching children the same philosophy they learn in the world, namely that of self-gratification. If the Church simply confirms the message that all of life's experiences must be self-gratifying, then the children of that church will be lost.

Let us remember that the Biblical worship service is a meeting between God and His people. In this worship meeting, God gives His people access in Christ to His throne of grace. From His throne, He provides His blessing, help and mercy for children as much as for their parents. Together with our children, we are God's people, called to live with Him and for Him and to serve Him as He tells us in His Word.

Let us hold fast the riches we have received in our simple, Biblically controlled Reformed worship service. 

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# The Huguenots in France and New France

By G.Ph. van Popta

Elsewhere in this issue, you will find the second of two articles introducing l'Église Réformée du Québec (ERQ), the Reformed Church of Québec. Although the brothers and sisters in these congregations are largely converts from Roman Catholicism or atheism, they are the spiritual children of the Huguenots<sup>1</sup> (French Reformed believers) who settled in New France in the 1500s.

A little known aspect of Québec history is the importance of the Huguenot presence. Many of the founding fathers of the colony of New France, established in 1534, were members of the Reformed Church in France. The first governor, Jean-François de la Rocque, sieur de Roberval, was a Reformed man. So were seven of the ten succeeding governors in the 16th and 17th centuries. The official Roman Catholic history has "forgotten" this.

## Jacques Lefèvre d'Étaples (c. 1455-1536)

To learn something about the Huguenots, we need to go back to the France of the early 1500s. In 1512, Jacques Lefèvre, a professor of theology at the University of Sorbonne in Paris, published in Latin a *Commentary on the Epistle to the Romans*, in which he denied that good works can earn salvation. He taught that man is justified by faith. He said: "It is God who saves by grace alone." He wanted the people to know the Bible, and so he translated most of the New Testament into French. He said that the church must reach the common people and that it must do so by preaching Christ in a simple way. Other theologians branded him a heretic on the questions of transubstantiation, justification, and the merit of good works.

Lefèvre's *Commentary on Romans* and an earlier work on the Psalms (1509) had some influence on Luther.<sup>2</sup> In turn, Luther's hammer pounding on the door of the church in Wittenberg was heard in France. The truths of God's Word were rediscovered. Churches were changed. Christ was proclaimed. As in all lands, the Roman church opposed reform fiercely. Lefèvre's and Luther's writings were condemned in 1525.

## John Calvin (1509-1564)

In 1533, Nicolas Cop, rector of the University of Paris, held a speech which sounded like the ideas of Luther. Rumour had it that Cop had written it with the help of a young man named John Calvin. Both Cop and Calvin had to flee for their lives. John Calvin escaped through a back win-



dow of his lodgings while friends talked to the bailiffs at the front door.

In the year that Lefèvre died, 1536, John Calvin, a refugee in Basel, published the first edition of the *Institutes of the Christian Religion*. This work is the best exposition of gospel truth produced by the Reformation. He dedicated it to Francis I, king of France. King Francis and the Roman Church were persecuting the Huguenots. Between 1533 and 1536, Calvin had wandered through France under assumed names visiting and teaching small groups of Reformed believers. About this time, a new torture was invented, a device to lift the victim in and out of the fire, roasting him slowly instead of burning him all at once.<sup>3</sup> Calvin had seen this brutality. He sought, by way of the *Institutes*, to show the king that the people he was persecuting were not radicals or revolutionaries, but believers in the Bible. He begged the king to consider his work as proof that his fellow believers were not worthy of torture and death.

The king was not convinced; however, with the publication of the *Institutes*, Calvin became the recognized leader of the Reformation in France. From Geneva, Calvin organized the French Reformed churches. He gave a clear statement of doctrine, a form of public worship, and a system of church government.<sup>4</sup> He kept very close contact with his French brothers and sisters.

The Reformed faith as taught by Calvin spread throughout France. By 1559, there were many Protestant churches in the land. Although the believers had to meet in secret because of persecution, even many of the leading citizens of France embraced the Reformed faith. In 1559, the churches held a synod in Paris. This synod approved a creed prepared by Calvin and his pupil, de Chandieu, known as the *Gallic Confession*.<sup>5</sup> Around this time the Calvinistic Reformed believers came to be called *Huguenots*.<sup>6</sup>

The persecution of the Huguenots continued under King Henry II who succeeded Francis I. And yet the Lord Jesus Christ continued to gather, defend and preserve for Himself a church in France. He used many missionaries who came from Calvin's Academy in Geneva. France came to be divided between Roman Catholics and Protestants. The Huguenots formed a strong party. Many of the merchant class and of the nobility became Reformed.

### Saint Bartholomew's Day

The Huguenots were led by the Bourbon and Coligny families while the Roman Catholic party was led by the Guise

family. Both parties had armies. In 1562, civil war broke out. The Huguenots were in the minority, but defended themselves well. Much blood was shed. Then in 1570, the Roman Catholics and the Huguenots signed a peace accord. The accord was to be sealed by a wedding between the Huguenot, Henry of Navarre of the Bourbon family, and the Roman Catholic sister of King Charles IX, Margaret. Charles was a weak king but he, and his sister Margaret, had a powerful mother – Catherine de Medici.

The wedding was announced as a "Feast of Reconciliation." It took place on August 18, 1572. However, it was a work of terrible deception. Many Huguenots were still in Paris for the wedding festivities. But then in the early morning of August 24, St. Bartholomew's Day, the bells were rung. That was Catherine's signal for the Roman Catholics to begin slaughtering the Huguenots. For three days and nights the massacre went on. About 3,000 were murdered in Paris and another 10,000 throughout the country.<sup>7</sup>

The Huguenot Henry of Navarre, the unhappy bridegroom, escaped. The massacre did not end the civil war; rather, it gave it new impetus. It continued during the reign of Henry III, who succeeded his brother Charles. Henry of Navarre de Bourbon was the leader of the Huguenots.

### King Henry IV

In 1589, the childless King Henry III was assassinated. This, unbelievably, gave his Huguenot brother-in-law Henry of Navarre clear title to the throne. France, still predominantly Roman Catholic, would not tolerate a Huguenot king. In order to gain the throne, Henry of Navarre declared himself a Roman Catholic in 1593 and became King Henry IV of France. The Protestant prince became the Roman Catholic king. This Henry has been immortalized for saying: "Paris is well worth a mass."

Although Henry had renounced the Reformed faith, he did not forget his former friends. In 1598 he issued the *Edict of Nantes*. This edict gave the Huguenots freedom of private worship, civil rights, and the right to public worship in 200 towns and 3,000 castles.<sup>8</sup> The respite was brief, however. In 1610 Henry IV was murdered, and France was again torn to pieces by warring factions. Many Huguenots left France for other countries in Europe and for the New World, including Canada.

