

Reformed A MAGAZINE FOR THE CHRISTIAN FAMILY

OCTOBER 2013  
Volume 32 Issue No. 10

# PERSPECTIVE

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p. 18

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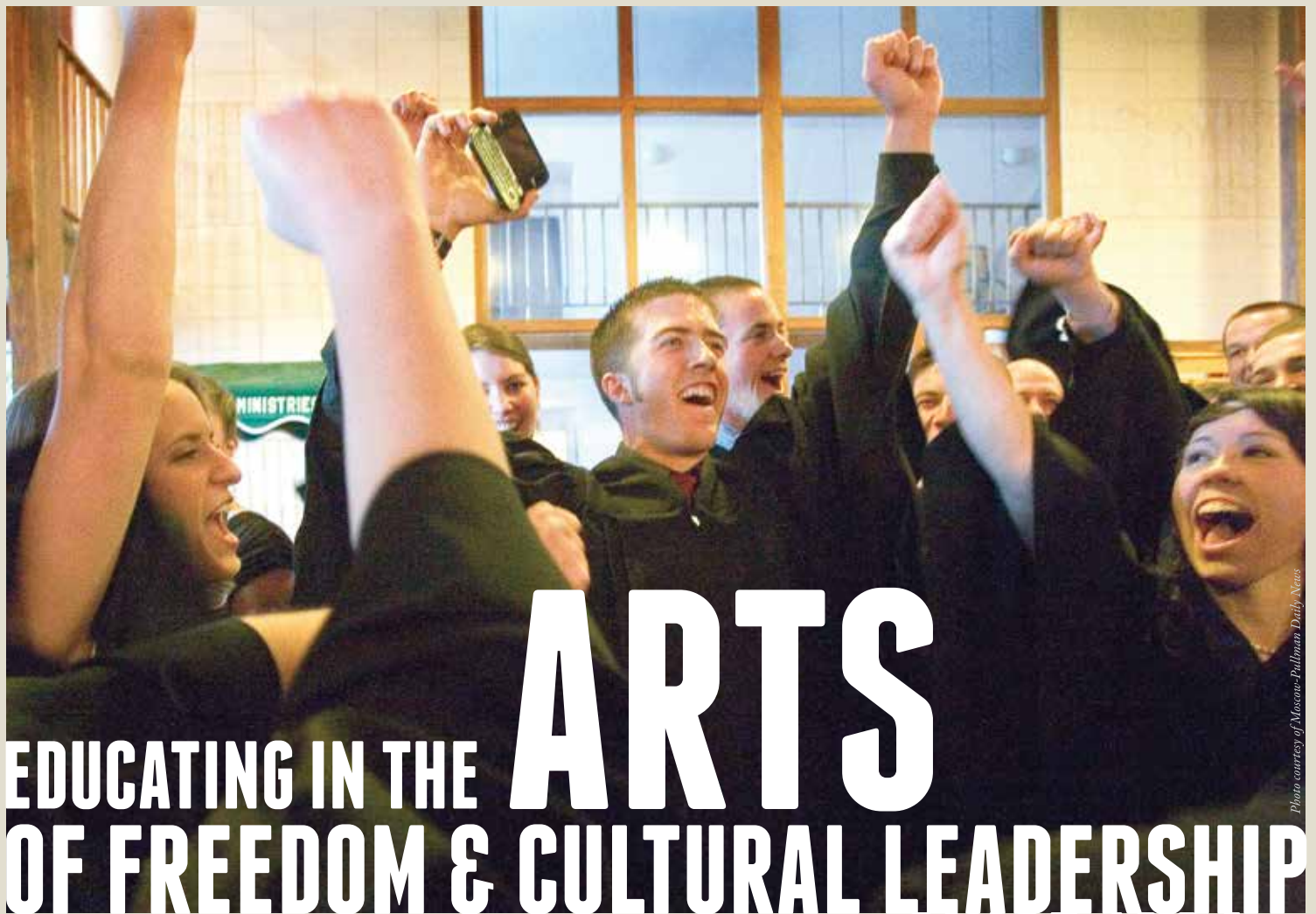


Photo courtesy of Moscow-Pullman Daily News

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FROM THE EDITOR

# C.S. Lewis and the Pope

Our choices are limited: infallible, fool or fraud

According to a 2009 Pew Research poll, 1 in 5 American Protestants believes in reincarnation. And they're not the only confused ones. On the topic of infant vs. adult baptism, I've been confronted by Christians who figure there is some sort of middle ground. They argue that a Baptist who thinks that infant baptism is wrong, and a Presbyterian who thinks it is proper, can both be right.

This modern ability – to sincerely hold to two contradictory beliefs – makes it difficult to discuss anything. It seems that before we can argue that one belief is better than another, it's necessary to explain that a choice has to be made, that the two ideas we are contrasting can't both be right.

## Lord, liar or lunatic

We work closely with Roman Catholics in the pro-life movement. We all want the very best for the unborn, so there is an ever-present temptation to minimize our differences. We're sincere, they're sincere, so isn't that enough?

While we can and should certainly work with them to save the unborn, we must be clear, for their sakes, about the gulf that divides us. We do our Catholic friends no favors in minimizing our differences. So how can we best show them how significant those differences are?

C.S. Lewis has the answer.

In Lewis's time, and today as well, there are many who will accept Jesus as a great moral teacher, but who at the same time insist he was only a man. In *Mere Christianity* Lewis quite rightly points out that these are two contradictory thoughts:

A man who was merely a man and said the sort of things Jesus said would not be a great moral teacher. He would either be a lunatic – on the level with a man who says he is a poached egg – or he would be the devil of hell. You

must take your choice. Either this was, and is, the Son of God, or else a madman or something worse. You can shut him up for a fool or you can fall at his feet and call him Lord and God. But let us not come with any patronizing nonsense about his being a great human teacher. He has not left that open to us. He did not intend to.

## Infallible or a stumbling block

Many Catholics take a “cafeteria approach” to what the Pope says, picking out the pieces they agree with and passing by the parts they don't like. For example, prominent pro-abortion politicians such as American Secretary of State John Kerry, and Canadian Liberal Leader Justin Trudeau, think they can be both Catholic and pro-abortion. In 2003 another Liberal Party leader and Catholic, Prime Minister Jean Chretien, responded to a papal plea against gay marriage, by declaring he would ignore it. Chretien's spokesman went so far as to say: “As prime minister of Canada, he has the moral responsibility to protect the equality of Canadians.”

Many Protestants too, feel they can take a middle of the road approach in regards to the Pope. While they deny that his official teachings are infallible, and ignore papal directives to pray to Mary and the saints, and don't believe in the Purgatory he preaches, they still revere him as a great Christian leader.

But if we take our lead from Lewis we see that the Pope doesn't leave us with these sorts of options. He is either what he claims to be – the Church's infallible guide – or he is a fool or, something worse. There isn't any room for a middle ground.

If he is Christ's representative here on earth and his official teachings on moral issues are infallible, then a statement such as the Prime Minister



Jon Dykstra makes no claims to infallibility. He can be reached at [editor@reformedperspective.ca](mailto:editor@reformedperspective.ca).

Chrétien made, that it was his “moral responsibility” to ignore the Pope's directive, doesn't make any sense. If the Pope is what he claims, then God appointed him to explain to everyone else just what morality is – papal proclamations would *define* morality. And if the Pope is what he claims *all* Christians must follow *all* of his teachings.

Alternately if the Pope's claims are false, then he has misled hundreds of millions. His followers flock to shrines and bow to images not because the Bible tells them to do it but because he tells them to. They ask dead saints for their help because he has taught them to do so. They reverence Mary because he has elevated her. If the Pope is not infallible, then he is a fool or a fraud. If the Pope is not what he claims to be, then Christians within the Roman Catholic Church are believers *despite* following the Pope, not because they followed him.

Those are the only options the Pope has left open to us – to either accept him completely, or reject him utterly as a fool or something worse. Anything else is “patronizing nonsense.”

### DEAR EDITOR,

I greatly enjoy reading articles and stories by Mrs. Farenhorst, but I found June's article on Mother Teresa ("When it is not sound") to be ironically lacking in its reformed perspective. In the whole article there is a brief reference to how wonderful it would have been had she met a Luther or Calvin to help her, or for her to have understood Romans 7 & 8. For the rest there is nothing said to explain and help the reader understand this acclaimed and honored Roman Catholic woman.

I wonder if perhaps Mrs. Farenhorst might have taken the opportunity to explain/teach the reader more about what Mother Theresa's problem really was, and some of the problems of the Roman Catholic faith. Not anywhere did Mother Theresa or the Priests who counseled her seem to have a bible open. Rather she was living in her Roman Catholic traditions and rituals. She was serving a dead Savior, one who appeared not to have paid for her sins, one who was not ascended, and one who certainly hadn't sent his Spirit into her life. She was a woman who lacked "Jubilee," which also involves rest from our work for some joyful celebration to enjoy in this life the Joy we have in Christ. (Perhaps the woman even had depression

from work, work, work, and not enough sleep, getting up at 4:00 every morning!)

What also might be noted is that there are many sincere Roman Catholics who are so "close" but yet so far from the Joy of Christ and Love of God and Fellowship of the Holy Spirit. Interestingly I've been told by my husband that in Brazil our missionaries there, Rev. Wieske and Rev. VanSpronsen, refer to the Reformed faith as "Reformed Catholic" church, as this often helps the people there understand who we are. Is there such a lost Roman Catholic that we know? Let us then

reach out to such a person and direct them to the Word of the Risen Lord.

Perhaps it was supposed to be obvious that Mother Teresa was so close and yet so far from the Kingdom of God, but I think it needs to be elaborated on for our growth, lest we start getting unbiblical ideas about what a true Christian is and what the true church looks like. Let us be passionate about the truth and look to share it with those who are so desperately searching for it.

Joanna deBoer  
Strathroy, ON



### EDITOR'S RESPONSE:

I'm always wondering what to post to the website next, and sometimes the contents of an issue will prompt me to post related material from the archives. It seems I missed an opportunity to do so with Christine's article. But thanks to your letter we now have a small but growing Roman Catholic presence in the "Resource Article" section of the ReformedPerspective.com website. At this point there are three articles: "The Roman Catholic Bible," "A different Ten Commandments" and the editorial from this issue, "C.S. Lewis on the Pope." More articles will be posted, as they are unearthed from the archives!



# NOTA BENE

News worth noting

## COLLAR-CAMS: POLICING THE POLICE

BY ELISSA DYKSTRA



**F**rom childhood we've been told force is not an acceptable way to get what we want. One caveat to this is that police officers, as an arm of the government, do have the authority to use force. From a Biblical perspective, this is how it should be. In Romans 13:4, Paul speaks of how the authorities "bear the sword" as "God's servants....to bring punishment on the wrongdoer."

What happens, however, if the authorities misuse the power that they have been given? Who is going to police the police?

One answer to that question comes through a recent experiment in Rialto, California, in which half of on-duty officers were required to wear "collar-cams" – small video cameras, mounted on their shoulders or sunglasses which record the actions they take. The results were dramatic: officers in the town used force 60% less often. And when force was used it was twice as likely to have been applied by officers who weren't wearing cameras. Complaints regarding police conduct also went down 88%. These results suggest that the force officers use isn't always necessary.

But in addition to monitoring and holding police accountable for their actions, the collar cams can also serve to protect officers when falsely charged. The *San Bernardino Sun* reports, "One person coming into the station to file a complaint left quietly, without pursuing a complaint, when told that his entire encounter with a Rialto police officer had been videotaped."

Collar-cams, then, are a means of holding the police accountable, improving their work, and protecting them from false allegations. Hopefully they will be coming to a police force near you.

