

Clarion

THE CANADIAN REFORMED MAGAZINE

V 66 N 5 MARCH 10 2017



What is Reformed?

THE COMING OF CHRIST
CLARION KIDS
YOU ASKED



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The Great Reformation: A Pearl of Great Value Rediscovered

*Luther understood how important God's Word was
for the spiritual development of God's people*

In January of 2017 the CRTS held a conference to commemorate the 500th Anniversary of the Great Reformation with the title: "Relevant & Rich." In 1517, Martin Luther, a monk in the Roman Church Church, nailed his Ninety-five Theses to the chapel door in Wittenberg, Germany, to protest egregious practices in the church. His action was a protest against the use of penance as a means for the church to enrich itself on the backs of the people. The church insisted salvation had to be bought through the buying of indulgences. In Thesis 28 Luther writes about the selling of indulgences, "It is certain that when money clinks in the money chest, greed and avarice can be increased; but when the church intercedes, the result is in the hands of God alone." Luther understood that money cannot pay for the sins of the people and the pope is unable to absolve the guilt of anyone, for this right rests in the hands of God alone.

God's voice is heard

This corrupt system of salvation in the church could only be maintained by keeping the Word of God hidden from the people. Luther, in his *Table Talk*, says, "While the Romish church stood, the Bible was never given to the people in such a shape that they could clearly, understandingly, surely, and easily read it, as they now can in the German translation." The practice in the Roman church was to read the Bible in Latin, the language only used by scholars to communicate with each other. The effect was that the people could not hear God speaking to them of his glorious promise of salvation. The voice of God was effectively silenced.

Luther understood how important God's Word was for the spiritual development of God's people and therefore his most urgent task was to translate the Bible into the German language. He held a high regard for the Bible, as is evident in his *Table Talk*, "The Holy Scripture is the highest and best of books, abounding in comfort under all afflictions and trials. It teaches us to see, to feel, to grasp, and to comprehend faith, hope, and charity, far otherwise than mere human reason can." The result of Luther's work is that the people were again enlightened by the Scriptures. To hear God speaking to them about his mercy in Jesus Christ, to be comforted by the Lord himself in their afflictions and trials, warms the heart and restores joy in the lives of the people.

It is difficult for us 500 years later to understand how this Reformation changed the hearts and lives of so many in Europe. The gospel message resonated in the hearts of the people and began to spread like wildfire. Persecution was great and many lost their lives for the cause of the Reformation and yet the movement continued to grow. The people had found something precious, and in their excitement they wanted to share it with others. Persecution could not stop them for what they had found was more precious than life itself.

The Lord God used Martin Luther as the catalyst to begin the movement, but soon another important centre for the Reformation sprang up in Geneva under the leadership of John Calvin around 1540. Luther once wrote, "If you want to change the world, pick up your pen and write." Calvin was a prolific writer, and his writings had a great impact

on the spread of the Reformation. Many were drawn from all over Europe to Geneva to learn from this reformer and they returned to their homes to help spread the gospel. The Reformation was not built on personality cults as so many movements are today, but the people had a thirst for the gospel message. God's Word has the power to transform the hearts and lives of mankind. Luther wrote that "Holy Scripture is the highest and best of books," because "it teaches us to see, to feel, to grasp, and to comprehend faith, hope, and charity, far otherwise than mere human reason can."

INSIDE THIS ISSUE...

Issue 5 brings quite a number of our regular columns for our readers: a meditation, political writings from Dr. Van Dam, a page for our youngest readers, a book review, Mission News, a question for Rev. den Hollander, Readers Forum as well as a press release.

What features prominently in this issue is the Great Reformation. We continue a three part series from Mr. Keith Sikkema. Rev. George van Popta has covered the recent CRTS Conference, "Relevant & Rich: 1517-2017." And in his editorial, Rev. Matthew Van Luik writes: "As we celebrate the 500th anniversary of the Reformation this year, take time to reflect on the riches the Lord has given you.... Understanding these riches will also help us ask how we can make an impact on our community with those riches reclaimed through the Reformation."

Laura Veenendaal

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Cover: *The Martin Luther monument in Dresden (Germany)*

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EXAMINATION SUSTAINED

Candidate David Winkel sustained his peremptory examination at Classis Southwestern Australia on February 10, 2017 (Bunbury). The Lord willing, he will be ordained as Minister of the Word of the Free Reformed Church of Bunbury on Sunday, February 19, 2017. Rev. T. VanSpronsen officiating.

CHURCH NEWS

“Sola Scriptura” became the bedrock for the Reformation, for it was clearly understood that God reveals himself and personally speaks to us through his Word. God’s Word is necessary to understand who God is, namely the creator whom all mankind must worship. His word reveals the good news of forgiveness and salvation through the saving work of Jesus Christ. But the Word of God is not just a source of information about God, it is also the instrument of the Holy Spirit to renew and transform the hearts and lives of mankind. It is the reason that the Reformation had such a great impact on Europe, for it transformed the hearts of the people in a way that changed their whole way of life.

A breath of fresh air

For so long the people had been held in bondage to the Romish church as they lived in fear about their own salvation. Luther himself had experienced that constant worry, afraid he had not done enough. It was like a breath of fresh air swept across Europe when God’s Word was again expounded and the people heard about the grace of God in Christ Jesus. Jesus once compared the kingdom of God to a pearl of great value and now it was like they had rediscovered that pearl. There was excitement as the new discoveries

about God and his great work of salvation in Christ were told. Men took up the pen to share new truths that were long hidden and people talked to neighbours about joys newly discovered.

Does the same fervour and joy still resonate in the hearts and lives of God’s people 500 years after the Reformation? We call ourselves

We call ourselves Reformed, but what exactly does that mean?

Reformed, but what exactly does that mean? The danger is that we think about it in terms of the traditions and practices in the church. Being Reformed is easily equated with doing things in the worship services a certain way from which we cannot deviate, about what we may or may not do on Sundays, and about having the right stand on certain issues in the church or in society. Also, we live in a superficial society focused on people’s emotional needs. That has affected the church as God’s people tend to focus on their emotional needs rather than understand the rich depths of God’s work in and for their lives.

In the time of the Reformation there was a fervour to better understand God, for the better we understand God’s

sovereignty, his justice, his grace, his mercy, his love, the deeper the comfort and joy we experience. This was not a superficial message that just says: Jesus loves me. It is a message that understands God’s deep commitment to his people, it understands his faithfulness to his promises even though we are often unfaithful, it understands how great a sacrifice God made by giving his own Son for our salvation, and how deeply Christ committed himself to us in love to suffer the pain and agony of hell for his people on the cross. It gives great joy and courage to know such a God who is so deeply committed to our eternal well-being. This was the rich message of the Reformation that is still relevant today. The Lord has given us a rich inheritance, one that we need to value like that pearl of great value Jesus spoke about.

Sharing the abundance given by God

If the Lord has given us such a valuable gift, isn’t it natural to share those riches with others? A heart that overflows with joy for these riches wants to share it with others. This new attitude was behind the great spread of the Reformation. When the people rediscovered the great riches of the gospel it overflowed in their relations with everyone they met. In spite of great persecution, they felt the need to share God’s message of salvation that he gives by grace alone through Jesus Christ alone.