### Persecution

In 1629, the Roman Catholics captured La Rochelle, the last Huguenot stronghold. The political power of the Huguenots was broken. During the reign of the next two kings, Louis XIII



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#### EDITORIAL COMMITTEE:

Editor: J. Geertsema  
Coeditors: J. De Jong, R.A. Schouten,  
C. Van Dam, G.Ph. van Popta

ADDRESS FOR EDITORIAL MATTERS:

CLARION  
P.O. Box 1121  
Taber, AB T0K 2G0  
Fax: (403) 223-0149  
E-Mail: CompuServe 74124,1377

ADDRESS FOR ADMINISTRATIVE MATTERS: (subscriptions, advertisements, etc.):

CLARION, Premier Printing Ltd.  
One Beghin Avenue  
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Henry IV, King Henry of Navarre

(1610–43) and Louis XIV (1643–1715), the persecution of the Huguenots intensified. Louis XIV was fanatically Roman Catholic. He hated the Reformed faith like few other kings hated it. His mission was to stamp out the last Huguenot in France. In 1685 he revoked the *Edict of Nantes*. It was open season on the Huguenots. He closed 600 Reformed churches. Thousands were murdered. Hundreds of thousands left France. Many went to the Netherlands. Others went to New France.

### New France

As noted above, many of the early settlers in New France were Huguenots. They came here because they were largely merchants and traders. The *Edict of Nantes* gave the Huguenots of New France freedom of religion as well. The Roman Catholic settlers and the Huguenot settlers tried to work together. In one town there were two Roman Catholic priests and a Huguenot minister. The clergymen were seen to argue frequently, to the chagrin of the colonists. When the minister and one of the priests died from scurvy at almost the same time, the colonists – at least so the story goes – buried them together in a single grave with the expressed hope that they would now at last rest peacefully together.<sup>9</sup>

As noted earlier, most of the first governors were Huguenots. This was an offense to the Jesuits and upholders of counter-reform. In 1624 the ruthless Cardinal Richelieu was made head of the royal council in France. From 1625 on, he orchestrated a steady and persistent campaign to “free” New France from the Huguenot presence and political influence. In 1627, Richelieu reorganized the company in charge of New France in favour of the Roman

Catholics, and he revoked the application of the *Edict of Nantes* in the French colonies (fifty-eight years before it would be revoked in France itself).<sup>10</sup> Huguenots had to renounce the Reformed faith in order to enter New France. It became illegal for the psalm-singing British fishermen of Newfoundland to sing the psalms of David in the port of Québec.<sup>11</sup> Attendance at mass became obligatory. Only the priest could solemnize marriages. Over the next hundred years, the Huguenot influence waned and the Roman Catholic Church gained control of every aspect of life in New France.

After the revocation of the *Edict of Nantes*, 1685, many still sought to escape the religious oppression of Louis XIV by fleeing to New France. Unfortunately, the cruel arms of the king and the cardinal extended to the New World and the persecution continued here. It was not until Louis XIV died in 1715 that the worst era was over for Reformed believers. A measure of tolerance spread throughout France and to her colonies. Yet, many restrictions still applied; e.g., Huguenots in New France were denied the right to practice medicine, to be pharmacists, midwives, lawyers, notaries, judges and civil servants. They could not become citizens. That was the sole privilege of those of Roman faith. Their children had to attend Roman Catholic schools. No Reformed worship services were allowed.<sup>12</sup> In spite of explicit decrees boycotting them and the insistent opposition of the clergy, the Huguenot presence remained significant. However, it was not until New France fell to Britain in 1759 that they were given full freedom of religion. The remaining French Reformed believers began to attend the English Protestant services. This led to the loss of a French Reformed Church in Québec.

### Québec

While valiant attempts were made to establish a truly French Reformed Church in Québec, the attempts met with little success. In Québec, to be French was to be Roman Catholic; to be English was to be Protestant. But then six years ago, the Lord did an amazing thing: He organized some believers and Reformed missionaries into l’Église Réformée du Québec, a truly French Reformed Church. (See elsewhere in this magazine for the history of the ERQ.) They are small; they are weak. They have a big job to do. They face a society which has largely rejected the Roman Catholic traditions but considers the “miserable Protestant” faith to be an Eng-



Cardinal Richelieu

lish religion and so is seeking some comfort in secularism or eastern cults. And yet, the Lord is doing something. He is gathering in a people in Québec, spiritual children of the Huguenots. Let us not despise the day of small beginnings.

### Endnotes

<sup>1</sup>The French Calvinists were called “Huguenots.” The origin of the nickname is uncertain. It may be a corruption of the German *Eidgenossen*, “confederates.” Dirk Jellema, *The New International Dictionary of the Christian Church*, 1978 ed., s.v. “Huguenots,” 489.

<sup>2</sup>So Lefèvre was protesting (i.e., speaking for that which is attested to or proven [*pro-testatus*]: in favour of the truth) several years before Luther.

<sup>3</sup>B.K. Kuiper, *The Church in History* (1951; reprint, Grand Rapids: Eerdmans, 1975), 191.

<sup>4</sup>Kuiper, p. 212.

<sup>5</sup>Philip Schaff, *The Creeds of Christendom*, vol. 3 (1877; reprint, New York: Harper & Bros., 1919), 357–382. This confession, also called *The French Confession of Faith*, was adopted by the Synod of La Rochelle, 1571; hence, it is also called the *Confession of La Rochelle*. It is strikingly similar to the *Belgic Confession*, 1561, of Guido de Bres.

<sup>6</sup>See note 1.

<sup>7</sup>When news of the massacre reached Rome, Pope Gregory XIII celebrated it with *Te Deums* and thanksgiving services as a victory for the church over infidelity. J.N.D. Kelly, *The Oxford Dictionary of Popes* (Oxford: Oxford University Press, 1986), 270.

<sup>8</sup>Kuiper, p. 241.

<sup>9</sup>Mark A. Noll, *A History of Christianity in the United States and Canada* (Grand Rapids: Eerdmans, 1992), 22.

<sup>10</sup>Noll, *ibid.*

<sup>11</sup>Douglas J. Wilson, *The Church Grows in Canada* (Toronto: Canadian Council of Churches, 1966), 16.

<sup>12</sup>Église Réformée du Québec, *The Reformed Church of Quebec* (n.d.), 5.