SOURCE: Joel McDurmon's "Cops squeal over collar-cams but use of force drops 60 percent" published on *American Vision.org* Aug. 7, 2013. Picture is a screenshot from Axon-Flex promotional video (<http://www.taser.com/flex>).

## CHILD SPONSORSHIP WORKS!

BY ANNA NIENHUIS



**W**hen *Helping Hurts* is a recent book that showed Christians' charitable efforts often hurt the very people they are trying to help. How? By, among other things, undermining people's resourcefulness and work ethic, and by doing for them what, with just a little help, they would be able to do for themselves.

In June, *Christianity Today* published a report on a particularly popular type of Christian charity: child sponsorships. So do these help, or do they hurt?

The report found that sponsoring a child in a developing country really is a way to make a difference in a life. While skeptics often question the percentage of money that actually makes it to the child whose picture you receive, a 2008 academic study in 6 countries guided by top economist Bruce Wydick found that there are significant

improvements in education and long-term employment outcome for children who are sponsored vs. those who are not. As Wydick states, "You could beat this data senseless, and it was incapable of showing anything other than extremely large and statistically significant impacts on educational outcomes for sponsored children." When the president of Compassion, the specific aid organization studied, was presented with the data, he was unsurprised, but had a unique perspective on why the program works. He cited hope as the reason for the impact – children questioned on their futures had similar answers as to their hopes and dreams, but when asked what they actually thought the future held for them in terms of opportunities, the sponsored children were able to hold onto those hopes and dreams while the unsponsored children gave much dimmer predictions for their own outcomes. Christian aid organizations have been encouraging faith in a bigger picture for decades, and the research now clearly affirms the effectiveness of this patient, hopeful approach that any Christian can be a supportive part of, even from a great distance.

SOURCE: Bruce Wydick's "Want to change the world? Sponsor a child"; *ChristianityToday.com*; June 14, 2013.

## LUCINDA CREIGHTON: COURAGEOUS POLITICIAN

BY JON DYKSTRA

**W**ould you ruin your career to do what is right? That was the dilemma facing Irish Cabinet minister Lucinda Creighton when her government proposed the inaccurately titled, "Protection of Life During Pregnancy Bill 2013." In contrast to its title, the bill allowed for abortion in cases where the mother was suicidal.

In a speech to the Irish Parliament Creighton noted:

*I have had countless emails and letters, such as this, from concerned psychiatrists in the past few weeks. I have not received one single letter from a psychiatrist welcoming this Bill or saying that it is necessary to deal with suicidal intent.*

She also noted that a joint statement endorsed by 113 Irish psychiatrists declared the suicide clause was unworkable.



*TheChristians.com* reports that Irish citizens, "though opposed to abortion for convenience, approve of abortion for medical necessity" which is how this suicide clause was presented. But it is next to impossible to ascertain how genuine threats of suicide really are, making this a loophole with the potential to allow for virtual abortion on demand.

So, because she could not keep silent while the unborn were threatened, Lucinda Creighton voted against her

government's bill. As a result she lost her cabinet post, and was kicked out of her party. Her husband, an Irish senator, also voted against the bill, and was also kicked out of the Fine Gael party.

Politicians – or individuals of any sort – who are willing to ruin their careers to stand up for what is right are a rarity...and outstanding examples. May we raise up a generation that aspires to such greatness!

SOURCE: "A shine - and rare - public example of courage" posted to *TheChristians.com* on July 17, 2013

## POLICE VOW TO ENFORCE LAW DURING GAY PRIDE PARADE

BY JON DYKSTRA

**I**n September the Dallas police force made headlines for promising to uphold the law. That would seem uncontroversial – this is what police officers swear an oath to do – but it's become routine in cities across North America for officers to violate this oath when the local gay pride parade hits the streets. Then, despite the illegal nudity and lewdness that is integral to these parades, police sit by and do nothing (or, like the Ottawa Police Service this year, even join in the parade).

But in Dallas, police promised things were going to be different this year. This elicited some support, but also a lot of heat. One activist, Daniel Cates,

wrote on his Facebook page, "Our movement was built on sex positivity and our desire to be who we are! I urge you all to openly defy [the regulations]." Homosexuals argued that these decency regulations would cause the parade to lose its queer identity. Others, such as activist John Aravosis noted how ridiculous that was: "a lot of us no longer define positive sexual attitudes as flashing the neighbor's kid during a parade."

On September 15 the parade came and went, and the warning may have had its intended affect. No arrests for lewdness were reported.

SOURCE: Kirsten Andersen's "Homosexuals angered as cops crack down on lewdness and nudity at Dallas gay pride parade" *Lifesitenews.com*, posted Sept. 13, 2013; David Cray's "Too Edgy? Too Tame? Gay Pride Parades Spark Debate" *ABCNews.go.com*, posted Sept. 16, 2013.

## ONLY ONE CHOICE AT PLANNED PARENTHOOD CLINICS

BY JON DYKSTRA

**I**s Planned Parenthood pro-choice? The numbers don't bear that out. According to their 2009-2010 Annual Report, the US organization performed 329,445 abortion in 2010, and just 841 adoption referrals, which works out to just one quarter of one per cent choosing adoption. Or, as a LifeNews.com report put it, out of every 392 women "who came to Planned Parenthood looking for unbiased information on her unplanned pregnancy, 1 chose adoption and 391 chose abortion."

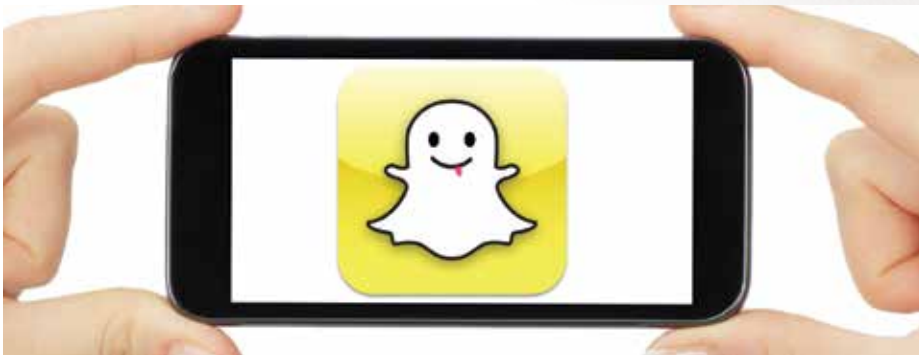
The numbers show Planned Parenthood promotes only death, not choice.

SOURCE: Casey Mattox's "Planned Parenthood's Adoption 'Gag Rule': Abortion Pushed Over Adoption 391 to 1" *LifeNews.com*, posted Sept. 9, 2013.



# SNAPCHAT IS BUILT ON A LIE

BY JON DYKSTRA



**S**napChat is a popular and problematic photo-sharing application for smartphones and Ipad. It is enormously popular with teens to twenty-somethings – more than 200 millions pictures are shared daily – but the app is mostly under the radar for their forty and over parents.

What does it do? Users can take a picture and send it to a friend, and then, in 10 seconds or less, SnapChat will delete it from the recipient's phone.

So what's the attraction for an app that allows users to send self-deleting pictures? SnapChat's inventors tout it as a way to have goofy fun – you can send friends a picture of your worst bed-hair knowing that the photo will be gone just a few seconds later.

But as blogger Adam McClane ([adammcclane.com](http://adammcclane.com)) points out in

his August 22 post, "Why you should delete SnapChat," the app originated as a better way to send "sext messages." ("Sexting" is the practice of sending sexually explicit photos via cellphones.) The impermanence that the app promises makes sexting seem less risky so it is very popular on SnapChat – research done in the UK had almost half of respondents aged 18-30 saying they had received nude pictures via the app.

SnapChat *can* be put to good use. Since it sends pictures and texts via wireless connections it allows for essentially free texting. However, the downsides far outweigh any upside. The two most notable downsides are:

## 1. *It is built on a lie*

The premise behind SnapChat is self-deleting pictures, but recipients

can take screen-shots, or use apps designed to save SnapChat photos, to capture received picture forever. So SnapChat can't deliver the impermanence it promises.

## 2. *It encourages risk-taking behavior*

"What happens in Vegas, stays in Vegas" was a mid 2000s tourism slogan that promised the city's visitors they could go crazy there and no one back home would find out. SnapChat's slogan might be: "What you send on SnapChat goes no further than SnapChat." As noted, that's a lie, but one that many users believe. So what crazy foolishness might even Christian young people get into if they believed their photos would quickly be deleted?

God tells us to seek accountability (James 5:16, 1 John 1:5-10) so that we can "stir up one another to love and good works" (Hebrews 10:24). In contrast SnapChat promises a type of anonymity – pictures, no matter how silly, stupid or sinful will, 10 seconds later, be covered up. But the truth is, they may not be. More importantly, God knows every deed we do. So instead of SnapChat silliness, let's live our lives in the light, with no need to hide anything we do.

## "IN CHRIST ALONE" TOO WRATHFUL FOR PCUSA

BY JON DYKSTRA

**E**arlier this year the Presbyterian Church USA rejected the hymn "In Christ Alone" from inclusion in its new hymnal after initially accepting. The turnaround happened after the hymnal committee discovered that the version they had approved was not the original, and that the hymn's authors would not approve use of the altered version. So it all came down to one line. In the original it said:

*Till on that cross as Jesus died  
the wrath of God was satisfied*

But in the altered version - the version that the committee preferred – mention of God's wrath was taken out, leaving instead.

*Till on that cross as Jesus died  
the love of God was magnified.*

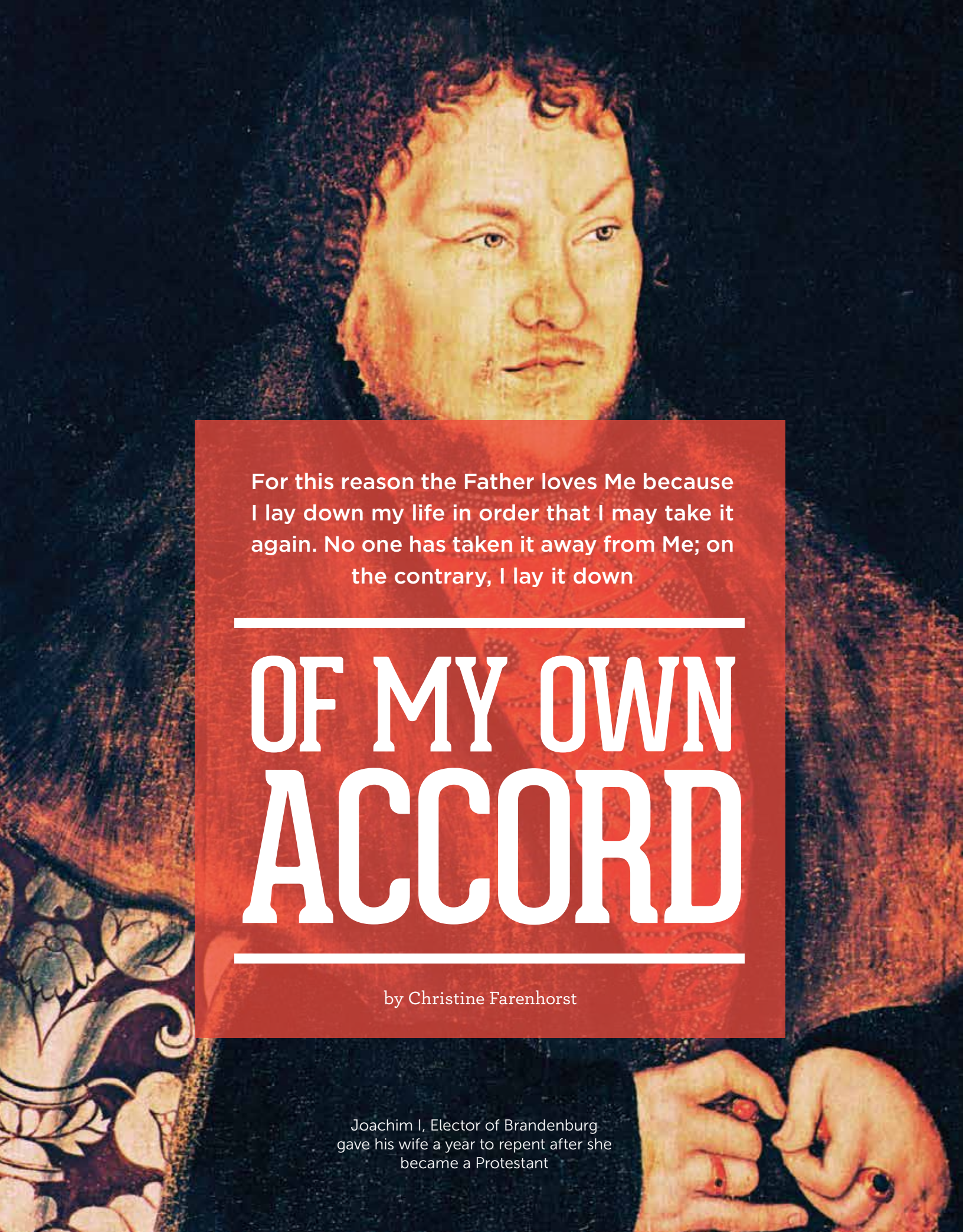
As R.C. Sproul has noted the questions, "Who are we saved by?" and "Who are we saved from?" have the same answer: "God." But that isn't what the PCUSA believes, so they don't want to talk about God's wrath. The