The church does not grow through the efforts of a few people, but the church will grow and flourish only when all the members joyfully witness to their faith in Christ Jesus. It is the way the church grew in the time after Pentecost, how it flourished in the time of the Reformation and how it can only flourish today. The wonderful blessing in sharing the gospel with others is that it will have spiritual blessings for our own lives. In my pastoral work, there is no greater joy than to share with others the wonderful blessings of the gospel. It is truly refreshing and inspiring to walk along with those who come to the faith and slowly grow in greater awareness of the great work of God in Christ Jesus. The Lord encourages us in our own faith when we witness how the gospel transforms their lives as they seek to live as faithful citizens in the kingdom of God.

From a Canadian Reformed perspective, our churches come from an immigrant background that I think has affected the way in which we interact with others. The first immigrants came and build churches and then Christian

schools to instruct their children. We have to recognize the great blessing this has been for the church as each generation has built on the work of the previous one. But that immigrant mentality has also had the effect of making us look inward and wanting to protect what was built. The Lord has given the churches precious riches in his gospel, but we have often kept them hidden from the world. If that is indeed the case, then we must recognize that Christ has commanded us to be the light of the world and the salt of the earth. Then we need to ask ourselves, how do we take this gift from God and share it with the world that is in such great need? How do we as Reformed churches make our voice heard in this world? If we are truly thankful for the blessings the Lord has given us through the Reformation, then we also need to turn our attention to making that Reformed voice clearly heard in our world.

Speaking into the spiritual darkness

Someone might comment, “But people in our society do not want to hear the gospel, so why bother? Look at how corrupt our society has become, see how sexual immorality and wickedness has taken over, so isn’t it better that we just keep to ourselves?” We are indeed living in a morally dark time, but keep in mind that the time of the Reformation was also a dark time. The people did not know God and neither did they have an incentive to live moral lives since the church promised to absolve all their sins. But when the gospel message was proclaimed, there was a great hunger and thirst for it. The gospel filled a great need in the hearts of the people. For so long they had lived in darkness without understanding the mercy and grace of God, so that this message filled the yearning in the hearts of the people.

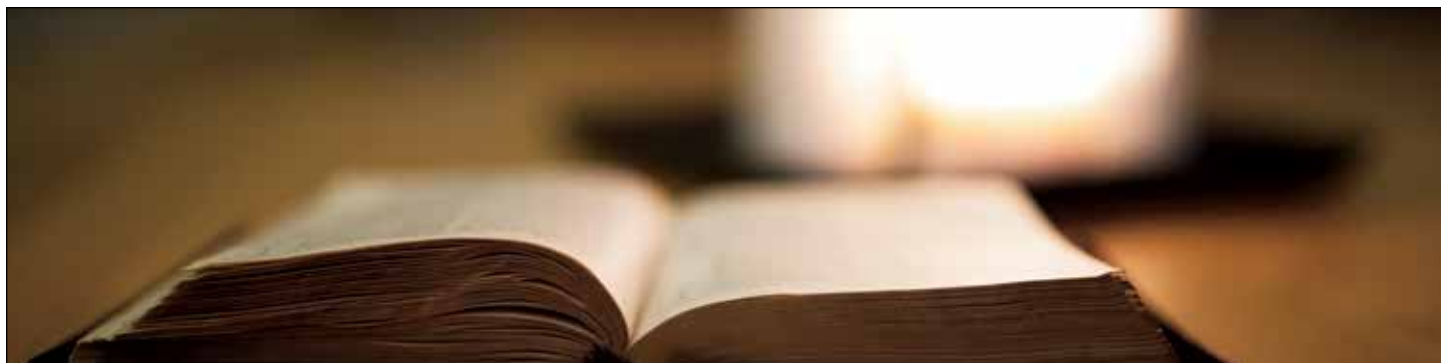
Today we also live in a time of spiritual darkness. We live in a country where millions of immigrants have come

from cultures in which they have never heard about the gospel. Our culture attempts to fill the yearning in the hearts of people with their humanistic ideals, but the reality is that they can never satisfy the emptiness found in the hearts of the people. God’s greatest work is often done at those times when we think it is impossible. God gives us the opportunity today to speak the gospel message to those who live without hope and with despair in their hearts.

As we celebrate the 500th anniversary of the Reformation this year, take time to reflect on the riches the Lord has given you. One way to do so is by getting involved in the activities of Celebrate1517 which can be found on the CRTS website. Understanding these riches will also help us ask how we can make an impact on our community with those riches reclaimed through the Reformation.

As Reformed believers, embrace the rich heritage the Lord has given us. He gives us a message that speaks to the hearts of those who live without hope. It is our calling to introduce them to Jesus Christ, who died, rose up and now lives forever as our Lord. The Reformation loudly proclaimed the greatness of Christ, declaring that salvation comes through Christ alone, by grace alone. It alone is the message that gives comfort and joy to all who believe. This message is a pearl of great value that is still relevant today. Treasure it with your whole heart and share the joy.

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The Coming of Christ

1 Thessalonians 4:16-18

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This meditation was originally published in this magazine in 2005.

In the previous verses Paul comforts his readers by pointing to the day when the effects of death will be removed. We must know what future the dead are heading for: they are on their way to the return of Christ, to the complete victory over death. It is in terms of this anticipated victory that the Apostle Paul now depicts Christ's return. For the Thessalonians the return of a victorious army conjured up a vivid picture in their mind. They would hear the command, and give their full attention. The trumpets would be blown as signal of victory. The whole town would be awakened by them, drawn away from their daily busyness.

This is how it will be when Christ returns. One of the archangels of God will blow the final trumpet call, signalling that our King has returned. It will wake us all up; those who have fallen asleep in Christ will also hear the signal. This is the first thing that will happen at the return of the King, before anything else. All the traces of death will be removed! They will arise, and they will go out to meet the victorious King.

The most vivid description of a triumphant entry will not suffice to imagine the reception that our Lord and King will receive. He will come in the greatest glory, riding on the clouds, surrounded by his hosts of angels. We, his people, will go out to him to share in his glory, also riding on the clouds. The Spirit of Christ will catch us up, together with those who have fallen asleep. No longer will death separate

us; no longer will death show in any way. This is what the Apostle Paul holds up. Paul is not concerned with some kind of "rapture" of the congregation, which all of a sudden disappears from the earth. Paul doesn't have some chiliastic or pre-millennial fantasies in mind about a people who run away with their Lord. No, Christ's people will go out to welcome him, the way the wise virgins went out at the cry announcing the coming of the bridegroom. A joyous people go out to share in his triumphal entry, then to come back with him in glorious procession!

As you may be aware, many Christians use this passage as the basis for their expectation of a sudden "rapture" of the believers. Before a seven year tribulation will be ushered in, the anti-Christ will be revealed, and a thousand year reign of Christ will be established. Meanwhile, the church must be evacuated to heaven. Years ago, the books of Hal Lindsey, and more recently some novels by Tim LaHay (*Left Behind* and *Tribulation Force*), introduce this event in the most vivid description. Besides the most spectacular disappearances of believers from their cars, planes, offices, college halls, or bedrooms to be with Christ and spare them the tribulation, they predict a second chance for those who are left behind to repent and believe and be saved by the Lord. People who have neglected to take the Word seriously the first time around, but now see the evidence of its truth and the dramatic developments, are forced to take faith seriously. What an unscriptural notion that is! As if there will be a time that there

will be no church on earth or that Christ won't be gathering himself a church till the end. Its fallacy is almost worse and more deceiving than the Roman Catholic theory of purgatory!