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# L'Église Réformée du Québec

## Reformed Mission Churches Growing in Quebec<sup>2</sup>

By P. Bedard\*  
J. Van Popta

In 1988, when L'ERQ was established as a federation of churches there were 9 local congregations involved. These were the results of evangelism efforts of the PCC, the PCA and the CRC. It quickly became apparent that not all were viable and so some were disbanded and joined with others. As of Jan. 1995 there are six churches: The South Shore of Quebec City (Charny); St-Marc in Quebec City; North Shore Montreal (Repentigny); South Shore Montreal (St-Lambert); St-Georges de Beauce; St-Matthieu in Trois Rivières. Membership in the churches stands at about 300 members. About 120 are communicant members the rest are children and regular attendees/visitors. The congregations are small, numbering from 10 to 40 communicant members.

### Doctrine – confessional basis

L'ERQ bases its faith on the revealed Word of God as it is found in the Old and New Testaments. It alone is received as the infallible and inspired Word. They officially recognize the great ecumenical creeds, The Apostles' Creed, The Nicene - Constantinopolitan Creed and the Athanasian Creed. The Heidelberg Catechism and the Westminster Confession of Faith have been adopted as official confessional statements. All office bearers must subscribe to these confessions. These confessions have been translated from German and English into French, based on the original 16th and 17th century documents. This was done by a joint Dutch-French project. Other confessions of the Reformation such as the Confession of La Rochelle, the Belgic Confession and the Canons of Dort are also used and recognized, though do not have official status as binding confessional documents for office bearers.

### Church polity – offices

L'ERQ has written, developed and adopted a church order based on Biblical principles called *Ordre et Discipline Ecclesiastiques de l'Église Réformée du Québec* [ODE]. Every chapter is headed by Scripture proof texts displaying the clear understanding that the Lord desires that His church not be lacking in structure and organization and that all things be done decently and in good order. The basic principles that function are these: Jesus Christ alone is head of the church and no one else has the right to take this position; the Bible is the only rule for the life of the church; other rules established by the church may be useful and important, but must always be evaluated, and if necessary, reformed in the light of Scripture. (The ODE has been translated into English by a member of the Ottawa church.)

L'ERQ recognizes three offices: Elder, Minister of the Word, and Deacon. Elders are called and ordained to guide the local church according to the Scripture. They form, with the Minister of the Word, the local council. To form this council there must be at least two elders and the pastor. The council supervises the preaching of the gospel and the administration of the sacraments as well as Christian education in the congregation. It also administers the church's business. This council has the right and duty to pass judgment and exercise discipline in the name of Jesus Christ. Elders provide pastoral aid and direction to the church members. They are elected by the local church and are ordained after an exam by the Synod and with its approval. Elders in L'ERQ are ordained to serve for life.

Deacons are called and ordained for life for service to the local church and to the outside world. Through their

ministry, Christ's love is shown and made visible particularly to the poor and needy and also to those suffering materially, physically, emotionally and spiritually. Deacons must be examples to the church, stimulating each member to commit themselves faithfully to service in the church. Deacons are not part of the council of the church and have no ruling function and so the ODE does not bar women from deaconal office.

The Ministers of the Word work in a special ministry in which certain people are dedicated to studying and teaching God's word and to prayer. The minister are of two kinds: evangelist and pastor. An evangelist is a minister of the Word in a local church, called to this task by that church, fulfilling his ministry under the supervision of the Synod. The principle task of an evangelist is to form and organize new local churches. He must be able to evangelize by preaching and teaching the Word, to administer the sacraments, to provide basic training in Christian doctrine, also for children, and to carefully and competently manage the affairs of the new church. The pastor is also a minister of the Word in a local church. His main duty lies in the edification of the already established local church. He must preach and teach the Word of God, administer the sacraments, and lead in public prayer. With the local council, he supervises the doctrine and life of the members of the church and manages the affairs of the church.

Since so many of the churches are so small most do not have fully functioning councils. Most of the supervisory and ruling work in the churches is done by the Synod, a permanent body with an executive council. This is hopefully a temporary situation as the churches grow and more men are able to take up the task as elder.





*A winter scene in Quebec city*

### **Other ecclesiastical relationships**

At present l'ERQ has no official relationships with any other church federations, nor is it seeking ecclesiastical fellowship (as the CndRCs understand it) with any others at the present time. They do, however maintain ties with two of the "mother churches," though not as closely as defined by our "rules." Over the years the PCC has rejected l'ERQ and cut official ties with it. As noted in the previous article, this was because of the clear lack of liberal direction in l'ERQ. The PCC could not agree to a church order that barred women from office. The CRC Home Missions Board financially supports the work of the Institut Farel and the work in the Charny congregation. The Mission to North America (MNA) of the PCA and l'ERQ have signed a "ministry partnership agreement." This agreement allows the PCA missionaries working in Quebec to raise funds privately in the PCA congregations. The PCA has "lent" these missionaries to l'ERQ as well as agreeing that it will not mount a separate mission/evangelism project in Quebec. This follows the model of many North American evangelical mission projects where the mission boards are essentially separate from the churches and function as parachurch organizations. l'ERQ has no official contact with the Reformed churches of France though the school at Aix-en-Provence and Institut Farel have close contact. Some of the missionary/evangelists have studied at Aix-en-Provence and the seminary in France

lends its professors to the Institut Farel on occasion. These two institutions also recognize each others degrees. This relationship is similar to the one between Aix-en-Provence and our sister-churches' seminary in Kampen.

There is no "mutual eligibility" between l'ERQ and the CRC or the PCA with respect to ministers. Though some of the ministers in l'ERQ come as missionaries sent by these churches, now that l'ERQ is organized as a federative unity they have reserved the right to submit all ministers who come to work in their congregations to a full ecclesiastical (peremptory) exam. This exam would be of the same rigour as a candidate seeking ordination to the ministry.

### **Mission / Evangelism projects**

The whole of l'ERQ exists as a mission-evangelism church. This is reflected in the size of the congregations, the absence of consistories in most congregations, and in the ongoing financial needs. The French population in the Province of Quebec can be considered almost completely as a mission field because of the Roman Catholic setting and the humanist and secularized reality of Quebec culture. Less than 1% of the French population of Quebec is Protestant and 95% of those are Anabaptist. The first priority of l'ERQ is mission and evangelism. Since the "quiet revolution" of the 1960s many people have become disillusioned by the teaching of the RCC and having left it, now exist in a spiritual vacuum. It is to these people that l'ERQ brings the gospel of Jesus

Christ. The other growing priority, however, is the consolidation of the congregations and the deepening in knowledge, wisdom, love, perseverance and encouragement among the membership. There is a constant tension between evangelism and consolidation. Should l'ERQ plant new churches here and there? Should resources be concentrated in the existing congregations in order to strengthen them? Some years ago the focus was on the first option. Now the focus is shifting more and more to the second one, though keeping in mind that evangelism remains one of the first priorities inside the actual congregations. The Lord willing, new churches may be planted in the near future. This tension is apparent in all churches that are found in mission settings. The target and efforts are focused on reaching unbelievers so that they may hear the Word of God and so be regenerated and convinced through the power of Holy Spirit.

l'ERQ encourages isolated Reformed families in other cities to make efforts in reaching people in their communities. There is contact with believers who live in communities scattered throughout the vast area of Quebec. When they can gather a few people, the Synod or a congregation tries to send them a pastor or elder occasionally in order to make a pastoral visitation, present a Bible study, or lead a service and deliver a sermon. In principle, a regular evangelist (pastor) is not installed before there is a group of 15 people (though most l'ERQ congregations began with less than that).