hymn's authors, Keith Getty and Stuart Townend, weren't going to compromise on the truth, so the result was that the hymn did not make it into the PCUSA's new hymnal.

In an interesting coincidence, one of the hymn's authors, Keith Getty, and his wife Kristyn, will be part of a fundraising concert in October for two Hamilton-based ministries that many RP readers will be familiar with: Campfire! Bible Camp and EduDeo Ministries.

The concert takes place at 7:00 pm, October 24 at Hamilton Place's Ronald V. Joyce Centre for the Performing Arts. For more information see [EduDeo.com](http://EduDeo.com).



A detailed portrait of Joachim I, Elector of Brandenburg, with curly hair and a serious expression, set against a dark background. The portrait is partially obscured by a red rectangular overlay containing text.

For this reason the Father loves Me because  
I lay down my life in order that I may take it  
again. No one has taken it away from Me; on  
the contrary, I lay it down


---

# OF MY OWN ACCORD

---

by Christine Farenhorst

Joachim I, Elector of Brandenburg  
gave his wife a year to repent after she  
became a Protestant

A detail from the portrait showing two hands, one holding a small red object, possibly a jewel or a piece of fruit, against a dark background.

**I**t is a sad thing to be separated from the ones you love. I distinctly remember being separated from my parents after my father had a serious car accident and my mother had to leave to be with him in the hospital. The separation introduced a number of difficult months. It was a time of loneliness and grief. I was thirteen years old and desperately missed both my mom and dad. But not as much, I suspect, as one little girl did back in the 1700s.

### SEPARATED BY REVOLUTION

Charlotte Haines was born in 1773 in New York. She was the daughter of an extremely zealous American patriot. As a matter of fact, father Haines was so zealous that during the Revolutionary War, he strictly forbade his little daughter to see her cousins, all of whom were Loyalists. But for a ten-year-old child, such a prohibition is incomprehensible. When you have played with, laughed with, and eaten with friends all your born days, how can you suddenly ignore them? Consequently, when the Loyalists were evacuated from New York, it was in Charlotte's heart to bid her dear cousins farewell. Instead of going to school, she ran to her uncle's house and spent a wonderful day of fellowship with her cousins before heading back to her parents' home. Her father was waiting at the door. Demanding to know where she had been, she confessed that she had disobeyed his orders – that she had visited with her cousins for one last time. Enraged, and perhaps not thinking clearly, John Haines pointed his finger towards the door through which she had just come in.

**“John Haines pointed his finger towards the door through which she had just come in. ‘Leave,’ he barked, ‘and don’t come back.’”**

“Leave,” he barked, “and don’t come back.”

The child was devastated, and begged his forgiveness. But he would not listen to her words and insisted that she abide by his decision. There is no record, strangely enough, of Charlotte's mother interfering. Without anything except for the clothes on her back, the little girl returned to her uncle's house where she was received with love. Although David Haines, the uncle, used all his power of persuasion to reason with his brother, it was no use. Unreasonably and stubbornly, John Haines insisted that Charlotte was a traitor and that she was not welcome in his home any longer. Consequently, when the David Haines family sailed for what later became New Brunswick, Canada in May of 1783, they took with them a surrogate orphan of sorts.

Little Charlotte Haines grew up in her uncle's household and at the tender age of seventeen, married a young fellow by the name of William Peters. They had fifteen children and eventually more than a hundred grandchildren.

There is no historical data, to my knowledge, to indicate that Charlotte Haines was ever reconciled with her father and mother.

### SEPARATED BY CONSCIENCE

Sometimes stories relate that older people are exiled from beloved surroundings. In the year 1527, at Easter and during the Reformation, Elizabeth of Brandenburg, wife of Joachim I, Elector of Brandenburg, received communion in the Protestant manner. This was a strange matter, at least to some, as she had been a staunch Roman Catholic her entire life. Forty-two years old, she was of an age where she knew her own mind, where she was fully aware of what she was doing. How her conversion to the Protestant faith came about, is not known. Perhaps tracts written by Luther had fallen into her hand; perhaps her brother, King Christian II of Denmark had witnessed to her; perhaps evangelists disguised as merchants had sung Protestant hymns which had found their way into her heart; or perhaps, and this is the most logical conclusion of all, she had simply read Luther's translation of the Bible. After all, God's Word will not return to Him empty. Whatever the case, Elizabeth through some means, was moved by the Holy Spirit to become a Protestant believer. Her husband, Joachim I, and father of their five



Elizabeth expressed the wish...to be buried without ceremonies in a grave beside the husband from whom she had been exiled twenty-seven years before for the sake of religion.

children, was not at home.

When Elizabeth received the Lord's Supper for the first time, her teenage and married daughter, also named Elizabeth, was very much aware of what her mother was doing. Whether hiding in the back-ground, or listening to servants' talk, she knew. And she did not at all approve. When her father came home, she immediately reported to him what her mother had done. Consequently, her mother's life began to manifest hardships. She was given a year to repent.

Towards the end of that year, mother Elizabeth, aided by her brother, escaped from Brandenburg to Saxony, to the realm of her Protestant uncle John of Saxony. Her husband, who was and had been unfaithful to her, raged and ranted. He wanted her returned. She was indeed willing to return but only on her own conditions: that she be guaranteed safety of body and goods, that marital relations should be resumed, that she be allowed to have a preacher of her own choice;

and that she be allowed to partake of the sacrament of communion in the Protestant manner. Her conditions were rejected by her husband and she did not return to him. Elizabeth of Brandenburg could forgive Joachim his adultery, although it pained her deeply, but she would not compromise on her faith. She therefore lived in exile for most of her remaining days. There were many years of poverty, worry and loneliness. Joachim refused to send her money. For a while she lived with the Luthers before traveling on to Lichtenberg. In the end, she turned into a crusty, and rather complaining elderly lady and was not easy to host. Her husband, Elector Joachim I of Brandenburg, died in 1535.

It was not until ten years later, in 1545, that Elizabeth finally returned to Brandenburg. Her son John brought her back, paid her debts, agreed to support a minister of her choice and granted full freedom of conscience to her and her household. She wrote to him:

*I cannot conceal from you, out of motherly love, that the dear God, our heavenly Father, has laid upon me a heavy cross with sickness, poverty, misery, trouble and terror, more than I can tell. I would not have believed that such trials could be on earth and would comfort myself with the words of Job, "The Lord has given. The Lord has taken away. Blessed be the name of the Lord." You should know how long I have lived in misery and great sickness and have had to suffer such shameful poverty in my old age as not to have a penny on earth, nor a bit of sausage in my mouth. If God in His especial grace had not upheld me, it would have been no wonder if my heart had broken in two for sheer misery.*

Just before she died, Elizabeth expressed the wish and recorded it in her will, to be buried without ceremonies in a grave beside the husband from whom she had been exiled twenty-seven years

before for the sake of religion.

Sacrifice of family, of being exiled, of being hurt, can do many things to a person. Loneliness, bitterness, weeping, tears of anger – all these can dominate lives to such an extent that everything else is secondary.

### SEPARATED BY WAR

There is another story dating back to the First World War – a story which concerns a young French soldier who was badly hurt in battle. His arm was severely damaged and when he was brought in to surgery there was no choice but that it be amputated. The surgeon, a caring man, felt very badly that this young fellow would have to go through such a procedure and had a difficult time relaying this to the soldier.

"I am so sorry," he began, "that after all you have gone through, you will have to lose your arm."


"Doctor," the young patient replied, "I did not lose my arm – I gave it – for France."

### SEPARATED FROM HIS FATHER

This last story illustrates, to some small degree, what it actually meant when Jesus, the greatest Example of suffering and pain, voluntarily left His home in heaven to give His body as a sacrifice. Of His own accord, he lived a human life; of His own accord, He was despised and rejected; of His own accord, He suffered an excruciatingly painful crucifixion; and finally, of His own accord, He experienced the agonies of hell as He bore the Father's wrath for our sins before He died. He did that all – for us.

"A new commandment I give you, that you keep on loving one another; just as I have loved you, that you also keep on loving one another," Jesus said in John 13:34.

*Of His own accord* - what a phrase on which to meditate. *Of His own accord* - what a phrase on which to pattern our attitudes, actions and relationships towards one another.

*Of His own accord – for us.* 

# { IN A NUTSHELL }

BY JON DYKSTRA

TIDBITS RELEVANT,  
AND NOT SO,  
TO CHRISTIAN LIFE.

wrong. You are asking for their opinion, don't penalize children for doing what you asked. Rather, use the answers you receive to help plan positive ways address your children's thoughts and correct them if needed.

It is always a good idea to follow Christ's example in interacting with people.

SOURCE: Reprinted with permission from ShepherdPress.com

## GOOD NEWS VS. GOOD ADVICE

What's the difference between good news and good advice? Douglas Wilson once gave the illustration of a teacher who, at the beginning of the term, tells students to take careful notes, study hard, and listen with attention. That is all good advice.

However when exam day comes the teachers notices one student who is staring, just staring, at his blank test sheet - he's written nothing. The teacher could give some more tips: relax, clear your head, take some deep breathes. Those would all be good advice. But if the teacher says, "Scoot over - I'll take the test for you," that, there, is Good News.

## GOOD INTENTIONS by Jay Adams

"But I meant well" isn't enough. Listen to this from Proverbs 27:13:

*If one blesses his neighbor with a loud voice early in the morning,  
It still will be counted as a curse to him.*

"Wake me up to tell me something good? It had better be real, real good or else!"

That's how most feel, and what the proverb is getting at. Things must be done appropriately. And this applies especially to those things we do in God's Name. Take witnessing for Christ, for example. You can do this well or poorly—depending upon how appropriately you present the Gospel.

SOURCE: Reprinted with permission [www.nouthetic.org/blog](http://www.nouthetic.org/blog)

## A TIP TO TALK TO YOUR KIDS ABOUT GOD by Jay Younts

In Matthew 16, Jesus presents his disciples with a two-part question. It is a masterful question and one that parents can use with great benefit.