These verses in Paul's epistle to the Thessalonians clearly show how erroneous they are: we will see Christ come from above and meet him, but not to be evacuated to heaven. No, believers will meet our victorious Saviour and return to the earth together! Paul also writes in 5:3 that unbelievers will not escape. Evidently, Paul is speaking about the last trumpet, of the return of Christ to judge the living and the dead, and of the triumphal entry into eternal glory!

These verses simply don't include all the details regarding the end of time. Those details are not Paul's primary concern in the comfort he proclaims. Paul's message isn't just about a heaven for the souls of those who are Christ's, but it's the gospel of the new world, for complete people with body and soul. He proclaims the return of the King, the ruler of life, who gives life perfectly without end! "And so we will be with the Lord forever." We who are still alive and our loved ones who have passed away, together with all who love him, will always be with the Lord. What a comfort that gives here and now, when there doesn't seem to be anything else but that empty place, that nagging feeling of loss, and that constant pain of separation. Death does not have the last say; the grave is not the end! The day is coming, and it will be an everlasting day, in which there won't be a trace of death! Therefore, encourage each other with these words!



Relevant & Rich: 1517-2017

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Seventh Annual CRTS Conference

On January 12-14 our seminary (CRTS) hosted its seventh annual conference. Fittingly, the topic for this quincentenary (500th) anniversary was the Great Reformation. On October 31 of this year we will commemorate how the Lord, 500 years ago, began to bring his church out of a long Babylonian captivity. The conference did not disappoint.

In this little article I will not give a summary of the speeches, since the interested person can watch video recordings of them on the seminary web page at www.canadianreformedseminary.ca. Rather, I will give some broad and general information about the conference, my impressions as a participant, and some further reflections.

Reflections on the conference

The two-day conference had a modest international flavour. Not only did some of the 150 participants come from five Canadian provinces – BC, Alberta, Manitoba, Quebec, and Ontario – but there was also representation from a smattering of other countries – Australia, Brazil, and New York state. Catching up with old friends and making new ones is always a great side benefit of such a conference. It was well run: the online registration and payment were easy to navigate and the time allowances for the speeches and workshops were well managed – perhaps to the chagrin of some presenters. Almost everything was right on time. The catering was top notch and the singing, led by gifted organists and pianist, was transcendent.

The speeches themselves were interesting and informative. The conference did not focus only on Martin Luther and John Calvin but, in addition to these better known men, we also got to hear about Ulrich Zwingli and Guillaume Farel.

Two of the speeches were open to the public and at both times the large Ebenezer church auditorium was comfortably filled. Ebenezer church seems to have become the

Dr. Ted Van Raalte



“home” of the annual CRTS conference, and we appreciate its comfort and roominess. In addition to the more important things we learned in the first speech was a new “why did the chicken cross the road?” joke, but to hear it you will need to listen to Dr. Van Raalte’s speech.

All the speeches and workshops in one way or another addressed the theme of how the Great Reformation is still relevant for us and of how we are the richer because of it.

We have been made the richer by it because it turned us back to the five *solas* (“alones”) of our salvation: By Scripture alone, by grace alone, by faith alone, by Christ alone, and all glory to God alone. These are five foundational biblical principles central to the doctrine of salvation. Each *sola* represents a fundamental teaching of the Bible undermined

The evening public lectures:

- Dr. Ted Van Raalte, professor of Ecclesiology at CRTS, “By Grace Alone: How and Why the Reformation Occurred.”
- Dr. Chad Van Dixhoorn, OPC minister and professor of Historical Theology at Reformed Theological Seminary (RTS) in Washington, DC, “Luther on *Sola Christo*: The absolute sufficiency of the Saviour for sinners.”

Day time speeches:

- Rev. Bill Boekestein, pastor of Immanuel Fellowship Church (URCNA), Kalamazoo, Mich, “Zwingli on *Sola Scriptura*: The clarity and certainty of Scripture.”
- Dr. Jason Van Vliet, professor of Dogmatics at CRTS, “Calvin on *Sola Fide*: Justified only by an assured faith?”
- Dr. Jason Zuidema, elder in the ERQ in Repentigny, PQ, and executive director of the North American Maritime Ministry Association, “Stealing God’s Glory: Farel, Calvin, and the Importance of Scriptural Perspective.”

Panel discussion:

- Brs. Boekestein, Van Dixhoorn, Zuidema, and Van Vliet addressed the question: “Navigating Change in the Church in a Bold but Balanced Way: What Can the Reformers Teach us?”

Breakout sessions:

Speakers:

- Mr. Martin Jongsma, music teacher and member of the Royal Canadian College of Organists.
- Rev. Bram de Graaf, missionary working in Maceio, Brazil sent out by Cornerstone Church in Hamilton.
- Dr. Ted Van Raalte.
- Dr. Chad Van Dixhoorn.

Topics:

- How the Reformation Helps us in Worship and Psalm Singing.
- How the Reformation Helps us in Prayer and Spiritual Life.
- How the Reformation Helps us in Church Planting and Mission.
- How the Reformation Helps us in Politics, Church, and State
- How the Reformation Helps us in Politics, Church and State.



Rev. G.H. Visscher

by the Roman Catholic Church (RCC). The RCC, and especially its head, the Pope, had usurped the throne of Christ in both the church and the world. The Pope plagued the church and society with corruption and abuse. The Pope and the ecclesiastical hierarchy had led the church away from the essential and original teaching of Christ, the prophets, and the apostles, especially with regards to how people can be forgiven of their sins by the death, resurrection, and ascension of the Lord Jesus Christ, and of how they can receive eternal life with God. The Reformation re-oriented Christianity back on the original message of the Old and New Testaments.

We are rich because of the Reformation, and the conference stopped and explored each of the five *solas*.

The Reformation is relevant to us, for several reasons.

First, we always need to be reminded that salvation is by Christ alone, by faith alone, by grace alone, through Scripture alone, and that we, as forgiven people, need to live to the glory of God alone. Thanks be to God and all praise to him alone that there are yet countless churches and pulpits where the true gospel is still proclaimed. At the same time we know that there are many places in the world, and even in our own countries, where the preaching is being overshadowed by false doctrines and the candlestick is, in my judgment, being removed. We need to remember the five *solas*.

Second, the cults are as active as they have always been. The cults teach a false view of our Lord Jesus Christ, usually



denying his deity. They teach that salvation is by faith plus human effort, and so deny the biblical preaching of faith alone and grace alone. The cults add their own human documents to Scripture. The cults deny God the glory that only he merits. The cults deny each of the five *solas*, and so the Reformation and the true preaching it revived is as relevant as ever.

Third, the Reformation is relevant because there are those who leave the Reformed faith and embrace the Roman Catholic. There are websites where one can read the writings of former Reformed pastors, seminarians, elders, and church members, who turned away from the Reformed faith and embraced Catholicism. For this reason, too, the Reformation and knowledge of its message are relevant.

Also during the first evening “Celebrate 1517 in 2017” was unveiled. This is a joint initiative of CRTS and the Teachers College (CCRTC), a project meant to help us celebrate throughout the year the faithfulness of God in granting reformation. This initiative has made its own splash in this magazine, so nothing more needs to be said about it here.