### **Schools, education, and the Institut Farel**

There are no Reformed Christian day schools for the children of the congregations so some families engage in home schooling. Some children can attend a general Christian School in the Montreal area. The small numbers and the great distances make Christian schooling very difficult for most members. l'ERQ has set up a post secondary school of Reformed studies, the Institut Farel. It is named after that fiery French preacher of Geneva who challenged John Calvin to remain and work in Geneva, establishing the Reformed cause there. The Institut Farel provides an absolutely essential service to l'ERQ for the training of members and leaders in the Reformed Faith. It is however, not formally attached to the churches but stands as an independent entity. (We could compare its relationship to

Covenant Canadian Reformed Teachers College but not to our Theological College.) The Institut is certainly an amazing project considering that it has been established by such a small group of Reformed believers. It receives financial support among other churches. A number of Canadian Reformed Churches have regular collections for the work of this school. This school provides a Reformed voice of higher learning in a society completely dominated by Roman Catholicism and the new secularism. It deserves all the support that we as churches can provide.

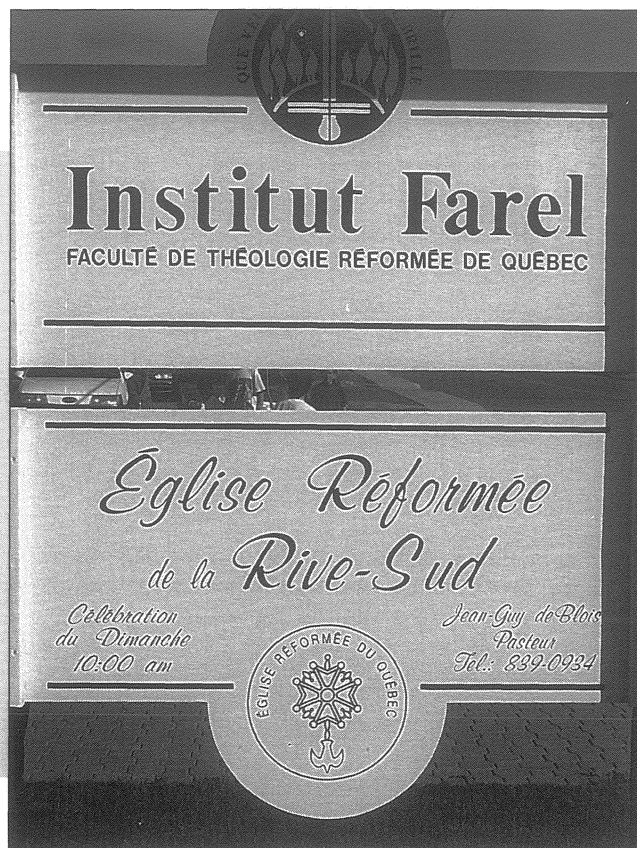
### Financial assistance

L'ERQ is a struggling church federation attempting to find its way in a society rooted in Roman Catholicism and secularism. Though many of the ministers are experienced missionaries and pastors, most of the congregation members are new converts. As a federation they have a very short history and have only loose, informal, and seemingly decreasing relations with their "mother" churches. There is an admitted need of mutual support in all areas of church life. They also admitted to a financial need, though this certainly was not first nor foremost. It is, rather, an embarrassing reality. It is a reality that they need to address and which they wanted us to know about. They do hope to find some financial support among us for the work in Quebec, though what form that would take and what mechanisms would be used are unclear. At present the CndRCs have no federational process or structure by which to support them, though some congregations do already have designated collections for the Institut Farel and for the work of l'ERQ.

### Faithfully Reformed

These churches want to remain faithful to Jesus Christ, the only Head of the church, to Scripture and the Reformed Confessions. A strong commitment to Reformed doctrine and practice is common to all members, not just office bearers. It is clear that these churches not only subscribe to the Reformed doctrine as it is found in their Reformed confessions but that they also desire and strive to maintain this doctrine in a real and practical sense. In these churches the gospel of Jesus Christ is preached according to the Word of God and in harmony with the Reformed confessions, the two sacraments are administered according to the Word of God, and the churches exercise

*Institut Farel,  
Charny, Quebec*



discipline faithfully. Nothing that we have been able to discover would make us believe that l'ERQ engages in unreformed church order or liturgical practices. They have diligently rejected the liberalism of the PCC and have not succumbed to the "siren song" of financial support at the cost of Reformed testimony. These churches are true churches of Jesus Christ that share the same faith with us and maintain and practice this in confession, preaching, worship, sacrament, discipline and church government.

### The future

It is striking that in an age when political forces are tearing Canada apart, faithful churches of the Lord in this country are reaching out to each other seeking fellowship. Historically, the French Huguenots and Calvin had profound influence on the Dutch. Now it seems that we who have inherited this Dutch Reformed heritage can repay our fathers' debt to the French. By the grace of God, our fathers have treasured what the French had given them and now we today have a window of opportunity to give back and share our inheritance with the spiritual and cultural children of Calvin and the Huguenots. There is also a real opportunity for the French "Huguenots" to once again teach the "Dutch" Reformed. Their wealth of mission and evangelism experience in urban settings in a Roman

Catholic context could be a source of great expertise for our own mission efforts in Brazil and in our own cities.