Jesus asks his disciples, "Who do people say that I am?" When the disciples finish giving their answers, Jesus makes the question personal. He asks, "Who do you say that I am?" Peter quickly proclaims that Jesus "is the Christ, the Son of the Living God."

This question revealed the content of Peter's heart. You can use this two-part question effectively to help you understand your children's thoughts. For example:

- "Hey kids, what do you friends say is causing all of the damaging weather the country has been having?"
- "What do you think has been causing this weather?"

Or:

- "What do your teammates say about major league stars using performance enhancing drugs?"
- "What do you think about PED's?"

There are many, many possible situations that this two-part question can help you better understand your children. For this to be effective, your concern and questions must genuine. They should flow out of normal conversations. This is a tool to help you gather data. If you want to use this more than once, then don't immediately correct an answer that you think is

## PARENTING TAKES TIME

In *The New Tolerance* authors Josh McDowell and Bob Hostetler recall how one parent taught his teenage son how to see through the messages being presented in pop music. The son was allowed to buy any album he wanted so long as Dad listened to it beforehand. "If Dad approved not only of the language but of the more subtle messages in the music, fine; if not... Dad would always explain his decisions." At one point this father rejected three straight albums, which didn't leave his son all that happy. And it wasn't so easy on the dad either; he had to spend a long time listening to some lousy music. But by investing "quantity time" with his son - by slogging through album after album - this dad was able to equip his son to know and appreciate what was praiseworthy, and to see through what was shameful and unworthy.

## NO BIGGIE, RIGHT?

"As my friend Terence McKenna used to say, 'Modern Science is based on the principle, *Give us one free miracle and while explain the rest.*' And the one free miracle is the appearance of all the matter and energy in the universe and all the laws that govern it from nothing, in a single instant." - Rupert Sheldrake

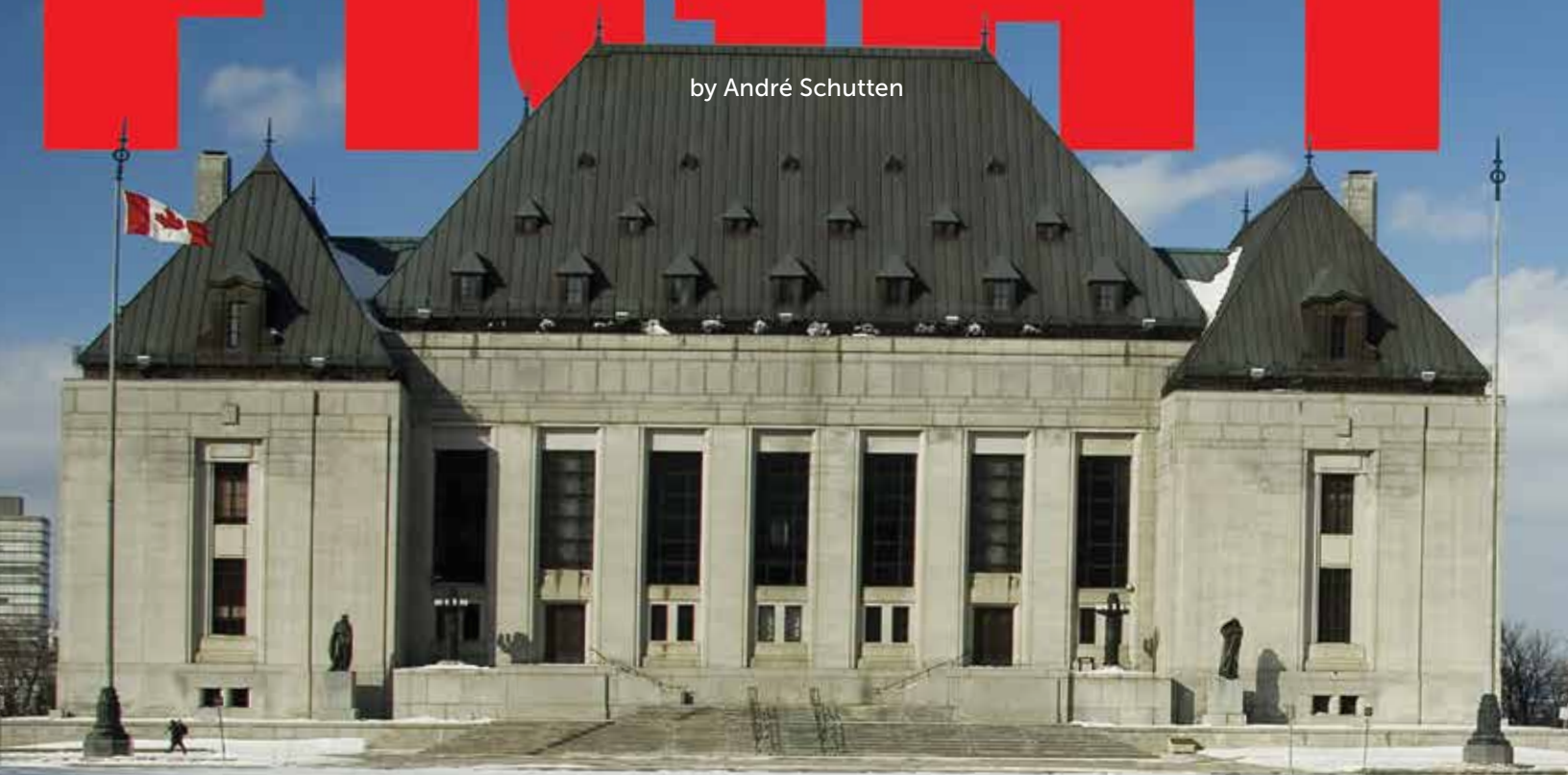
## SOCIALIST SAYS SOMETHING SMART!

"I'd rather vote for what I want, and not get it, than vote for what I don't want and get it."

Eugene V. Debs, Socialist candidate for President in the 1900, 1904, 1908, 1912, and 1920 American elections.

# A TIME TO FIGHT

by André Schutten



## CHRISTIANS NEED TO GET BEHIND TWU'S LAW SCHOOL

**T**rinity Western University (TWU) in Langley, British Columbia, is a private, faith-based Christian college. In June 2012, they submitted a proposal to establish a School of Law. The university already has a Business School, Teachers College and Nursing School, so a School of Law seemed a natural next step.

However TWU's proposal was met with an outpouring of angry diatribes against the very idea of a Christian law school. This raging debate has seen

many law professors, deans and students coming out against the school with only a few backing it.

One particularly shrill screed against TWU's proposal was written by lawyers Clayton Ruby and Gerald Chan and published in the *National Post*. Their column was an interesting opinion piece to say the least, and was certainly reflective of the arguments against the Christian law school. But it wasn't an accurate representation of Canadian constitutional law. There were so many

errors, instances of wishful thinking or misleading statements in the piece, it is hard to know where to begin a critique.

### STRANGERS TO CHRISTIANITY

In their first point, Ruby and Chan suggest, "Few Christians accept that homosexuality is a moral evil."

In fact, most Christians who exercise their faith in religious community with others are more likely than not to have traditional or orthodox views on marriage and sexuality. But whether



or not a Christian community holds that marriage is between one man and one woman is none of Ruby and Chan's business, nor is it the business of the government or the courts. The Supreme Court made it quite clear (in a case called *Amselem*, 2005) that to pry into the sincerely held religious beliefs of citizens is inappropriate for courts or government decision makers.

### IRONICALLY INCLINED

In the 1990s the British Columbia College of Teachers (BCCT) refused to certify TWU-trained teachers. They claimed that the school's requirement that all students sign a "community covenant" was discriminatory to homosexuals, because the covenant included the promise to avoid "sexual intimacy that violates the sacredness of marriage between a man and a woman." TWU took them to court and in 2001 the Supreme Court ruled 8-1 in the university's favor, ordering the BCCT to give accreditation to TWU.

In their *National Post* article Ruby and Chan quote from the 2001 Trinity Western Supreme Court ruling. "Heed these words!" they say,

The Court said, "The proper place to draw the line in cases like the one at bar is generally between belief and conduct... The freedom to hold beliefs is broader than the freedom to act on them."

"You see," they continue, "barring students from a law school is action, not mere belief."

What Ruby and Chan ignore is that *in the decision they cite the Supreme Court allowed TWU to continue the "action" of barring active homosexuals from their teaching program* (and anyone else violating the covenant). Did the Court misapply its own rules in the very case it was deciding at that moment? Obviously not.

### DON'T KNOW MUCH ABOUT HISTORY

Ruby and Chan try valiantly to avoid the absurdity of their position by suggesting that, in law, a Teachers College and

a Law School are two incomparable institutions. Apparently, teachers can be religious but lawyers must strictly separate their faith from their profession. "The legal system," they say, "has no history of religious affiliation. Instead, our legal tradition has always emphasized a strict separation of Church and State."

Well, no. It hasn't. The strict separation of Church and State is an American concept that only really begins to appear in Canadian jurisprudence post-1982. In Canada, there is a rich history of religious affiliation in the legal profession and it's a pretty direct (though at times symbolic) link. It is plastered all over the *Magna Carta* of 1215 and it is found in Canada's Head of State, the queen, who also happens to be... the head of the Anglican Church.

From first-year law school, lawyers are informed about *Blackstone's*

neighbor?" receives a restricted reply. You must take reasonable care to avoid acts or omissions which you can reasonably foresee would be likely to injure your neighbor.

This is still the law in Canada. And if there were any confusion about where the reference to "loving your neighbor" comes from, the text book, if it were *Linden on Torts*, would have obligingly included the passage (with reference) to the Parable of the Good Samaritan, Luke 10:29-37.

Also, up until 1985, Canada had something called *The Lord's Day Act*. And there are many more examples of a strong connection between church and state in Canadian law. Mr. Ruby and many lawyers like him may not like the Judeo-Christian origins of our laws, but to say they never existed is not true.

...the logical result must be that any Christian who shares those beliefs, whether or not they attend a Christian university, ought to be barred from the public square...

*Commentaries*. The *Commentaries* were long regarded as the leading work on the development of English law and played a role in the development of the Canadian and American legal systems. And they are also one of the most complete, consistent, authored expositions of the Judeo-Christian worldview of law ever written.

In addition, lawyers would have studied Tort Law, with the foundational case of *Donoghue v. Stevenson* [1932], where Lord Atkin stated,

The rule that you are to love your neighbor becomes in law, you must not injure your neighbor; and the lawyer's question, "Who is my

### GOT IT BACKWARDS

But the connection between church and state aside, and more fundamentally, the doctrine of the separation of church and state was created to protect the church from the state. So, for secularists to argue that a religiously informed institution must be forced to violate its own religious beliefs or else be cut off from engaging in the public square suggests that these people see this "separation of church and state" as a one-way street.

They also fail to understand what a secular state actually is. The Supreme Court has been clear (*Chamberlain*, 2002) that secularism is an inclusive, not an exclusive, concept. That is,



“...even if you don’t care about a fight over a law school, this case really matters.”

our public square is supposed to be a welcoming one, where people and institutions informed by various faiths and worldviews come together and interact together. The fact that some of them hold themselves to a certain moral code should not be grounds for discrimination against them, for barring them from the public square.

The Supreme Court also said in the 2001 TWU case that, “freedom of religion is not accommodated if the consequence of its exercise is the denial of the right of full participation in society.” This is the point that is missed by so many critics: by banning Christians from participating in society on an equal playing field, they violate the separation of Church and State by using the State to restrict the Church’s access to the public square.