Conclusion

We thank everyone who contributed to the CRTS conference. We look forward to celebrating throughout the year of our Lord 2017 the great thing that God did 500 years ago. We are the beneficiaries of the labours and faithfulness of countless who went before us. Let us with them, and together with the church of all ages, say, *Soli Deo Gloria!* C



Billy, the Reformation, the Bourbons, and the Breach (Part 2 of 3)

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The first article in this series introduced Billy's castle in central France and its development under Roman Catholic and feudal rule. The light of the Reformation came to Billy as well, and the Huguenots grew in number – despite persecution and many leaving the country.

Henry of Navarre and the Wars of Religion

The final stretch of the French Wars of Religion started in 1589, when Henry IV of Navarre of Bourbon (1553-1610) succeeded his last rival and started a dynasty that lasted beyond the French Revolution. Though baptized Roman Catholic, he was raised Huguenot by his mother, Jeanne d'Albret, Queen of Navarre. When he became Duke of Vendôme at age nine, the wars just started with the Vassy Massacre of March 1, 1562. Here, some sixty Psalm-singing Huguenots were slaughtered, and many more injured, in a legitimate place of worship (a barn outside of town) by the body-guard of Francis, Duke of Guise, and his brother Charles, Cardinal of Lorraine. The House of Guise held strongly Roman Catholic views, and Francis nurtured grievances against Huguenots, among others for the (ill-advised and failed) Amboise Conspiracy to abduct him two years earlier. The gruesome disposal of over 1200 plotters also had not satisfied him, and the Guises disputed the rights of the Bourbons to the throne. Now, rather than leaving matters in the LORD's hands, Huguenots took up arms and captured several cities. In a 1563 truce, they gained greater freedom of worship, but their craving for greater acceptance led to more hostilities in 1567, and again from 1568-1570. Civil war!

The conflict had international European interests. The 1568-1570 war involved, among others, on the Huguenot side, a mercenary army led by Prince William of Orange (his campaign failed without the popular support he had counted on), another army led by the Duke of Zweibrücken

from Germany's Palatinate, and loans from Queen Elizabeth I of England backed by the crown jewels of Queen Jeanne d'Albret of Navarre. On the Catholic side were Henry, Duke of Anjou (later King Henry III), with support from King Philip II of Spain, the Papal States, and the Grand Duchy of Tuscany in central Italy. By 1570 Charles IX had to settle for an *affordable* truce with yet more concessions for the Huguenots.

St. Bartholomew's

Tensions persisted, even as a marriage was now arranged to help join the factions and stop the costly civil war. On August 19, 1572, Henry of Navarre, the Huguenot Bourbon contender for the throne, was married to Roman Catholic Princess Margaret, the daughter of the late King Henry II and Catherine de Medici. As noted, it was a politically controversial plan, to which thousands of Huguenot nobles and other guests were invited. Instigated by Francis, Duke of Guise (the one from Vassy), or perhaps Catherine de Medici, Gaspard de Coligny, leader of the Huguenots, was injured in an unprovoked attack on Friday, August 22. In the early morning of August 24, he was among the first of many Huguenots to be brutally murdered in the "St. Bartholomew's Massacre." The carnage quickly spread out of control throughout France, with looting and slaughter in a rampage killing at least 10,000 men, women, and children in ensuing months. Philip II of Spain smiled, it is said, because a Huguenot coup was thwarted, and pope Gregory

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XIII celebrated in a number of ways when he first heard of it. It was a huge Huguenot setback: Many leaders were dead, and numerous followers fled to other countries or reverted to Catholicism. By 1573, several previously gained Huguenot privileges were curtailed.

Among Protestants, the question whether the massacre was God's punishment for drawing the sword was hotly debated. Luther would have opposed it, but Theodore Beza, Calvin's successor in Geneva, and others, encouraged the Huguenots, and argued that tyrannical rulers could legitimately be opposed and resisted by lower magistrates. (More about that later.)

King Charles IX died a mental wreck in May, 1574, at least partly, they say, of remorse. Henry of Anjou, his younger brother, succeeded him in 1575, as Henry III. He immediately faced war, when John Casimir of the German Palatinate invaded France with a sizable army to help a Huguenot coalition led by Henry, the Bourbon Prince of Condé. Their success was astounding, and included the unexpected capture of Billy's castle, which will be detailed later. Huge concessions were promised – but most gains were lost by the fall of 1577, as foreign help for the Huguenot cause seemed no longer needed, and Henry I, the new Duke of Guise, formed the powerful Catholic League to champion his cause. Hostilities flared up again in 1579, with another fragile treaty the year after.

War of Three Henries

A providential twist came in 1584, when King Henry III's only son died, leaving Huguenot Henry of Navarre, of the House of Bourbon, as the only legitimate heir to the throne. Henry III had first tried to thwart Henry of Navarre's rights, but, even with Spanish support, he was too weak and impoverished to wage the inevitable war. Henry of Navarre now also had German and English backing for his kingship. Further, Parisian Catholics blamed Henry III for failing to crush the Huguenots, withdrew their support, and favoured Henry I, the Duke of Guise, as the next king. This made for the "War of the Three Henries," which ended when Henry of Guise was trapped by Henry III and assassinated, along with his son and heir-apparent. Henry III now sought to join forces with Henry of Navarre to ward off the

Succession of French Kings, from 1515

Francis I, of Valois-Angoulême: 1494-1547, crowned 1515; succeeded by his son,
Henry II, of Valois: 1519-1559, crowned 1547; succeeded by his son,
Francis II, of Valois-Angoulême: 1544-1560, crowned 1559; succeeded by his brother,
Charles IX, of Valois: 1550-1574, crowned 1561; Catherine de Medici, 1560-1563, acted as the boy's regent, in cooperation with Francis, Duke of Guise, and his brother Charles, Cardinal of Lorraine.
Henry III, of Anjou, of Valois: 1551-1589, crowned, 1575; no heir; succeeded by his legitimate rival, the first Bourbon and Protestant heir to the French throne,
Henry IV, of Navarre, of Bourbon: 1553-1610, crowned, 1594, after turning Roman Catholic to end civil war. All his successors were Roman Catholic Bourbons.

extremist Catholic League, but, in July, 1589, he was assassinated by a Dominican monk. Dying, Henry III named Henry of Navarre as heir, but begged him to become a Catholic to help end the wars. The monk was executed.

There was such opposition to Henry IV of Navarre's rule, and so little prospect that France (especially Paris and the Catholic League) would accept a truce under a Protestant king, that Henry, once again, became Roman Catholic, in 1593. Even if he didn't say it, his symbolic message was that "*Paris vaut bien une messe*" (Paris, that is, the royal crown, is well worth a Roman Catholic mass). Even then, several conflicts awaited resolution, and in 1598 Henry crafted the Edict of Nantes to help establish lasting peace – and some restoration of prosperity. It granted the Huguenots freedom of conscience, retention of existing rights of assembly, rights of education and holding high office, and

Gallic Confession

XXXIX. We believe that God wishes to have the world governed by laws and magistrates, so that some restraint may be put upon its disordered appetites. And as he has established kingdoms, republics, and all sorts of principalities, either hereditary or otherwise, and all that belongs to a just government, and wishes to be considered as their Author, so he has put the sword into the hands of magistrates to suppress crimes against the first as well as against the second table of the Commandments of God. We must therefore, on his account, not only submit to them as superiors, but honor and hold them in all reverence as his lieutenants and officers, whom he has commissioned to exercise a legitimate and holy authority.