### Conclusion

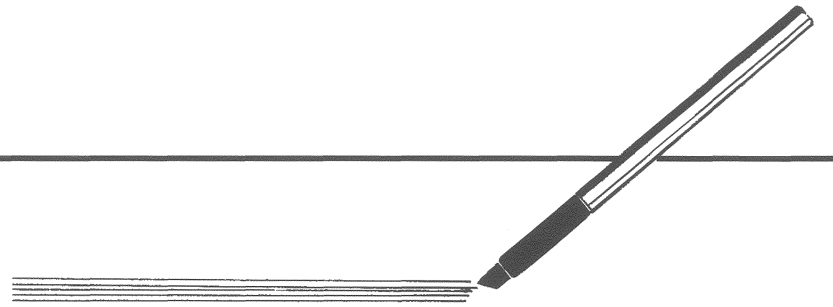
According to the Word of God and the confessions true believers and churches have the calling to seek unity with all those who with them confess the same faith and maintain and practice it in preaching, worship, discipline and government. Though l'ERQ is in Canada we need to recognize that they have a profoundly different linguistic and cultural heritage. Their history also militates against any attempt at full ecclesiastical and federational unity. It is imperative that the CndRCs recognize l'ERQ as a "church abroad" even though it lies within the borders of our own country. Establishing ecclesiastical fellowship would maintain the integrity of the French language and cultural reality of the l'ERQ as it attempts to present the gospel and the Reformed faith in a French Roman Catholic context in the 1990s and into the next millennium. Together as churches we can testify to the grace of God and proclaim the gospel of salvation to an apostatizing nation.

*This is the second article of two introducing l'ERQ.*

*\*Rev. P. Bedard is the minister of l'Eglise Reformee de Trois Rivieres, PQ.*

# THE HI-LITER

By C. Van Spronsen



## Introduction

Welcome to the new column, "the HI-LITER"! When asked to continue a column which would replace "News Medley" I could not very well decline this request. Sure, I could say that I am too busy but to how many would this not apply?

First of all, it is not going to be a continuation of "News Medley." My senior colleague, the Rev. W.W.J. VanOene, has faithfully produced this popular column for many years in his own, unique manner and I am sure it has left a stamp on our ecclesiastical life and language. His column was an expression of his personality and character and therefore simply cannot be copied. Secondly, the Editorial Committee, provided me with some parameters for this new column. It is to be "a review of news in the Churches without all sorts of added editorial comment." Well, that makes the task much simpler! I may have to bite my tongue now and then or restrain myself from applauding but I shall try to restrict myself to simply passing on newsworthy items. At the same time I was assured some liberty so that it will not only be a "cut-and-paste" job.

As the name suggests, I intend to be no more than a "Hi-Liter" of the news events found in the various bulletins. (Thanks to all those who already are faithfully mailing them to my address!)

Now what is being highlighted certainly depends as much on the material provided as it does on the person doing the highlighting. Just compare what one student will highlight in a textbook with that of another student! A personal and subjective touch can therefore not be avoided even though the intention is to be fair to all.

The purpose of such a column ought to go beyond satisfying our curiosity and appetite for news. It is hoped that it will serve the exercise of the broader communion of saints. After all, if we love our brothers and sisters wherever they are, we are also interested in their weal and woe. At the same time we can learn from one another's experiences. May it hereby be sufficiently introduced!

\*\*\*

*"The Challenge of Growing in Christ in an Electronic Age"* was the topic of a panel discussion held in Burlington on November 10, organized by the "Burlington Reformed Study Centre." "Does the technological age in which we live affect the way we perceive reality, think and act? How does all this impact on us as Christians? What should we as Christians who live in the electronic age be aware of and do, so that we can grow in Christ?" Important questions. Hopefully some publications will follow.

\*\*\*

The consistory of Ottawa "has submitted an overture to be placed on the agenda of Classis in December, concerning our relations with the brotherhood in Quebec." It is

hoped "that Classis will support their request to General Synod 1995 to enter into Ecclesiastical Fellowship with these young and struggling churches."

\*\*\*

Also in Ottawa "the consistory has decided, that from now on, people who move to locations more than 100 km from the church building will not be received as members of this congregation. Those who move into an area between 50 and 100 km from the church building will be strongly encouraged to choose a closer location. The consistory considered that the task of the elders is severely restricted by long distances. Those long distances also have a detrimental effect on congregational unity and life. This decision was taken with the advice of the church visitors."

\*\*\*

Some Ontario bulletins inform us that Rev. Sietsma, missionary in Maceió, Brazil, was granted a special six week furlough commencing on Jan. 1, 1995, in order to recover fully from the after effects of a tropical flu and the changeover to Brazilian life. After return he will begin his work in a new mission area, a suburb of Maceió, Clima Bom.

\*\*\*

A new event or name? An "AlmSong" was held in Hamilton, an evening of song and music with the proceeds going to the work of the Canadian Reformed World Relief Fund in Rwanda. Later we read that net results were \$ 4,206.61!

\*\*\*

The Councils of the Churches at Rockway and Lincoln met with those of the Trinity Orthodox Reformed as well as the Emmanuel Orthodox Reformed and discussed the question: "Do the marks of the true Church apply simply to local churches, or to a federation of churches?"

\*\*\*

Deficits continue to plague churches and schools. "Our deficit is \$160,000.00. There is no money to pay the bills. What should we do? We do not believe that this is the end of our Guido de Brès Christian High School, and so we have decided to let *you*, the Church community, decide what should happen. If you want the school to remain a place for our covenant children to learn the ways of the Lord, then *please* help us."

\*\*\*

In "The Vineyard" of Lincoln and Rockway the Home Mission Committee reports: "We have received some material which the church of Hamilton has put together as a VBS program. Five Canadian Reformed Churches have used this program the past summer. Much work has to be done yet, but it does look promising. . . . It will be nice to finally have our own Canadian Reformed VBS program which can be used year after year."



\* \* \*

A number of Ontario bulletins tell us about the formation of "Youth in Motion": "a group of youths and young adults that seeks to promote and encourage mission, evangelism and community service among the youth of the Canadian Reformed Churches."

\* \* \*

The H. Plug family has received a visa to settle in Brazil as Mission Aid workers to assist the missionaries in Maceió, AL. A "Get Acquainted/Welcome/Farewell evening was held in Hamilton on November 28, 1994.

\* \* \*

Mr. James Baartse of Burlington is being supported by a number of churches and individuals in order to work with the Wycliffe Bible Translators in Guatemala.

\* \* \*

Council of Burlington-East adopted a proposal with changes in the borderlines. Interestingly they also have a "neutral zone." "People living in this area will be free to join either Burlington-East or Burlington South."

\* \* \*

Also in Burlington-East the matter of a Youth Elder was discussed. The result? "After discussing the pros and cons, Consistory does not endorse the proposal to have a youth elder as it would undermine parental responsibility. The Consistory will actively pursue ways to continue dialogue with the youth to mutually discuss and share concerns."

\* \* \*

Councils and synod delegates beware! Rev. G.H. Visscher's relief may be your burden. He tells his congregation: "If I look somewhat relieved today, it is perhaps because after much extra time and effort a major document is off my desk – the synod report (of no fewer than 253 pages!) from the committee on Bible translations has been sent to the printers. . . ."