### RESORTING TO NAME CALLING

Finally, Ruby and Chan (and others like them) argue that TWU’s policy targets

not just homosexual behavior, but homosexual people, citing as authority the recent hate speech case from the Supreme Court, *Saskatchewan (Human Rights Commission) v. Whatcott*. They explain that characterizing the issue as one of behavior rather than identity is “an old trick that bigots have long used to mask their views.”

However, Ruby and Chan are selective in their quoting of the Supreme Court. In the paragraph before the one to which they refer, Justice Rothstein states, “I agree that sexual orientation and sexual behavior can be differentiated for certain purposes.” Does that make Justice Rothstein and the five Supreme Court justices who signed their name to his judgment “bigots” who are just “masking their views”? I doubt it.

Furthermore, the evidence does not back up Ruby and Chan’s claim. If, in fact, TWU’s policy is subversively targeting homosexual people, then it follows that there would be no gays

who attend TWU. But that’s not the case. There are, in fact, a number of homosexual men and women who attend that university and, according to some anecdotal evidence, even do so because they find it to be a safer and more welcoming place than some other universities!

### JUST PLAIN WRONG

Herein lies the false assumptions made by Ruby and Chan and the vast majority of those who echo their clap-trap: All assume that it is the school *imposing* the community covenant on the students, a large institution discriminating against small individuals, a Goliath beating up on a bunch of little Davids. But that’s not the way a covenant works and it is a very narrow view of what a religious institution is. A lifestyle covenant is something that an individual willingly takes on for himself or herself.

Consider this: I certainly hope that Ruby and Chan would not object to any individual Canadian governing his or her lifestyle according to a certain moral code. If I, as an individual Canadian, gay or straight, decided to govern myself according to a set code, and a friend down the street saw value in that code and decided to govern himself according to the same code, and a neighbor heard of it and she decided to govern herself by the same code, then what in Canadian law is stopping us from coming together and, while honoring that code together, we embark in a corporate enterprise together? Nothing! In fact, there’s a specific protection for that very thing: it’s called freedom of association (section 2(d) of the *Charter*, a *fundamental* freedom for all Canadians). And that freedom, to be clear, includes an absolute protection of the protected constitutional rights of individuals when they are exercised in common with others.

That’s what TWU is: a group of some 4,000+ individuals who see value in governing themselves according to a certain code that happens to be religiously informed. And these individuals have decided to engage in a corporate enterprise together, learning different professions together (teaching, nursing, and hopefully, law). There is no

harm in that. To give accreditation to a university that is producing high calibre professionals and good citizens who are informed by a particular worldview, a worldview that has shaped the modern Western world and our modern legal system, is a step forward towards an inclusive, pluralistic society that sees value in more than just the narrow, anti-religious worldview of Clayton Ruby and Gerald Chan.

## COVENANT REPLACERS

Really, what this comes down to is the enforcing of a secular-humanist orthodoxy on same-sex marriage as a moral and public good. This orthodoxy is ubiquitous in Canadian society such that religious communities who uphold the sacredness of marriage as between one man and one woman to the exclusion of all others, as Professor Bradley Miller states, face “significant barriers to participation in public life.”

Professor Miller, a Christian law professor at Western University, explains that if the objection to a Christian law school is pragmatic, i.e., that TWU law grads pose a threat to society due to their discriminatory beliefs about marriage, then the logical result must be that *any* Christian who shares those beliefs, whether or not they attend a Christian university, ought to be barred from the public square: Christian students should be expelled, Christian faculty should be fired and Christian lawyers should be disbarred. As Miller notes, the “campaign against TWU’s community covenant logically ends, ironically, in the enforcement of their own community covenant.”

## CONCLUSION

So, even if you don’t care about a fight over a law school, this case really matters. If a Christian worldview means we can’t offer a law degree, it isn’t long before the argument is made that a Christian worldview means we can’t offer a high school diploma either. We can already see something coming quite close to this in Québec. There the province is requiring all schools (including independent Christian schools) to teach a religious subject

from a secular perspective – the State is determining not only *what* to teach, but *how* to teach it. We have to take a stand for freedom while we still have it. And we have to stand with those whose freedom is threatened.

Chief Justice Dickson, back in 1985, once said,

A truly free society is one which can accommodate a wide variety of beliefs, diversity of tastes and pursuits, customs and codes of conduct. A free society is one which aims at equality with respect to the enjoyment of fundamental freedoms.

To argue that Christians may not enjoy their freedom of association, freedom of religion and freedom of expression as a community and as a publicly engaging institution *means we are no longer living in a truly free society*. I’m afraid of where this might take us if this case fails.

So what can be done? What can an individual Christian do on an issue that seems only to engage the lawyers and politicians of this country?

1. First of all, we need to help reshape the common misunderstanding of what a religious institution is. Through regular interaction with our neighbors, co-workers and friends and through social media and mainstream media (think letters to the editor!) we need to make the point repeatedly and emphatically that moral codes should not be seen as discriminatory impositions of big institutions (churches, schools, and charities), but as willingly adopted lifestyles of an association of individuals.
2. The second thing we can do is pray for God’s blessing on all Christian educational institutions and, in particular, for the success of TWU’s law school proposal. This case is the strongest evidence yet that Canada needs alternative educational institutions. The study of law has been stripped of a solid worldview for too long and it shows!

...in Quebec....  
the province  
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subject from a  
secular perspective

3. The third thing we can do is to engage our leaders. This is especially true in British Columbia, where the province has some clout in determining whether or not the law school receives accreditation. But more fundamentally, across the country, we need all of our politicians to respect the autonomy and corresponding value that these religious institutions bring to society. Ask your MP and MLA/MPP what their views are on the value of religious institutions. And when they tell you that they have great respect for religious communities (as that is the politically correct thing to say) then ask them to prove it by protecting our freedom of association and freedom of religion.

Together we can take a stand. Together we can show Canada its hypocrisy. And together, in our fight for freedom, we can perhaps improve the ability of Christians to shine their light effectively in this land.

RP

André Schutten is a lawyer with the Association for Reformed Political Action (ARPA) Canada. He completed his work for a Master of Laws (LL.M.) degree in Constitutional Law this summer. The focus of his research was on the intersection of the freedom of religion and the freedom of association. A much shorter version of this article was published in the *National Post* titled, “Even the faithful are citizens.”





# WHAT SHOULD WE THINK OF **WITHDR**

by R. D. Anderson

# REVISITING CHURCH MEMBERSHIP AND EXCOMMUNICATION

Dealing with withdrawals is one of those difficult issues that eventually every consistory faces. All the more vexing is the fact that our church order appears not to address it at all. How do we account for this and what procedure should be followed? I hope to give some guidance on these matters in what follows.

**R**eformed history in cases of withdrawal shows that two points are of importance. comes down to:

- How we understand the character of church membership - is it something that a member may take up and put down, or is it the responsibility of the consistory to bestow and take away?
- How we understand the function of the church order's procedure for excommunication - is the procedure of excommunication intended to be used in cases where a member wants to leave?

In the 16th and 17th centuries the procedure for excommunication in the church order was applied to those who withdrew for no good reason – it was even applied to those who declared that they were joining another church. It was understood that a church member did not have the right to terminate his membership.<sup>1</sup>

This same excommunication procedure was also followed by the churches of the secession (1834), except when members left for another *Reformed* church. For those members the consistory instead made a declaration that their membership in their original church was terminated.

It wasn't until the 1860s that synods received proposals to acquiesce in a withdrawal. The idea was that the consistory, rather than exercise discipline on a member who withdrew, would instead simply let him withdraw. After heated debate, spread out over three synods, it was decided that in cases where a member withdrew consistories would be allowed to choose between the procedure of excommunication or to read off a simple declaration of withdrawal.

The entire faculty of the Theological School at Kampen sharply objected to the introduction of this second option – they didn't believe a member should be allowed to withdraw.

The churches of the *Doleantie* (1886) gave in to withdrawals from the beginning.

This had to do with Abraham Kuyper's view of church membership, which, as he taught, begins and ends by an act of the free will of the individual. This contrasted with the historical position that the responsibility for church membership rests with the consistory, not the individual. But Kuyper's view prevailed, and church discipline after withdrawal was therefore considered incorrect. This issue was raised again at several synods rather soon after the union of 1892 and the decisions favored Kuyper's ideas – especially because of the strong influence of his colleague Prof. F. L. Rutgers.

After the Liberation (1944), not a single general synod has dealt with the issue of withdrawal. It would appear that in practice the customs existing before the war were generally followed, with the exception of inferring withdrawals from circumstantial evidence. Previously this had been forbidden, but the practice has become widespread within the Liberated churches. Some in the Liberated churches even defended Kuyper's view that it is a church member's self-determination which ends his membership.

It looked as though the triumph of Kuyper over traditional Reformed polity on the character of church membership was complete. However, the 1990's saw a reversal of this trend. In this respect, advice given by Professor M. Te Velde on June 14, 1997 to the Reformed Churches of New Zealand is very interesting. Te Velde defends the premise...

...that to belong to the church is not a matter of man's absolute free will

# AWAALS?

and free choice. He who withdraws himself from the church ought to receive a response from that church. And (unlike with various other societal relationships) not a response that is neatly neutral and bureaucratic or perhaps with regret and in impotence concludes and records what the departing individual is doing, but appends to it an authoritative judgment and explicitly declares that, for that person, entitlement to the privileges and promises, bound up with church membership, has ended. Brother “N” cuts the bond with the congregation. The church affirms this (after admonition and appeal) by declaring from its perspective that Brother “N” no longer belongs to the congregation.

We are not used to referring to this declaration by the church as “censure” or “discipline.” But it is related. After all, it pronounces judgment, it has a judicial character.<sup>2</sup>

Here the perspective is no longer that of Kuyper and his colleague Rutgers, but that of the Reformed Churches from the time of the Reformation. Only the

The form for excommunication in the liturgical forms is derived entirely from the discipline procedure prescribed in the church order. Where that procedure is not followed – where the steps of church discipline have not occurred – the form for excommunication clearly cannot be used. However, in cases of voluntary withdrawals – cases where the formal steps of discipline are not involved – Te Velde does make the suggestion that, several weeks prior to the final declaration, the congregation can be notified of the brother’s desire to withdraw and asked to admonish and pray for him.

### THE CHARACTER OF CHURCH MEMBERSHIP

A key question to understanding how we should treat withdrawals concerns where the ultimate responsibility for entering into and being removed from membership in the church of Christ belongs. Can a church member of his own free will terminate his membership? In what follows I mention a number of considerations which show, in my opinion, that the responsibility for church membership rests with

Paul has admonished the congregation of Corinth to excommunicate a particular sinner. He then tries to clear up a misunderstanding. In verses 9-13 he writes that he had told them “not to keep company with sexually immoral people,” but he did not mean immoral people in the world. It was never the intention that church members would not be allowed to associate with notorious sinners among the general public – for then they would have to go and live on another planet. No, he says, only *brothers* who remain in their sins (and for that reason are placed outside the fellowship of the church) must be avoided. The distinction Paul makes between “the people of this world” and a so-called “brother” is not between actual members of the Christian congregation and non-members, but between those who once were part of the fellowship in Christ and those who never had any connection with that fellowship. In our form for excommunication we also continue to call someone who has been expelled a brother. And this is appropriate, for the evicted person remains a brother – although a brother who is excluded from the benefits in Christ because of hardening in a certain sin. In this regard we can see that it is impossible to break the bonds of fellowship once joined – even though membership in the church is terminated. However, this text gives no answer to the question as to whether a church member can terminate his own membership.

Lord’s Day 31 of the catechism can provide some clarification. Someone who has left the church remains a brother, but he is a brother of whom it is publicly stated that he is no longer admitted to the sacraments and that he has so hardened himself in sin that the consistory can no longer bear official responsibility for him. This is the second key of church discipline.