XL. We hold, then, that we must obey their laws and statutes, pay customs, taxes, and other dues, and bear the yoke of subjection with a good and free will, even if they are unbelievers, provided that the sovereign empire of God remain intact. Therefore we detest all those who would like to reject authority, to establish community and confusion of property, and overthrow the order of justice.

<http://www.creeds.net/reformed/frconf.htm>

protection from attack – as long as the King and the nobility agreed. It did not last.

In 1596, Henry IV had pledged his rights to Billy's castle for fifteen thousand livres, making it a taxable property, to help replenish state coffers. (It is difficult to compare, but, by 1650, an unskilled labourer made one livre, and a craftsman made three livres for ten hours of work.) Henry IV was assassinated by a Roman Catholic fanatic in May, 1610. In 1618, Huguenot delegates did not receive permits to travel to Holland for the Synod of Dordrecht. In subsequent decades,

Huguenot rights were steadily removed, until, in 1685, Louis XIV (the "Sun King") revoked the Edict of Nantes and made practicing Protestantism illegal. By that time, many more Huguenots had left France for safer countries.

Huguenots and New France

Beyond their well-established involvement in New-foundland fisheries, Henry IV also allowed Huguenots to settle in the New World. Their presence remained contentious, however. Similar to a New France trade monopoly Henry III had issued in 1588, which allowed for propagation of Roman Catholicism only, Henry IV gave a monopoly for the *entrance* of the St. Lawrence to Huguenot Pierre de Chauvin. Pierre, together with his fellow-Huguenot Pierre Du Gua de Mons, founded a trading post at Tadoussac in 1600. Later, in Champlain's days, Huguenots, along with Catholics, actively contributed to the development of Port-Royal and Quebec. However, in 1604, when a priest and a minister tried to settle doctrinal differences with a fist-fight, Champlain decried the presence of both religions, as not glorifying God, and valued de Mons' efforts for mutual respect and cooperation. Reporting on his 1607-09 expedition, Marc Lescarbot applauded the petitions of La Rochelle's Huguenots "for conversion of the poor savage tribes and for our own safety," especially where Catholics refrained from such prayers. From 1615 on, Huguenot sailors on the way to New France would loudly sing "songs of Marot" to upset their Récollet Franciscan missionary passengers during mass. These missionaries' complaints, as well as those of later Jesuits, contributed to increasing pressures to oust the "heretical and dangerous" Huguenots from the colony. As early as 1627, their settlement in New France was formally forbidden. Yet, commercial activities involving Dutch, Walloon, and Huguenot merchants were still tolerated, and Huguenots, sometimes pretending to be Roman Catholic, still settled in the colony and provided a much needed population boost. By the 1640s, however, hostile ecclesiastical and civil persecutions began to be applied, with success. In 1659, when Bishop Laval arrived in Quebec, he considered the Huguenot "threat" eliminated.

The third article will look at what happened at Billy in February, 1576, and give further consideration to the justification of revolt.



Multiculturalism and Evil

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A remarkable fact is that those who push multiculturalism to its logical conclusion do not seem to realize that they could be embracing evil. The notion of multiculturalism is premised on the belief that all cultures are morally equal and should be able to coexist peacefully. However, to maintain that equality at all costs leads to ethically unjustifiable positions.

The Harper government's citizenship guide for new immigrants, *Discover Canada: The rights and Responsibilities of Citizenship*, rightly stated: "In Canada, men and women are equal under the law. Canada's openness and generosity do not extend to barbaric cultural practices that tolerate spousal abuse, 'honour killings,' female genital mutilation, forced marriage or other genderbased violence" (p. 9). However, Justin Trudeau criticized this statement at the time by saying: "There needs to be a little bit of an attempt at responsible neutrality" by the Canadian government. In other words, honour killings should not be called barbaric.

Now as Prime Minister, Justin Trudeau is consistent with his past comments by not hesitating to admit tens of thousands of Muslim Syrian refugees with virtually no attempt to find out whether these people would honour Canada's historic heritage or not. A recent parliamentary report, *Vigilance, Accountability and Security at Canada's Borders*, estimates that only between nine and fifteen percent of immigrants are interviewed. Yet, Trudeau even went as far as saying that we should go "beyond tolerance." As Rotberg notes: "'Beyond tolerance' sounds like 'submission' and that really scares me."

All of this is not merely a theoretical discussion. Rotberg writes: "The problems we are facing are legion. Recently, a report was issued on the extremist literature found in Canadian mosques. In *The Lovers of Death? Islamist Extremism in our Mosques, Schools and Libraries*, a former RCMP security analyst and an Egyptianborn expert on Muslim extremism concluded: 'It is not the presence of extremist literature in the mosque libraries that is worrisome,' the new report contends. 'The problem is that there was nothing but extremist literature in the mosque libraries.'" Rotberg also noted: "If our Prime Minister thinks the solution to jihadist proSharia law extremism and terrorism is to be more and more 'inclusive' and 'beyond tolerant,' we may have a problem."

And we do have a problem. It is not politically correct to criticize Islamic teachings that are truly barbaric. You are immediately accused of being Islamophobic. Even liberal Muslims who speak out against fundamentalist Islamic values that made them flee to the West are accused of being Islamophobic. But what is now politically incorrect could become a criminal offence if Liberal MP Iqra Khalid's Motion-103 is passed (and it may have passed by the time you read this). A similar motion passed unanimously on October 26, 2016. Khalid's motion however is far worse. It has teeth. As Antony Furey explains: "It calls on the Heritage Committee to commence a study on eliminating Islamophobia. The study could then recommend laws to pursue this nebulous goal. If they do, there's a good chance they'll be dragnet laws that criminalize anyone who dares stand up to the many unsavoury parts of orthodox Islam." Furey also noted: "You can see how denouncing a radical imam for his Shariah advocacy could end up being considered, in the eyes of this motion, an Islamophobic act. . . . This is an attempt to silence rational critics of political Islam."

The tragedy in all of this is of course that in the name of multiculturalism a false religion like Islam is being defended and accommodated. But Christianity and the values on which the Canadian nation has been built are in many instances being marginalized and barely tolerated. On the face of it, the future is not encouraging.

Sources, all available online: *Discover Canada: The rights and Responsibilities of Citizenship*; Howard Rotberg, "Trudeau's Values are not my Values" *Front Page Magazine* November 30, 2016; Antony Furey, "Canada's so-called anti-Islamophobia Motion is Nothing but Trouble" *Toronto Sun* January 28, 2017.



Schilder and Culture

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Alongside of the main things that we do as a seminary community, the publishing of books sometimes occupies our time and attention, whether it be our own books or the books of others that are of interest for our purposes. We even have a fund and a name for this; our Publication Fund exists to ensure that our books as well as other Reformed authors continue to see the light of day; Lucerna: CRTS Publications is a publishing name and logo that we have created for such titles.

One recently published title is a new translation of a classic work of Dr. Klaas Schilder, called *Christ and Culture*. K. Schilder (1890-1952) was a professor at the Theological Seminary in Kampen from 1933-1952, and was often vocal about the ideas and trends of his time. This second edition, carefully re-translated by Dr. Albert Oosterhoff and Dr. William Helder, features many annotations by Dr. Jochem Douma, emeritus professor of ethics from the Theological University in Kampen, and it also includes a foreword writ-

ten by Dr. Richard J. Mouw, professor of faith and public life at Fuller Seminary, Pasadena, California. Dr. Mouw, as you can read below, has a keen interest in Kuyper, Bavinck, and Schilder. In recent years, many works of both Kuyper and Bavinck have been translated into English and are attracting significant attention; we are convinced that the voice of Klaas Schilder also needs to be heard on our continent.