\* \* \*

Rev. C. Bosch comments on Rev. R. Aasman's call to Albany, WA, in between brackets: "Nice beaches, but sharks!" One wonders what he means.

\* \* \*

Various bulletins invite "all scholars" to come to a Plenary Session in order to give their input into a planned "new quarterly dealing with how the Reformed Faith impacts on academic pursuits of ALL disciplines." Meetings were scheduled to be held in Burlington-West, Langley and Edmonton.

\* \* \*

In London it was "decided to continue with our present practice that only a minister can pronounce a blessing upon the congregation."

\* \* \*

The vacant Immanuel Church of Edmonton received extra pulpit supply from their neighbours: "Today's pulpit exchange is in addition to the classical appointments, since the neighbouring churches of Neerlandia, Barrhead and Providence have given us a positive response to our request for extra pulpit supply."

\* \* \*

The Church at Calgary celebrated its 30th Anniversary with a Dinner and program this past November 19th.

\* \* \*

Calgary's place of worship will be changing to the Rundle College at 414 11a St. NE. (Tyndale Christian School also rents classrooms from them). The new facilities can be rented for \$ 50.00 per Sunday as compared to \$ 800.00 per month for the previous building (Trinity United Church). They still hope to commence a building project in the spring.

\* \* \*

Bulletins of Alberta and Manitoba reflect the after tremors of receiving the American Reformed Church at Denver into the federation. Rev. R. Schouten of Calgary sums it up by writing: "It becomes clear that the General Synod of the churches will have to come with a clear statement about the consequences of our present relationship with the OPC. If the OPC is a true Church, is it not a sister Church? Or, if we feel unable to call it a sister Church, why do we continue to call it a true Church?"

\* \* \*

From the bulletins in Tasmania, Australia, we glean that a meeting was held of all the cooperating churches conducting mission in PNG (Papua New Guinea). A proposal to expand the mission work in Port Moresby to Lae and Ekoro was adopted. This will be with the deployment of an extra field worker who is to be a Minister of the Word. It was felt that the institution of a Church in Port Moresby was premature and that the work to be done there is still real mission work. Lae and Ekoro will be considered mission outposts and will require a missionary to serve in these areas.

\* \* \*

Port Moresby (PNG) and Fort Babine (BC) may not have much in common. From one to the other is quite a trek. Yet in both places Reformed mission brings them the same Word of God. We read in the "Bulkley Valley Echo" a firsthand report of the mission worker, D. Boersema: "We are still regularly going to Fort Babine on Sunday mornings and sometimes during the week. Our regulars are still quite receptive to the Word and once in a while a new person visits. The Sunday School (in Smithers -CV) attendance is slowly growing again with the help of our dedicated volunteers. You may have noticed that we have bought a small school bus for the picking up of the children . . . . The Sunday evening service is the most rewarding as five or six people are there all the time and are really learning."

\* \* \*

In Winnipeg a number of students who follow post-secondary education and some alumni came together to discuss the establishment of a Student fellowship in Manitoba.

\* \* \*

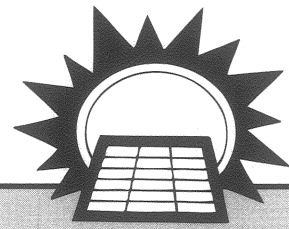
No, this column will not always be so lengthy. Due to the quick response of many churches a large number of bulletins had accumulated by the time I began writing this first "Hi-liter." You may anticipate shorter versions!

\* \* \*

A blessed New Year to you all!

C. Van Spronsen 

# RAY OF SUNSHINE



By Mrs. R. Ravensbergen

*"Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God."*

Phil. 4:6

## Dear Brothers and Sisters,

We are well into the year 1995. How has it been for you? Has it been a good year, and have you been happy, or do you have many worries and anxieties in your life?

Things are not always easy. Sometimes we have hopes that it will change and improve, but nothing changes. So we try to deal with our problems as they come, but there is not much hope for the future. At least, that is what we think when we forget that there is help for God's children, always. We are never left to fight our own battle, but there is help available for us, always.

What does it say in Philippians 4? "Have no anxiety about anything!" Is it possible to live like that? No worries about our physical condition, even when we have an illness that slowly deteriorates our body and leaves us helpless? Or even when we feel useless because of our limited possibilities to find a job, or to build a lasting relationship with someone we love? How can we throw away all our anxieties when we see some of the developments in the church, and how the world looks at us? Do we have to become careless then? Well, Paul, the apostle who writes the letter to the Philippians, tells us also how we have to go about that. He says, "Make your requests known to God." That means, tell Him everything that bothers you. Everything, not only some of your problems but all of them. You don't have to worry about *anything*, if you tell Him *everything*. Go to the Lord in prayer, and tell Him what you are so worried about, and why you have so little hope for the future. You don't even have to feel embarrassed about it, you don't have to think that something is not important enough to the Lord. You tell Him all your anxieties, and at any time you want. You can call upon Him in the middle of the night, or whenever you need to. He is always there to listen to you, and you don't even have to stand in line to wait for your turn. He is there for you, always.

So and then? After you have told the Lord about all your worries is everything suddenly going to change as by a miracle? No sickness anymore, no handicap, nothing? No, we all know that it does not go like that. The same problems are still going to be there, but yet there is a big difference. When we are done praying, we leave all our anxieties with the Lord, and we trust that the Lord will take care of everything. Even when we are still as helpless on our sickbed as ever before, we know that the Lord is in charge of us. Even when we still have to face the same difficulties in our life, yet our anxieties are gone, we left them with the Lord. What is the Lord going to do about them? We do not know. But we do know what we will receive after we poured out our hearts before Him. We read that in verse 7 of the same chapter. There it says, "And the peace of God, which passes all understanding,

will keep your hearts and your minds in Christ Jesus." That means God's peace will come over you. It will protect your heart, so that you do not start worrying again. For your heart and your mind will be full of Jesus Christ. In Jesus Christ your life is protected. Our hope, our trust, our confidence, our future, do not depend on what is going to happen to us in the unknown future, but it depends on what Jesus Christ did for us. God's peace comes to us through Jesus Christ. That peace will fill our hearts and minds, so that there is no room for anything else. All we have to do is pray. Pray constantly for that peace in our hearts, which has been secured by Christ Jesus, our Lord.

In your life you will still have many reasons to be concerned. In the time ahead, things may even get worse yet. You may have disappointments, you may have to face hard and tough situations. But you have help, you have protection. Entrust yourself to your Father in heaven. He will keep all your worries in His Fatherly hands. Leave them with Him, and let God's peace rule your life.