In the highest sense, the final responsibility for the taking up and laying down of membership in the church of Christ rests, of course, with Christ himself. That perspective leads

*“What must be done then when someone, while under discipline, withdraws?”*

practical implementation is different. Te Velde believes that church membership

The one area where Te Velde and Kuyper’s colleague Rutgers both agree is that the disciplinary procedure we find in our church order is intended for those who must be evicted from the church despite the fact that they themselves are determined to remain – it is not meant for those who *want* to leave.

the consistory. There is, of course, a correlative. A consistory cannot use force to compel someone to remain a member of Christ’s church.

We begin with the much quoted text of 1 Corinthians 5:12:

What business is it of mine to judge those outside the church? Are you not to judge those inside?



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directly to the premise that here on earth the shepherds of the church, appointed by Christ, would bear that responsibility in his name. According to Hebrews 13:17 they will be held to account on judgment day for their rule. The keys of the kingdom of heaven are given to the office bearers to bind and loosen from sins (cf. Matt.16:19 with John 20:23). For that reason this binding and loosening is restated after the procedure for church discipline in Matthew 18:15-18.

The responsibility for making a pronouncement regarding this does not belong to the church member, but to the office bearers who have charge over his soul.

that God includes his children in his covenant. Hence infant baptism. If having reached adulthood, these children do not want to accept this baptism and rebel against the church of God, they are to be admonished and (if unrepentant) must be excommunicated. As the form puts it, adult children, who obstinately deny communion with Christ, are excluded from his fellowship. They are declared to have no share in his benefits as long as they do not repent.

In summary, Scripture continues to view those, who have been put out of the church in some sense, as “brothers” who are not to be equated with those who

placed outside the church.

In such cases the safety valve provided by the scrutiny of a classis make sense. Indiscriminate expulsion of people from the church, against their own intentions, must be guarded against.

We must also ask whether it is appropriate to undertake a lengthy disciplinary procedure against someone who no longer wishes to remain a member. Although we do not concede to him the right, nor the authority, to discontinue his own membership, his case is in its nature different from that of someone who despite hardening in sin, desires to retain membership. Paul says in Titus 3:10-11 “Reject a divisive man after the first and second admonition.” It would therefore be a mistake to apply Matthew 18 to all cases of church discipline. The church order rightly states that public sins are not intended here. When our Lord gave his disciples guidelines on how to deal with sin within their circle, He did not give them a detailed church order. The object of Matthew 18 is a private sinner from within the circle of the disciples.

Essentially this case has little in common with someone who openly declares that he no longer wants to belong to that circle (i.e., the church). Therefore to propose an approach other than the one prescribed here does not have to be unbiblical.

There is much in favor of a consistory acquiescing to the wish of someone who no longer wants to be a member. The desire must not be a sudden urge but a well considered position to which someone is clearly committed. In that case the consistory can proceed with making an appropriate announcement about the membership of that brother. The nature of the announcement will depend upon the circumstances of the withdrawal.

## DIFFERENTIATION IN WITHDRAWALS

It is obvious that withdrawals differ in nature. At least three different circumstances can be considered:

## *“Can a church member of his own free will terminate his membership?”*

There is a direct parallel between defection from the church and admission to church membership. As we confess in Lord’s Day 21, Christ gathers his church throughout the ages. He establishes faith in people’s hearts by his Holy Spirit. Because of that faith there is a desire to follow Christ and join his church. People who have come to faith are admitted to Christ’s church by means of profession of faith and baptism (cf. Acts 2:41). This baptism is administered by office bearers of the church, ruling in the name of Christ. Someone who joins the Christ’s church does this voluntarily and may never be coerced. For its part the church has that liberty as well and can never be forced into baptizing people indiscriminately. The final responsibility for baptism rests with the consistory.

A person who by faith and the administration of baptism is admitted to Christ’s church also shares in his promises, including the promise

have never been a member. A different ethic applies to excommunicants than applies to those outside the church. Furthermore, Scripture makes clear that determination of membership is a matter for those whom Christ has placed as shepherds over his flock. If a sheep strays, this does not automatically release the shepherds from their duty to go after that sheep!

## THE USE OF THE STEPS FOR EXCOMMUNICATION

Although the Reformed churches originally intended that the procedure of church discipline (based on Matthew 18) be used in all cases of church defection (i.e., for those who wished to remain a member as well as those who wanted to leave the church) there are sufficient reasons for holding to Rutgers’ premise, that the steps for excommunication in the church order are more suited to people who must *against their will* be

#### A) WITHDRAWAL FOR REASONS THAT DO NOT WARRANT DISCIPLINE.

Someone may withdraw because he is moving to a country where we have no sister churches. This person, however, fully intends to join the church of Christ there. Under those circumstances we would wish that person God's blessing. We never say that our sister churches are the only true churches of Christ in this world!

The consistory in its announcement will say only that brother "X" is no longer a member of the church. Depending on circumstances something could be added regarding his/her destination.

#### B) WITHDRAWAL FOR UNCLEAR REASONS.

There will always be cases which are difficult to assess. For instance, someone moves suddenly without notification

and sends a letter of withdrawal. If further contact is impossible, the consistory should not resort to guessing his motivation. No one may have motivations imputed to him. Before a withdrawal is deemed deserving of discipline there must be certainty. The withdrawing member must be given the benefit of the doubt.

In a statement about such cases the consistory must be careful. The statement cannot go beyond an announcement that the brother involved is no longer a member of the church. Any expression of "regret" should not support the suspicion that that person was necessarily deserving of discipline.

#### C) WITHDRAWAL FOR REASONS WHICH WARRANT DISCIPLINE.

By far most cases in this category are of people who withdraw themselves during disciplinary procedure. The brother

may already have been suspended from the Lord's Supper. In that case the consistory has already informed the brother that, without repentance, he will end up outside the kingdom of heaven. That message is clearly explained in the form for the Lord's Supper, which warns members to withhold themselves if they become hardened in certain sins. It states: "we declare to them that they have no part in the Kingdom of Christ." That pronouncement remains in effect "while they persist in their sins." The pronouncement is provisional. If the disciplinary procedure does not end in withdrawal then the declaration in the form is simply a public confirmation of this provisional judgment. It was conveyed to the person long ago when he was first suspended. The public declaration that this person stands outside the kingdom of Christ is of significance to both him and the congregation. He must repent and the congregation is exhorted to act in such a manner that this message reaches him.<sup>3</sup>

What must be done then when someone, while under discipline, withdraws? Such a person says that he does not intend to repent. His act of withdrawal is in this instance a public sin.

In an announcement to the congregation his name and his desire to withdraw can be made public, and the congregation exhorted to admonish the brother. Because of his declared desire to leave the church, the approval of the classis is no longer required before his name can be made public. If, after some weeks, the conclusion must be drawn that he has hardened himself in this desire, the consistory will have to announce that the efforts of the congregation did not turn this brother from his sinful way and a declaration is made that he is no longer a member of the congregation.

The congregation may already know the standing of this brother from the announcement of his name in the second step. The congregation is then exhorted to exert itself on his behalf so







*"If a sheep strays, this does not automatically release the shepherds from their duty to go after that sheep!"*

that he may come to repentance. In the implementation of the excommunication mention is made of the fact that the elders and congregation have tried everything to bring him to repentance and that their responsibilities – in the ecclesiastical sense – have come to an end. The judgment, however, remains conditional. A person who has been excommunicated can always return if he shows remorse. But until he does, he remains excluded from the office bearers' care for the church.

For this reason there can be no objection to making an announcement in the final declaration of the consistory by which his membership is terminated and the sinner's standing with regard to the kingdom of heaven is stated. On the contrary, there is every reason to

make clear to the sinner, as well as the congregation, the seriousness of the matter.

### PROPOSED RESOLUTIONS

In conjunction with the preceding I propose that the following decisions be taken:

1. The consistory decides that in all cases of withdrawal a judicial declaration be made by which the membership of the person concerned is terminated and in which the consistory shall give a clear explanation of its responsibility for this.
2. The consistory decides in cases of withdrawal for reasons which warrant church discipline to:

a) make an announcement to the congregation several weeks before the judicial declaration. In this announcement the desire of the person involved to withdraw shall be made known and the congregation shall be exhorted to pray for him and to admonish him in a brotherly manner.


b) announce in the judicial declaration that, if the person involved does not come to repentance, he will remain outside the kingdom of Christ, according to the form for the Lord's Supper celebration.<sup>4</sup>

### ENDNOTES


<sup>1</sup> For detailed case studies and relevant decisions see my paper "Reformed Church Polity concerning Withdrawal of Church Membership" to be found under <http://anderson.modelcrafts.eu/articles>

<sup>2</sup> Advice, Par. 8.

<sup>3</sup> See my article, The Sinews Of The Church, Biblical Principles Concerning Church Discipline to be found at: <http://anderson.modelcrafts.eu/articles>

<sup>4</sup> p.593 Book of Praise "we declare to them that they have no part in the kingdom of Christ") 

Rev. Dr. R. D. Anderson is pastor of the Free Reformed Church of Rockingham, Western Australia. This article is an abbreviated version of "Reformed Church Polity concerning Withdrawal of Church Membership" which can be found at <http://anderson.modelcrafts.eu>, along with a related piece, "The Sinews of the Church: Biblical Principles concerning Church Discipline."



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# REVIEWS

## GREAT MUSIC FOR KIDS

### BEETHOVEN LIVES UPSTAIRS

1989, 47 MINUTES

### BACH COMES TO CALL

1990, 46 MINUTES



C.S. Lewis once made mention of a man who did not like children. Now some of our dislikes are simply a matter of taste – whether your favorite ice cream is chocolate or vanilla says nothing about your character – but this man recognized that his disregard for little ones was wrong. There is a beauty in little children, a wonder about what God has done in making these tiny new people that everyone really *should* appreciate. And if a man doesn't, it is because of something missing in the man. Lewis was making the point that there is such a thing as good and bad taste – all is not mere opinion.

When it comes to classical music I'm like this man. I've never liked it, but I recognize this as a deficiency in myself. I *should* like it. After all, this is music that has stood that test of time. We play Beethoven and Bach's music centuries after it was first written; does anyone think the same will be done for Lady Gaga, Beyonce, or Justin Timberlake? Even those of us who don't like Bach know that in a real, tangible way he is better than Beyonce.

Since having kids I've hoped that my daughters' musical tastes will be better developed than their dad's. So I was very happy to come across these two CDs: *Beethoven Lives Upstairs* and *Bach Comes to Call*. Each is a dramatized account of the composer's life, sprinkled throughout with a liberal dose of their music.

In *Bach Comes to Call* Bach appears in modern times, under unexplained circumstances, to a girl who is having a hard time getting her piano homework done. The composer encourages young Elizabeth by telling her the story of his own childhood and musical triumphs.

In *Beethoven Lives Upstairs* we are introduced to a little boy who has the misfortune to live below Beethoven's apartment. Beethoven, it turns out, is demanding, short tempered, and makes the strangest sounds as he paces in his room. The boy airs his complaints to an understanding uncle who teaches the young boy to empathize with this great composer, who hears wonderful music in his head, but who can no longer hear it with his ears. How very frustrating that must be!

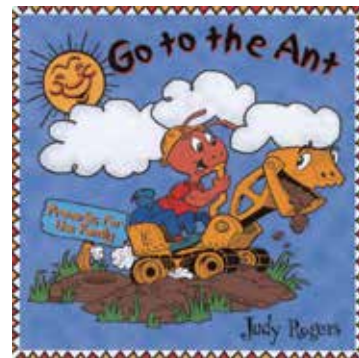
A couple cautions to note. First, there is a moment in *Beethoven Lives Upstairs* that might lead to a little tittering. The boy complains that Beethoven was laughed at by little children who, while peering through his window, saw he was composing while wearing no clothes at all! Not a big thing, but it might have been nice to leave that detail out. Second, my wife and I have listened to other CDs and DVDs in this "Classical Kids" series and have yet to find any others we would want to recommend so don't assume they will all be good.