The book, *Christ and Culture*, can be purchased via Amazon (www.amazon.ca) in either a paper or electronic format. Here follows Dr. Mouw's foreword to the new edition of *Christ and Culture*.

CHRIST &
CULTURE

Annotated by Jochem Douma

Klaas Schilder

Foreword

Richard J. Mouw

I have been hoping for decades for this kind of English language edition of Klaas Schilder's *Christ and Culture*. The 1977 version has influenced me greatly, but it is not easy to read and it contains many references that are not familiar to those with no background in Dutch Reformed life and thought. In these pages we now have a much more readable translation with some fine explanatory notes. It was worth waiting for this edition!

Indeed, the appearance of this translation comes at a good time for the English-speaking world, with the widespread interest these days, particularly among North American evangelicals, in the thought of Abraham Kuyper and Herman Bavinck, two theologians who set

the stage for the development of Schilder's own thought. A four-volume translation of Bavinck's *Dogmatics* is now available, and an extensive translation project of Kuyper's works is now underway. It is no secret that I am an enthusiastic advocate for the "neo-Calvinist" perspective of Kuyper and Bavinck. But I am also greatly indebted to Schilder, and precisely because of his profound critical interactions with the Kuyperian perspective.

And let the reader be prepared to encounter some harsh criticisms of Kuyper in these pages. Schilder straightforwardly rejects, for example, the substance of Kuyper's signature doctrine of "common grace." Nor does he have anything to good to say about Kuyper's elaborate "sphere sovereignty" scheme. More generally, while Kuyper and Bavinck attempted to hold the positive as-

assessments of non-redeemed culture in what they saw as a healthy tension with an affirmation of the radical “antithesis” between the fundamental patterns of redeemed and unredeemed life and thought, Schilder unabashedly locates himself on the antitheticalist side of the spectrum in most of his formulations.

In offering his critique of some key “neo-Calvinist” themes, however, Schilder introduces several important nuances, with the result that those of us who are more sympathetic than he is to Kuyperian thought are compelled to wrestle with what he has to say – even conceding many of his points. For example, Schilder’s less hopeful assessment of the cultural products of the unredeemed is not grounded the kind of unqualified “over-againstness” which we often find in Anabaptist and pietist perspectives. Rather than resisting active cultural engagement as such, Schilder insists that in discerning what the Lord requires of us by way of cultural activity we must attend to the actual unfolding of history. Whatever might have been appropriate for Christian cultural engagement in past eras, he argues, we must be clear that we are presently living in an “interim-of-the-interim” period of human history. The larger interim began with the curse of the Fall and will end at the Return of Christ. Within that broader historical range, however, we presently live in a shorter interim within that larger interim. Our shorter interim began at the end of the era when the larger culture was not yet as antichristian as it is in the present, and it is moving toward an even more aggressively antichristian cultural situation than we presently experience. The crisis that is yet to come will be occasioned, Schilder notes, by the appearance of “the one ‘man of lawlessness’ [2 Thess 2:3], the great cultural hero (but great only in sin), escorted by the propaganda department of the false prophet: the beast from the earth (Rev. 13).” In issuing this warning, Schilder is countering a tendency among Kuyperians, who are often reacting so strongly against various pessimistic “Bible prophecy” scenarios that they downplay the genuine biblical warnings about great manifestations of evil that are yet to come. To take these prophecies serious, Schilder rightly insists, is to “make believers careful as never before” in our cultural engagements.



K. Schilder

positing of a variety of cultural spheres, each with its unique authority-structure. To go from the fashioning of specific animal species to arguing for diverse patterns of cultural interaction is, Schilder argues, “a rather large leap” – much too large to serve as the basis for Kuyper’s contentions. Schilder is right about this, although my own conviction is that a Kuyperian-type rationale for diverse creational spheres can be developed, albeit only by filling in several necessary theological moves that Kuyper himself does not provide.

In lodging his compelling criticisms of the way the Kuyperians have often made their case for active cultural engagement, however, Schilder never loses sight of those theological perspectives that he would enthusiastically join with Kuyper in opposing: particularly Anabaptists, “world”-fleeing pietists and Barthians. This book is, after all, a strong affirmation of God’s concern for the cultural development of his creation. Christ is indeed, in Schilder’s view of things, the Lord of culture, and his followers must submit to his Lordship in all aspects of life.

Because the call to cultural obedience is so important to Schilder’s perspective on the church’s life and mission, he does not allow us to launch into discussions of “Christ and culture” without extensive attention to the person and work of the Christ whose cultural authority we are attempting to discern. The Jesus whom we are called to follow as obedient disciples, he makes very clear, is the heaven-sent Savior and Lord, the divine Logos who was at work in the creation from the beginning, and who will someday usher in the fullness of the Kingdom over which he already reigns as the only true and righteous Sovereign.

Schilder's basic theology of culture is as robust as any Kuyperian could hope for, and we cannot properly appreciate Schilder's calls to caution in formulating our cultural strategies if we do not first of all acknowledge his strong affirmation of God's cultural designs. A refusal to take the cultural mandate seriously he says, "means not serving God in what belongs to him." Nonetheless, there are times when the Christian community "voluntarily abstains" from what at other times in history would be necessary for fealty to the cause of Christ. This abstinence is only legitimate, though, when it is an exercise in Kingdom "self-discipline, also 'self-asceticism,' self-development of God's people," in anticipation of the Day when "the war will be over."

In the meantime, while Schilder insists that we must never lose sight of the *sunousia*, the being-together that we share with all human beings, we must pay special attention to strengthening the special *koinonia* that holds us together as elect members of the Body of Christ. "To establish *koinonia* in the *sunousia*, as members of the mystical union of Jesus Christ, that truly is Christian culture." Maintaining God-

honoring family bonds, engaging in daily work to the glory of God, church elders visiting the homes assigned to them – these are, as cultural activities, "worth more in potential force than a complete college of science that has not seen God."



Jochem Douma

In those wise observations about the cultural significance of *being* the church, Schilder is pointing us to – in a term that he uses several times in this book – "the ABC" of Christian life and thought. He also gives us much to think about in attempting to discern how we build on these non-negotiable basics in fleshing out our understanding what it means to serve King Jesus amidst the complex cultural challenges of the "not yet" world in which we have been placed in this time of our exile. This wonderful book by Klaas Schilder offers us much wisdom for the task before us!



Clarion Kids

David and Abigail

1 Samuel 25

One time before David became king, he was travelling in the wilderness with his men. He asked a very rich man named Nabal if he could have some food for his men. Nabal was a wicked man and he refused to give David food. David was angry and he was going to attack him, but Nabal's wife Abigail heard about it and brought food to David and his men. David was very happy that Abigail brought them food and he thought she was very beautiful. God punished Nabal for refusing to help David and he died. Then David asked Abigail to marry him and she did.

Go to www.clarionmagazine.ca to print and colour this picture!