*That hope must soften all our sorrow  
Come, fellow-pilgrims, heads then high;  
For those who bide salvation's morrow  
The hills are level, seas are dry.  
O blessedness above all measure,  
O joy when once all grief is banned.  
There is our heart, there is our treasure,  
When we are in the Promised Land. Hymn 53:2*

## Birthdays in March:

### 3: Trevor Hofsink

4249 Academy Ave., Box 772  
Beamsville, ON L0R 1B0

### 12: Gerry Eelhart

14511-62 Street,  
Edmonton, AB T5A 2A9

### 15: Jim VanderHeiden,

R.R. #1  
Dunnville, ON N1A 2W1

### 18: Roselyn Kuik

Box 93  
Carman, MB R0G 0J0

Happy Birthday to all of you, and until next month

Mrs. R. Ravensbergen  
7462 Hwy. 20, RR 1  
Smithville, ON L0R 2A0

C

# LETTER TO THE EDITOR

Please mail or fax letters for publication to the editorial address. They should be 300 words or less. Those published may be edited for style or length.

Dear Mr. Editor,

In a "Letter to the Editor" published in the issue of November 18, 1994, brother A.J.Hordijk wrote of me that

"this minister took the position that he would refuse to celebrate the Lord's Supper in any congregation where individual cups were used."

By means of a little note I demanded of him that he should either prove that I ever wrote any such thing or publicly withdraw this public slander.

Although he admitted "You are absolutely right that you did not write any-

where verbatim what I wrote," yet he refused to withdraw his statement.

Thus I have no other recourse open than via this letter to protest against this ascribing to me what I neither wrote nor was implied in my words nor could be justly and honestly deduced from what I did write.

W.W.J. VanOene



# BOOK REVIEW

Reviewed by J. Geertsema

As you have already discerned, this issue of our magazine is very much dedicated to French-speaking Reformed believers – those in France and in Quebec. And so we thought it appropriate to bring to your attention, once again, two worthwhile books about Huguenots written by Mr. A. van der Jagt. These books were originally reviewed in vol. 39 (pp 173-74) and vol. 41 (p 457).

***The Escape: The Adventures of Three Huguenot Children Fleeing Persecution*** (based on historical facts), A. van der Jagt (Neerlandia, AB: Inheritance Publications, 1988), 182 pp, \$11.95 CND.

***The Secret Mission: A Huguenot's Dangerous Adventures in the Land of Persecution***, A. van der Jagt (Lewiston, NY: Christian Reading Materials, 1990), \$14.95 CND.

Both these books take the reader back to the time of the revocation of the *Edict of Nantes*, 1685, which meant more intense persecution for the Reformed believers in France by the King and the Roman Catholic Church (RCC). In the first novel, a family is split up by the persecution. John's father is sent to the galleys and his sister Nanette to a Roman Catholic family in Paris. His mother dies of grief. The local priest, John's Uncle Francis, wants to send John to a monastery. John decides to escape to Holland, the land of free-



dom. He teams up with another Huguenot boy who has fled his home because his parents had rejoined the RCC. However, John does not forget about his little sister Nanette and so undertakes the dangerous task of freeing her. Eventually, after much adventure, they arrive in Holland.

The second book is a sequel to the first. The author describes how John, a few years later, goes back to France on a mission for the Dutch political leaders. His task is to bring financial and other support to the Huguenots. He also uses the trip for contacting and freeing his father. As well, John again meets his Roman Catholic uncle, the priest. This puts him into grave danger.

Not only do these books provide high adventure and great story, they are also valuable for they are based on data found in old Dutch documents. Especially the second volume weaves historical events and people of the early 1700s into the story. It includes a number of portraits of both Dutch and French leading figures of that time and a fold-out map of France.

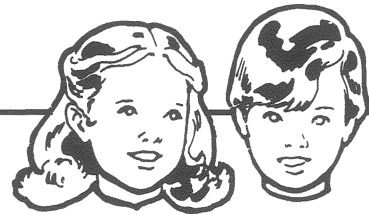
The author's motive is to have the youth of today learn something about young people of another age who confessed Christ and served the cause of the Reformation, in spite of persecution. Buy these books for your teenaged children, and for yourself.





# OUR LITTLE MAGAZINE

By Aunt Betty



## Dear Busy Beavers,

I laughed at that picture!  
 Imagine a fluffy white polar bear playing  
 with the black circle of a tire!  
 And a neat little monkey  
 carefully holding a big snowball  
 in its two "hands."  
 There were baby elephants "wrestling,"  
 a blackbird sliding down a snowbank,  
 two long-legged cranes "dancing."

What's going on?

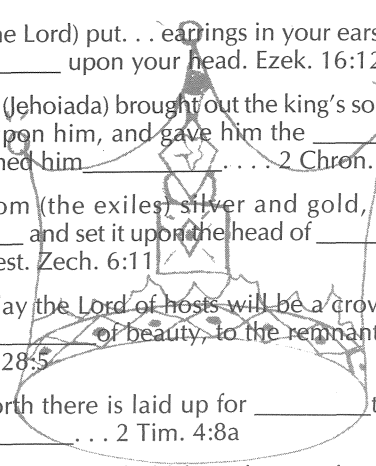
All the animals were "playing!"  
 And I enjoyed seeing their pictures  
 and reading their stories.  
 You can, too, in National Geographic  
 Magazine, December 1994 and  
 World Magazine, December 1994.

How our Heavenly Father must  
 delight in His creatures!  
 But, no, nobody saw  
 that little monkey  
 THROW THAT SNOWBALL!

## Quiz Time!

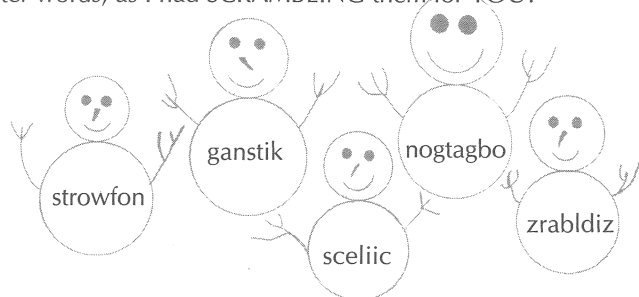
### CROWNS

1. She (Wisdom) will bestow on you a \_\_\_\_\_ crown.  
 Prov. 4:9
2. And I (the Lord) put. . . earrings in your ears and a beautiful \_\_\_\_\_ upon your head. Ezek. 16:12
3. Then he (Jehoiada) brought out the king's son and put the crown upon him, and gave him the \_\_\_\_\_; and they proclaimed him \_\_\_\_\_. . . . 2 Chron. 23:11
4. Take from (the exiles) silver and gold, and make a \_\_\_\_\_ and set it upon the head of \_\_\_\_\_ . . . the high priest. Zech. 6:11
5. In that day the Lord of hosts will be a crown of \_\_\_\_\_, and a \_\_\_\_\_ of beauty, to the remnant of His people. Isa. 28:5
6. Henceforth there is laid up for \_\_\_\_\_ the crown of \_\_\_\_\_ . . . 2 Tim. 4:8a
7. I am coming soon; hold fast what you have, so that no one may seize your \_\_\_\_\_. Rev. 3:11
8. \_\_\_\_\_ shall be a crown of \_\_\_\_\_ in the hand of the Lord. . . . Isa. 62:3



## SNOW FUN!

I hope you have as much fun UNSCRAMBLING the winter words, as I had SCRAMBLING them for YOU!