These two, however, are excellent, and a great way to foster a love of classical music in kids, and maybe even their dads.

– Jon Dykstra

### GO TO THE ANT

BY JUDY ROGERS / 1989 / 31 MINUTES



When I asked around for good children's CDs, James Soles was a clear favorite, but Judy Rogers was a close second. Rogers is the wife of a Reformed Presbyterian pastor and has been making music for more than 25 years.

In *Go to the Ant* she bases most of the songs on passages from Proverbs, teaching children about the dangers of "The Tongue," about what we can learn about hard work when we "Go to the Ant" and about the cost of attending "The School of the Fool." The lyrics are a solid mix of fun and wisdom. A problem common to children's Christian music is that it often strays into irreverence but that is certainly not a concern here.

If you're familiar with Jamie Soles, Judy Rogers has an overall quieter sound – quite a bit less beat. Her voice is beautiful, and also contributes to the lighter sound; this is folk music that won't be confused with pop/rock. My three-year-old daughter is a fan and, incidentally, R.C. Sproul is too. Overall I would say this is an album that kids will like, but it won't have the same crossover appeal with parents that Jamie Soles seems to have.

To hear song samples and read the lyrics, visit [JudyRogers.com](http://JudyRogers.com). The album can be ordered many places online including [Amazon.ca](http://Amazon.ca).

– Jon Dykstra



Reviews of the each individual title in these series can be found at [ReallyGoodReads.com](http://ReallyGoodReads.com)

### HIDE 'EM IN YOUR HEART VOL. 1

BY STEVE GREEN / 1990 / 37 MINUTES



Steve Green's music is bright and cheerful, and the words are always clear and easy to understand. Each song on this album is a verse, or two, from Scripture (either NIV or NKJV) with Green beginning each track with a short, spoken introduction. The verse is repeated at least a couple of times in each song, but Green finds a nice balance in promoting Scripture memorization and keeping the repetition to a minimum so the songs don't become wearisome – on average each track is less than 2 minutes long.

The album also features some of the very best children's singers. The boys and girls still sound like normal children, rather than professionals, while hitting all the right notes.

If I had to pick a nit with this album then I could point to a couple of the spoken introductions, where Green seems to explain the passage in an Arminianish way. But this really is a nitpick when you consider that the parts your children will be singing all over your house are the verses taken straight from Scripture. I love this album because I love hearing my daughter sing "And Jesus grew in wisdom, and stature and in favor with God and men" (Luke 2:52 and Track 8). Very fun!

– Jon Dykstra



## THE GENIUS OF JAMIE SOLES

Looking for some good music for your kids to enjoy?

Jamie Soles is a Christian singer/songwriter from Grande Prairie, Alberta, best known for his music for children. As he describes on his website, his journey of faith has taken him from an Evangelical background to membership in the CREC and a solid appreciation of Reformed theology. He has produced children's albums out of a desire to make available music for kids that is both theologically sound and easy for kids to listen to and learn from. He has also created a few albums for a more mature audience.

Mr. Soles' music for children retells Bible stories, exploring themes that connect the Old and New Testaments. Several are "list songs," meant as memory aids to help kids remember things like the books of the Bible or names of the patriarchs.

The attention paid to the lyrical detail in these songs is admirable. Mr. Soles carefully retells each story, including important lessons on God's character and how we should respond. Some songs are easier to sing with than others, but all would be very useful for reinforcing children's Biblical knowledge – these albums are an excellent resource for primary school Bible teachers.

My one reservation is that the creative weight of these CD's is on the lessons taught in the lyrics rather than on fun-to-sing melodies. These are obviously songs where the emphasis is on the teaching rather than on the catchiness of the melody which may not be such a bad thing in a world full of catchy tunes for kids with little or no substance.

Jamie Soles aims to help his listeners remember the timeless lessons of the stories found in God's Word. These are great, educational tunes that numerous parents and teachers have played to delight children. You can find all the lyrics, and sound samples for each song at his website [SolMusic.ca](http://SolMusic.ca)

– Deborah Dykstra



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# *IF YOU FIND EVANGELIZING INTIMIDATING...*

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**ABOUNDING GRACE RADIO IS HERE TO HELP**

by Jason Vander Horst

**R**ecently, I twice participated in a course that teaches how to evangelize to people in your sphere of influence. I took it first as part of a small group, then as part of a course open to all church members. In both settings it was interesting to see how challenging we found it to articulate the gospel. Even with the help of a ready-made outline, we were finding it hard to share the gospel *with each other*. Imagine if we actually had to talk to an unbeliever! What if they showed

some reluctance to listen, or maybe even hostility – never mind the possibility that they would be missing all of the basic Bible knowledge that we often assume people have?

## **IS EVANGELISM FOR ME?**

For many people, evangelizing to others is an intimidating task. We might be tempted to say, “Let the ministers and others who are good with words evangelize; I just need to live simply and quietly as an ordinary member

of the body.” However, God does not provide Christians with that option. 2 Corinthians 5:11 states: “Since we know what it is to fear the Lord, we try to persuade men.” Our motivation is further described in verse 14: “For Christ’s love compels us, because we are convinced that one died for all, and therefore all died.” As Christians, we are not permitted to put evangelism aside as a task for others whom we feel are more qualified than ourselves.

Most of us will wholeheartedly agree with this view, and confess that we are “not ashamed of the gospel, because [we believe that] it is the power of God for the salvation of everyone who believes.” (Romans 1:16) The trouble comes when we have to actually communicate this gospel to the stranger on the street, the neighbor across the fence, or the co-worker in the office next door.

Maybe we’re supposed to just wing it? After all, isn’t it the Spirit that works faith in the hearts of believers anyway? And doesn’t God tell us in Luke 21:14-15 not to prepare ourselves for defense, for he will give us the words and wisdom that none will be able to refute?

At a quick glance, perhaps one could think that. It’s always good, however, to compare Scripture with Scripture. 1 Peter 3:15 says:

“But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have.”

Yes, the Spirit is the only one who can turn hearts of stone to hearts of flesh (Ezekiel 36:26). However he will use individual members of the church as a means to draw people to Christ. As much as Ephesians 4 explains that God gives different gifts to us all, including the work of evangelism, all of us are still directed to be “living letters” as witnesses to the gospel.

### WHAT DO I DO?

Alright, you say. I realize that, as a Christian, I need to evangelize. But can you give me any tools to help for those times when I’m not sure what to say or do?

The first important thing to realize is that genuine, heartfelt presentations of the gospel are critical if you want to grab the attention of an unbeliever. Eloquent words that are dry and devoid of passion are not likely to intrigue an unbeliever anytime soon. So be honest, open and excited about who Christ is and what he has done, and you will likely find a more interested audience.

Okay, so you’re having the conversation with the man sitting beside



... we were finding it hard to share the gospel with each other. Imagine if we actually had to talk to an unbeliever!

you on the bus. He seems open enough to what you are saying, but now you don’t know where to go with it, and it appears that his stop is the next one. This is where a ministry like Abounding Grace can really be of benefit!

What is Abounding Grace? It’s a radio program – a *Reformed* radio program – that teaches the gospel “as a witness to those who do not believe, and to strengthen believers in the truth of God’s Word.” That quote is from our website [agradio.org](http://agradio.org), where the program is also available. Our president and the host of Abounding Grace is Rev. Christopher J. Gordon, a United Reformed pastor who started the program back in 2005.

Let’s return to the bus. You tell the man that there is this radio program that you regularly listen to, and explain to him that it faithfully provides a clear and authentic presentation of the gospel as taught in the Scriptures. You explain what radio station it is on and at what time, and you scribble these details onto a piece of paper that you have with you, along with the web address: [agradio.org](http://agradio.org). In a best case scenario, this man will listen to the program, be drawn in by the solid Biblical teaching, and search

the archives on the website for more programs to listen to. While perusing the website, he comes across the page titled “Find Us.” He notices that there is a Google-generated map that shows the location of all the Canadian and United Reformed Churches in the areas where the radio program is broadcasted. After selecting the church nearest to where he lives, the church’s website, address, and phone number appear on the screen. He attends the following Sunday, and starts to regularly attend the church as a new believer.

But, you might say, I don’t listen to the radio very often; that’s the old way of doing things.

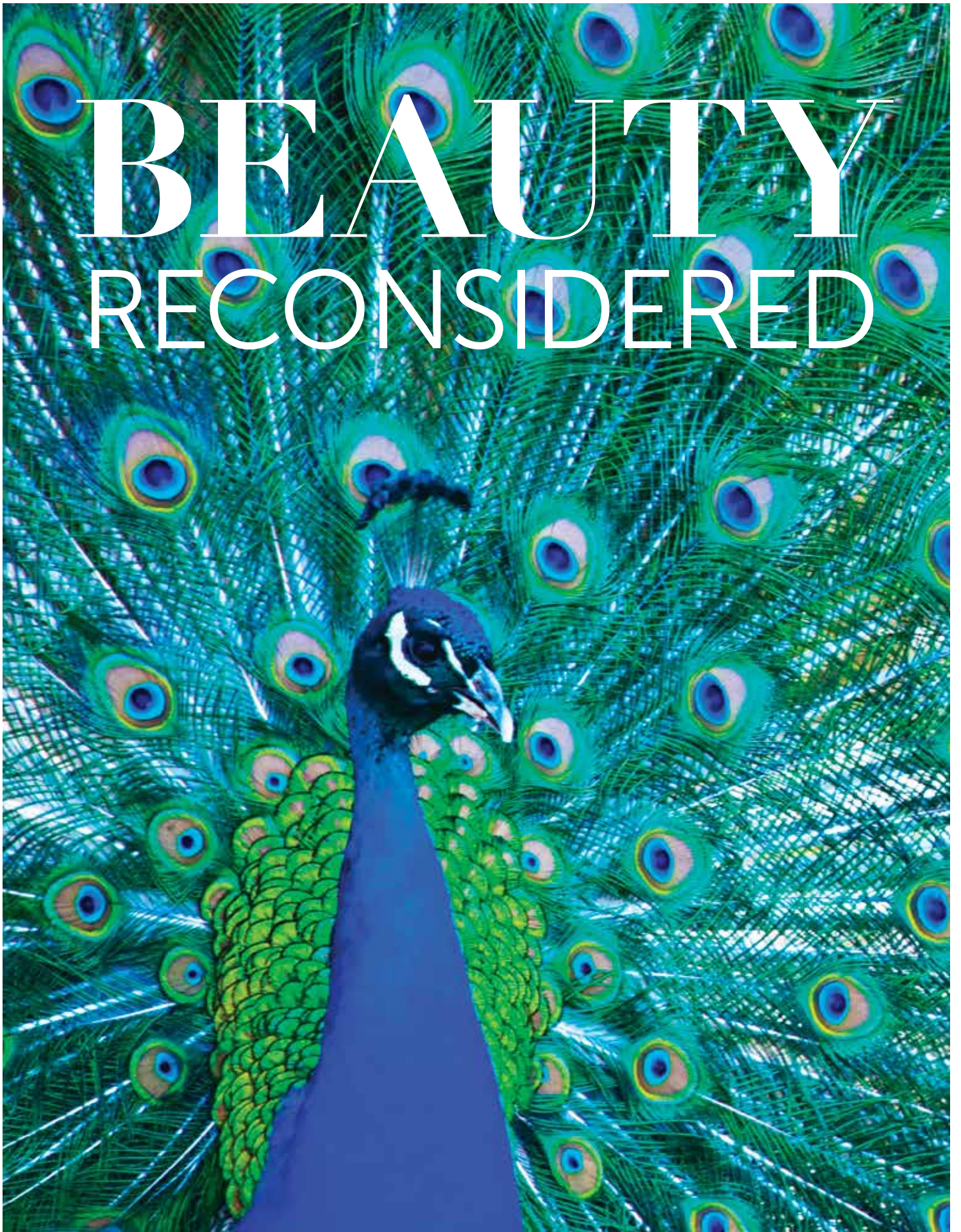
Do you go on the Internet? If so, then you too can listen to Abounding Grace. Via iTunes or Google Play, you can download the podcast version of the program to listen to at your convenience. The presence of the podcast also means that it doesn’t even matter if you don’t live in an area in which Abounding Grace Radio is broadcast – thankfully, through the Internet, our reach is global!