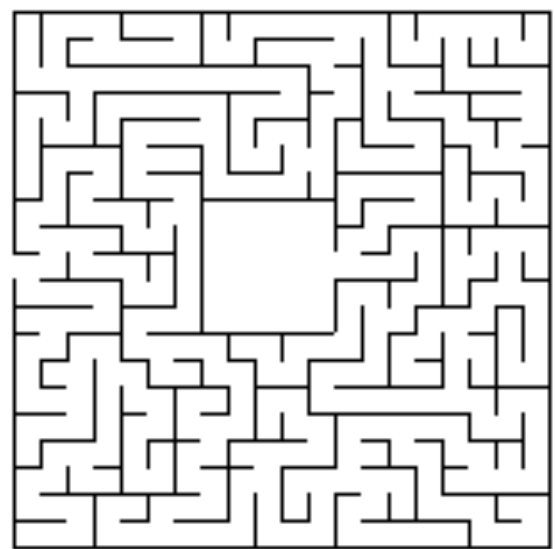
Word Search

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W	S	U	D	F	V	N	H	E	F

Abigail	Angry	David
Food	Married	Nabal
Punished	Wicked	Wilderness

Maze:

Help Abigail find David to bring him and his men food!



by Emily Nijenhuis

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Q Are Both Sacraments Included in the First Step of Discipline?

Can I as a father hold my child up for baptism while I am under discipline and withheld from the table of the Lord? In other words, am I allowed the use of one sacraments while forbidden the use of the other sacrament?

A When a communicant member is “under discipline,” the first step the elders take in the process that pursues the sincere and true repentance of the sinner is to bar him/her from the table of the Lord. The member will be encouraged urgently to continue attending the worship services and submit to the preaching of the gospel. However, the celebration of the Lord’s Supper is not something secondary but one of the highlights in the life of faith of God’s children. The Holy Supper is one of the great privileges Christ, our Head, has given to his church. It is a privilege and a right that’s inherent to the full membership of the congregation of the Lord. Hence, when we make public profession of our faith, we ask for the admission to the celebration of the Lord’s Supper too. This participation, then, is a celebration for those who believe the forgiveness of sins as repentant sinners whose conversion is evident in the newness of their life. As we confess in Belgic Confession Article 27, the church is “a holy congregation and assembly of the true Christian believers, who expect their entire salvation in Jesus Christ, are washed by his blood, and are sanctified and sealed by the Holy Spirit.”

When a communicant member is “under discipline,” therefore, it is clear that someone who is not worthy to partake of the Supper of our Lord, cannot receive the right

and privilege either to receive the administration of Holy Baptism for his/her child. By the barring from the table of the Lord the special bond of communion with the Lord by a true faith, which is celebrated in the Lord’s Supper, is taken away. We may not separate the sacraments; both are sign and seal of the covenant of grace. In fact, the breaking of this bond of communion deprives him/her of all other rights and privileges of membership as well, such as the participation in voting or the nomination for the position of office bearer. The rights of membership are not yet taken away fully, for this happens only at the excommunication, but *the right to use them* is suspended, and this suspension will not be lifted if there is no repentance. This is to show the impenitent sinner the great seriousness of the sin and an incentive to faith and repentance. It could be, of course, that just one of the child’s parents is “under discipline,” so that the other parent is entitled still to present the child for baptism.

*Is there something you’ve been wanting to know?
An answer you’ve been looking for?*

Ask us a question!

Please direct questions to Rev. W. den Hollander
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Trigger Warnings Wanted

Trigger warning: This letter discusses triggering content, such as rape and suicide.

Trigger warnings are essentially notices put before content to prepare the person receiving it for potential triggers. The average trigger warning takes about a minute to give, and writing it usually only entails using one sentence. They are like the warnings on TV which say, “The following program contains strong language, viewer discretion is advised.” With this warning, you know that there will probably be some swearing in the show, so you’re better prepared for it. This doesn’t mean that you’ll be perfectly ok when you hear a string of expletives from the protagonist’s mouth, but at least you are prepared for what is to come, and you can send young children out, should that be an issue.

The topic of trigger warnings is a fairly new one and one met with lots of negative connotations. Many people see the phrase and associate it with sensitivity. Because it is a fairly new concept and there never seemed to be triggers before, it is very easy to see triggers as a byproduct of a sort of “snowflake generation.”

The truth is, we have just started to understand the depths and importance of mental health. One in five people will deal with a mental health issue in their lifetime. This means, in a full pew of people at least one of the people sitting there probably has, or will experience, a mental health problem. This information should incite us to action. When so many people suffer from mental health difficulties, we as a communion of saints should strive to understand them.

Triggering occurs when an image, statement, text, or phrase elicits a strong emotional or physical response. We all have different triggers; perhaps you sang a certain song at a loved one’s funeral, and now that song makes you cry when you hear it. Maybe you’ve lost a child so the topic of abortion sends you into a fit of rage. Triggers can come at any time and often we don’t even realize that they are our triggers until we’ve experienced them.

So why are trigger warnings necessary, if anything can trigger somebody? Why should we include them if triggers are so common?

I will tell you a story. Growing up, the only time I’d heard of someone leaving the church mid-service was to go to the bathroom, or leave because they were upset with the service. I had never seen or experienced the latter but the idea left me scandalized. At one point, some part of my brain chemistry changed and I was diagnosed with depression. Before this had happened, my depression was left undiagnosed for too long and I began having suicidal thoughts. A few months after being diagnosed and receiving appropriate medication to address this, I sat in church during a sermon on Job. The topic of suicide was broached, and I was filled with a sense of shame and sadness. I left the church and fought off a panic attack in the back of my parents’ car. I was able to calm myself down, but when the sermon ended I was so ashamed I felt trapped in the vehicle, unable to talk to anyone. I had walked out of church mid-service, how could I approach anyone in the congregation now?

I have spoken to someone else who fell physically ill after a minister went into gory details describing biblical events. This person had either a very vivid imagination, or a traumatic past. They were horrified by the description. They felt alone in the congregation, like there was no one to turn to.

The purpose of this letter is not to accuse the congregation or the church. I am writing this as a sister in Christ who has hurt. I am writing this as a member of the communion of saints who has seen other people hurt.

It is ignorant and naïve to try to remove triggers, especially from sermons. Most of the topics that trigger people need to be preached about. These topics obviously have an emotional hold on us, which is why we must reflect on them in a godly manner.

Trigger warnings do not remove the threat of triggers all together; just because you know something is triggering doesn’t mean you will be able to fight off the response that trigger might incite. It does prepare you, though. With trigger warnings, a listener becomes more alert to what they are going to hear in a sermon. They are not caught unaware when the subject is broached.

As with the television warnings, when someone is told that a sermon is going to include graphic depictions of

Jesus' death, or it's going to deal with the topic of suicide, or the minister is going to be discussing abuse, etc., they are more prepared, they can steel their nerves. Or they can walk out if it is too much of an issue.

It is impossible to identify every trigger, but there are certain topics we can acknowledge which have a more negative emotional response. These are the topics that make you feel some level of emotion even if you don't have an emotional tie to the topic. Think of rape: it's a word that's hard even to say. These are things we should automatically prepare people for.

We are called by God to love one another as Christ loved us. This is more than just an artificial love. We are to know each other, to care for each other, to share in each other's sadness. Each congregation should come together and note when we've seen a brother or sister truly hurt due to triggers and alert any ministers preaching there to give warnings when such triggering content is brought up.