## BIRTHDAY WISHES

I hope all you Busy Beavers who have (had) a February birthday have (had) a very happy day celebrating with family and friends.

May our Heavenly Father bless and keep you in the year ahead!

Rosie Krabbendam	1	Carolyn Vis	19
Sarah Nobel	1	Corinne Vis	19
Jaclyn Dehaas	2	Tanya Dehaas	20
Michael Breukelman	3	Nadine Barendregt	21
Crystal De Jong	3	Jason Vande Burgt	21
Charla Meyer	3	Nelena Bergsma	23
Melissa Hovius	5	Francien Breukelman	24
Sophie-Ann Ravensbergen	6	Cara Faber	24
Dennis Van Oene	14	Tim Linde	25
Francine Van Woudenberg	16	Heather Leyenhorst	27
Henriette Vandekamp	17	Amanda Zwaagstra	28
Alicia Koolsbergen	18		

## WHAT WOULD YOU DO???

"I have a problem at school, "one Busy Beaver told me.

"The student behind me keeps bugging me.

I don't know what to do.!

I hate the pestering!

I wish this person would leave me alone!"

EVER HAPPEN TO YOU?

How did you feel?

What did you do?

Will you share your story?

Please send to: WHAT WOULD YOU DO?

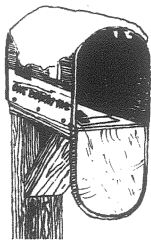
c/o Busy Beaver Club

Premier Printing Ltd.

One Beghin Avenue

Winnipeg, MB

R2J 3X5



## FROM THE MAILBOX

Welcome to the Busy Beaver Club, *Tamara Van Leeuwen*. We are happy to have you join us. You are lucky to have a niece and a nephew. And they are lucky to have YOU for an aunt!

Thank you for your good wishes for the New Year, *Danielle de Jong*. Thank you for your poem. I got it a little late, but it will keep.

And thank you, too, *Pauline Ten Brinke* for your pretty card with good wishes, and the puzzles. Many Busy Beavers send in puzzles, Pauline. So that I have to pick what suits best each time. Bye for now. Write again soon.

Hello, *Eritia Smit*. How is your pet? It sounds to me as if you really enjoy caring for her. Is it harder in winter, Eritia? I'm looking forward to hearing from you again.

Thank you for the puzzle, *Art Smit*. It should keep the Busy Beavers busy for a while!

How did you enjoy your Christmas programs and the Christmas dinners, *Jaclyn De Haas*. I hope you have one excellent birthday! Thank you for the BIG puzzle.

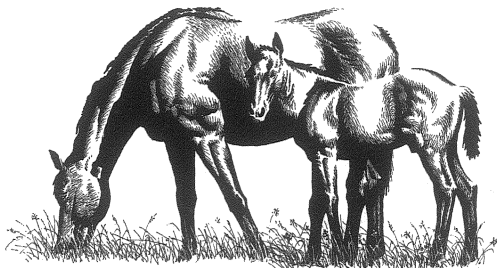
Do you miss your dog, *Lydia Penninga*? Or does your playful cat make up for him? Do you enjoy the winter weather, Lydia? Thanks for the puzzle.

Congratulations on a good report card, *Pamela Hulst*. What an interesting day you must have had, that India day! Where did you get your costume? Thanks for the puzzle, Pamela.

Bye for now, Busy Beavers.

Hope to "see" you all next time!

Love,  
Aunt Betty



## CHURCH NEWS



DECLINED to Smithers, BC

**Rev. R. Schouten**

of the Church at Calgary

\*\*\*

DECLINED to Toronto, ON

**Rev. Cl. Stam**

of Hamilton, ON

\*\*\*

CHANGE OF ADDRESS:

The **Canadian Reformed Church of Rockway** will hold its worship services at 4628 John St. Beamsville (Building of the Canadian Reformed Church of Lincoln) commencing Jan. 1, 1995.

Morning service: 11:00 a.m.

Afternoon service: 4:00 p.m.

**Lincoln's worship services are changed to the following times:**

Morning service: 9:00 a.m.

Afternoon service: 2:00 p.m.

The Lord's Supper will be celebrated every second Sunday in January, March, May, July, September and November in both **Rockway and Lincoln**, in the morning service only.

\*\*\*

NOW AVAILABLE:

The Report from the Committee on Bible Translations to General Synod Abbotsford 1995 entitled *NASB, NIV, or NKJV: Which Version Now?* (253 pages). The cost is \$5, but with postage: \$7.50 in Canada or \$9.50 elsewhere. Send orders to Rev. Paul Aasman (R.R. #2, Grand Valley, ON L0N 1G0) and make cheque or money order payable to "The Canadian Reformed Church of Grand Valley." Payment must accompany all orders.

With thankfulness to the Lord,  
we announce the birth of our  
third daughter

**MIRANDA DANIELLE**

Born December 12, 1994

Kurt and Kathy Louwse  
(Gelderman)

*Kayla and Vanessa*

46523 Clayton Avenue  
Chilliwack, BC  
V2P 2L6

*Every good endowment and every  
perfect gift is from above. . . .*

*James 1:17*

With joy and thankfulness for  
God's awesome gift of new life  
we announce the birth of

**CALEB TIMOTHY**

Born December 17, 1994

A brother for *Reuben John*

Garrett and Anita Dam  
(nee Meints)

17290 - 60th Avenue  
Surrey, BC V3S 1T6

With joy and thankfulness to  
the Lord, we announce that He  
has entrusted to our care an-  
other of His covenant children

**KYLIE JUSTINE**

Born October 21, 1994

A sister for *Dale*

Mike and Jody Kuik  
(nee Vanassen)

Box 2, Grp 524  
Winnipeg, MB  
R2C 2Z2