I believe that every gathering in which content such as suicide, abuse, or any other very triggering content is brought up, should have a system in place in case of triggers. In the best case scenario, the speaker announces before they begin that the sermon deals with some sensitive topics, and the members present are alerted to specific members in the room to whom they can gesture should they need to leave and want someone to talk to.

At the very least, the gathering should have a note written somewhere visible (in a church setting, this can be placed in the bulletin). This note could be there permanently, so people wouldn't have to worry about remembering to place it. It could read something like, "Should you need to leave the service due to emotional or physical duress, do not be afraid to do so." This note could go on to describe the system the congregation has in place should someone need somebody to speak with once they are triggered. But it should also be noted that if someone is unable to sit in church any longer they can leave. They do not *have* to talk to somebody.

The most important effect trigger warnings will have is letting people know that they are not alone in their suffering. Though we cannot always understand or fathom another's pain, we can recognize it as we are called to do. Everybody's struggle is individual, but as a community belonging to God we can support each other through it. We can recognize each other's hardships, and be there, should any one of us need a shoulder to lean on or help in bearing our pain. We can be the smiling face when someone exits their car, or the encouraging hug when they feel faint. We can let our hurting brothers and sisters know they need not feel ashamed, that they are allowed to cry, to weep, to fear, and when they need us, we are there for them, just as God is.



Press Release of the Meeting of the Board of Governors of the Canadian Reformed Theological Seminary held on January 12, 2017

Opening & roll call & memorabilia

The Board of Governors met at CRTS in Hamilton, Ontario, on January 12, 2017. All the governors were present at the meeting with the exception of Rev. J. Ludwig, who was absent with notice. The chairman, Rev. R. Aasman, opened with the reading of Philippians 3:7-16 and led in prayer. In the absence of Rev. J. Ludwig who is the vice-chairman/corresponding clerk, Rev. J. Louwerse was appointed to these duties. The retired faculty and their spouses were remembered.

Minutes and agenda

The minutes of the Board meeting held on September 8, 2016 were adopted. The agenda for the meeting was established.

Receipt of reports-material agenda items:


- a. The Board decided to give support for the professors and their spouses to attend the Eastern Ministerial Conference scheduled for October, 2017.
- b. The Board took note of a letter from Dr. T. Van Raalte regarding a joint initiative of the Seminary and the Teachers College called “Celebrate 1517.”
- c. The Board decided to grant Rev. J. Ludwig a leave of absence from his duties as governor during his sabbatical.
- d. Several letters from the churches which were referenced in Synod Dunnville 2016’s recommendations to CRTS, and were received after the September 2016 board meeting are discussed and then passed on to either the Senate or the governance committee for further consideration and possible recommendations.
- e. Rev. R. Aasman and Rev. M. Van Luik, as members of the Executive Committee, met with the principal and reviewed his assessment which was positive. The work of Dr. G.H. Visscher as principal is going well.
- f. The report on visits to the lectures at CRTS on November 29 and 30 by Rev. J. Louwerse and Rev. J. Ludwig is received with gratitude.
- g. The Report from the Governance Committee provided clarification that the term of a board member ends at the first meeting after Synod appoints new members to the Board.

- h. The results of the Board’s self-evaluation 2016 were discussed.
- i. The final scheduled report until the next self-study in 2020 was sent to the Association for Theological Schools. The board received these reports with gratitude.
- j. The report of the Senate presented the following recommendations, which the Board accepted:
 - i. To have Dr. A.J. De Visser serve as Vice-Principal as of Sept. 10, 2017, when Dr. J. Van Vliet will become Principal; and Dr. T. Van Raalte serve on the Convocation Committee after the September 2017 convocation.
 - ii. To add a second Evangelistic speaking course.
 - iii. To introduce an internship for the B.Th. and Diploma students.
 - iv. To change the name of the “Department of Diaconology” to the “Department of Ministry and Mission.”
- k. A report on a visit by Dr. T. Van Raalte to the churches in Alberta was received with thankfulness.
- l. The following conference and membership meeting reports were received with thanksgiving:
 - i. Evangelical Theological Society Conference by Dr. G.H. Visscher, Dr. J. Van Vliet, and Dr. C. Van Dam.
 - ii. Institute of Biblical Literature Conference by Dr. G.H. Visscher.
 - iii. Society of Biblical Literature Conference by Dr. G.H. Visscher and Dr. J. Smith.
 - iv. Evangelical Fellowship Canada and Christian Higher Education Canada membership meetings by Dr. G.H. Visscher.
 - v. Ottawa Conference on “Zanchi, Hooker, and the Rise of Reformed Scholasticism,” by Dr. T. Van Raalte.
 - vi. Fellowship of Evangelical Seminaries by Dr. G.H. Visscher.
- m. The date of the next board meeting: September 7, 2017 at 1:00 p.m.

Press release and closing

The completion of the press release was delegated to the Vice-chairman in consultation with the Executive and the Principal, and Kasper Van Veen closed the meeting with prayer.

On behalf of the Board of Governors of the Canadian Reformed Theological Seminary,

Rev. J. Louwerse
Acting Vice-Chairman/Corresponding Clerk 



We are a directional boring company in the Golden Horseshoe that is looking for

ENERGETIC INDIVIDUALS

to fill various positions within the company which include
**A/Z drivers, drill and backhoe operators
and general labourers.**

Good wages and benefits for the right individual.

Resumes may be submitted to
wes@blinetrenching.com

Clarion magazine Online

Find it all at

www.clarionmagazine.ca

Career Opportunity

With much thankfulness, we, a growing steel service centre in Stoney Creek, ON, are again looking for energetic individuals for the position of:

SHEAR ASSISTANT

We offer competitive wages, an RRSP plan, profit sharing and generous benefits. Our preference for promoting from within provides ample opportunities for advancement in a dynamic work environment. This position involves rotational shift work.

All interested individuals are encouraged to submit their resume to:

careers@jancosteel.com
www.jancosteel.com



exceeding

the standard in quality and service



Due to the continued blessing of our Lord,
we are excited to offer Career Opportunities
in the Landscape Industry.

We are an established Landscape Contractor serving the Niagara Region, serving a broad range of clientele in Property Maintenance and Landscape Construction Services.

Motivated individuals who already have an experience in the Landscape Industry are encouraged to apply for positions as:

PROPERTY MAINTENANCE FOREPERSON

- Responsible for the management of a crew, performing seasonal maintenance services to the highest standard.
- A background in client care, plant and garden maintenance, personnel and equipment management is required.
- Qualified individuals may be offered to work in a sub-contracting arrangement, or ownership opportunities.



LANDSCAPE CONSTRUCTION FOREPERSON

- Responsible for the management of a crew, performing installation services in new home and renovation construction environment, with a discretion for quality and efficiency.
- Ability to comprehend and implement landscape and grade plans, with a capacity to decipher and adapt to on-site challenges and changes.
- A background in client care, plant identification, hardscape and softscape installations, personnel and equipment management is required.



We are located in the southern Niagara Peninsula, close to several Canadian Reformed and URC churches. There are also Christian elementary and high schools in close proximity, and housing costs remain affordable compared to other urban centres.

Lakeside Landscape offers qualified individuals salaried positions, including a comprehensive benefits package.

Career minded individuals who seek to establish themselves in the Landscape Industry are encourage to apply at:

info@lakesidelandscape.ca

PO Box 150, Wainfleet, ON L0S 1V0