So be encouraged to step out of your comfort zone and actively witness to others around you. While you do that, lean on a ministry like Abounding Grace to assist you in your personal evangelism, remembering that as we confess our Saviour as Lord, he will equip us with everything that we need. Our God promises: “‘Never will I leave you; never will I forsake you.’ So we say with confidence, ‘The Lord is my helper; I will not be afraid. What can men do to me?’” (Hebrews 13:5, 6) RP

**Abounding Grace Radio** is run by a board of volunteers, led by the President and teacher Rev. Chris Gordon. Jason Vander Horst has been a board member since 2012. For more information and to listen to programs, visit [www.agradio.org](http://www.agradio.org).



# BEAUTY RECONSIDERED





## EVOLUTIONISTS HAVE NO GOOD EXPLANATIONS FOR BEAUTY, SO THEY'LL TAKE THE BAD ONES

Some scientific studies seem more frivolous than serious, like a 2005 study that, in the words of psychologist Steven Pinker of Harvard University, was “cute rather than deep.” The study was actually intended to be serious, with very significant evolutionary implications. In fact, it was chosen as the cover story for the December 22/29 2005 issue of *Nature* with a caption that read: “Fascinating Rhythm: Dancing’s Role in Sexual Selection.”

In 2005 Robert Trivers and a postdoctoral researcher, William Brown, who was working under Dr. Trivers’ direction published the results of a study on Jamaican teenagers. The conclusion of the study was that male Jamaican teenagers with more symmetrical bodies turned out to be better dancers. Many people will wonder why we should care how well some Jamaican teenagers dance and why it would be chosen as a cover story for an issue of *Nature*. Well the basis of the study has deep roots in evolutionary theory and how evolution comes up with an explanation for beauty.

### THE PEACOCK PROBLEM

It all goes back to Charles Darwin. This man was very concerned that his proposed mechanism to drive evolution – natural selection – could not account for natural beauty in living creatures. There are, for example, amazing birds in the highlands of New Guinea. Some of these birds exhibit the most amazing ornamentation: skirts and collars in improbably vibrant colours of red, vivid yellow or royal blue, and/or long flexible rods with bobbles on the end, or extremely long plumes with weird colours and notches. The male birds sport fancy head decorations, or tail extensions or other amazing decorations. It is hard to believe that these birds really exist.

Many contemporaries of Darwin believed that such beautiful creatures

as these birds-of-paradise clearly demonstrated artistry and design choices of God. Darwin was determined to banish any such conclusions. He once famously declared that the tail of the peacock made him feel sick, since this was another amazing demonstration of beauty among living creatures.

Thus in 1871 in his book *The Descent of Man*, Darwin proposed the idea of sexual selection. There he declared that, while ornamental characteristics or aesthetic accessories may offer little or no survival value, they nevertheless *enhance the bearer’s chances of winning a mate*.

In this context, Darwin was particularly interested in the results of “female choice.” In this case the mating success of the males is determined by mating preferences of the females: who the females choose. Darwin declared that beauty in animals came from the ability of females to make aesthetic choices. Of course this was all assumption on Darwin’s part, an effort to explain away a significant problem for evolution theory. Over the years, evolutionary scientists have added many more assumptions to this idea of sexual selection, and the dancing teenagers exemplify the difficulties and uncertainties of the topic.

### IS BEAUTY EVIDENCE OF FITNESS?

Apparently in the 1990s, some studies showed that several invertebrates and some animals with backbones tend to seek mates with symmetrical features. Scientists then began to wonder if physical symmetry can be connected to sexual selection.

Moreover there was another issue involved too. They also wondered if bodily symmetry could be connected to better health. Thus Trivers began to measure the bodies of Jamaican teenagers. He then looked to see if individuals with more symmetrical bodies were better runners. This led to comparisons to see if those with more symmetrical bodies were also better dancers. The interest in dance also came from Darwin, who speculated that dancing is a courtship ritual which displays genetic fitness.

### WHY WOULD WE THINK SO?

The question therefore arises, why would biologists think that a more symmetrical body – a hypothetically more *beautiful* body – displays genetic fitness?

Well, in order for evolutionary theory to work, the individuals producing more offspring also need to exhibit better health than those leaving fewer offspring – this is survival of the fittest. However, it hasn’t been shown that beauty is necessarily paired with fitness. At least in theory, the biologists had to connect the two.

Thus an article by William Brown in *Proceedings of the National Academy of Sciences* (2008/08/15) declared:

Body size and shape seem to have been sexually selected in a variety of species, including humans, but little is known about what attractive bodies signal about underlying genotypic [genetics] or phenotypic [health] quality.

...beauty does not necessarily go with fitness. At least in theory, the biologists had to connect the two issues.

In order to deal with that question scientists made a choice. “A widely used indicator of phenotypic quality in evolutionary analyses is degree of symmetry.” But why should bodily symmetry be so significant?

Biologists speculate that bodies which are more equal on both the left and right sides, are not only more “attractive” to peers, but they also indicate that they possess better genetic controls. An article on the issue in *Biological Review* (2002, vol. 77, pp. 27-38) discussed the “widely held -- but poorly substantiated -- belief” that bodily symmetry is a good indicator of level of fitness. The idea is that every individual starts off life as a fertilized cell with one set of genetic instructions. When there are marked differences between right and left sides of the body, scientists suggest that this reflects an inability of the developing individual to strongly control the developmental

is bodily symmetry. The scientists therefore measured elbows, wrists, ankles, feet, third digit, fourth digit, fifth digit and ears. It was their expectation that symmetry would be reflected in good dancing, and good dancing would reveal strong developmental stability (genetics) in the dancer’s background.

With fancy video cameras, the scientists recorded the dancing of various teenagers in such a way that neither appearance nor gender was apparent. According to the data, female observers overwhelmingly favoured the more symmetrical dancers. The article ends with another question: “Does dance ability correlate with reproductive success?” That is really the question which concerns them. Unfortunately nobody knows the answer. The hope was that long-term studies would investigate whether the good dancers produced more offspring.

controversy (see *Nature* May 9, 2013, pp. 170-171).

The whole issue is really quite amusing. Only in the light of evolutionary theory would one care about Jamaican dancers, subjective estimates of who were the best dancers, and who had the most symmetrical elbows and fingers!! Humans have been marrying for thousands of years, yet how many ever thought to look for symmetrical body parts for one’s choice of mate? There is so much more to one’s choice of a life partner than attractive appearance in any case.

Nevertheless the issue of sexual selection is extremely important to biologists who need an explanation for beauty in birds, in butterflies and even in funnel-web spiders. Two specialists in birds-of-paradise ecology declare in grand fashion:

Male descendants inherit the traits that were attractive to their mothers, and female descendants inherit the preferences for those traits. The male traits and the female preferences are therefore evolving in a coordinated manner (Tim Laman & Edwin Scholes’ *Birds of Paradise: Revealing the World’s Most Extraordinary Birds*, p. 117).

Here again we see unsupported speculation used to prop up evolution theory. There is no reason to suppose that all females initially would have the same preferences in male appearance or that these preferences would be determined by their genetic make-up. Furthermore there is no reason to suppose that offspring with more extreme appearances would in fact survive better than other more ordinary individuals.

Thus sexual selection as a scientific theory exhibits widespread acceptance among biologists despite very poor experimental support. The desire to explain natural phenomena like beauty in a way that excludes the work of God has certainly led to some strange studies and dubious conclusions. Indeed the situation would be amusing if the issue were not so serious.

RP

“...sexual selection as a scientific theory exhibits widespread acceptance among biologists despite very poor experimental support.”

process (such as rates of cell division on each side of the body). Scientists then assume that these variations in development are good predictors of poorer health and fitness later in life.

There is however some controversy over this issue. Nevertheless some scientists use bodily symmetry as a good measure of health in individuals and populations.

With this background in mind, we can look more closely at the Jamaican teenagers. The scientists assumed that dance is a sexually selected courtship signal. If dance is to function as such from an evolutionary point of view, it should also reveal the genetic and health qualities of the dancer. The criterion scientists choose to assess in this context

#### ERROR AND SPECULATION

Of course it now appears that perhaps the “best” dancers were not the most symmetrical individuals after all. It now transpires that the study may have been fraudulent. Dr. Trivers began to suspect in 2007 that Dr. Brown had fabricated significant parts of the data set. Apparently others in a subsequent study were unable to replicate Dr. Brown’s conclusions. Further examination showed that Dr. Brown’s data did not match the set that Trivers’ other colleagues had collected at the time of the original study. Dr. Trivers tried to withdraw the paper, but without Brown’s permission, nothing has happened. Trivers is still pursuing the issue and has even self-published a booklet on the



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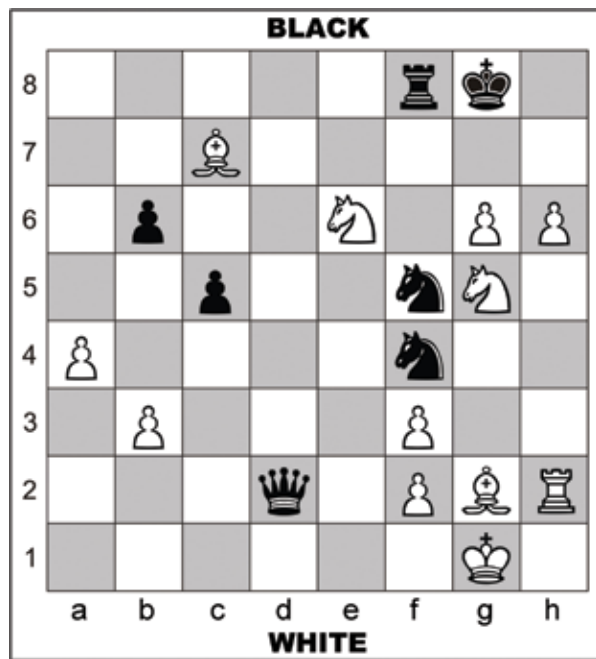
**C2it**

by Daniel Nuckols



# ENTICING ENIGMAS & CEREBRAL CHALLENGES

## Chess Puzzle #203



## Riddle for Punsters #203

"He also has a handy pouch for tools!"

Why did the kangaroo get hired by a tow truck company? It was because he was so good at \_\_\_\_\_ - starting cars and trucks.

## Problem to Ponder #203

"Summer Scramble"

Unscramble the letters to make words involving summer activities.

For example, "FILGONG" would become "GOLFING".

UNF \_\_\_\_\_ TAGBOIN \_\_\_\_\_

NISTEN \_\_\_\_\_ SLEDWERATIS \_\_\_\_\_

WINGIMMS \_\_\_\_\_ NIKHIG \_\_\_\_\_

MINCGAP \_\_\_\_\_ ALABBELS \_\_\_\_\_

KINBIG \_\_\_\_\_ FLOGINIM \_\_\_\_\_

**WHITE to Mate in 3**

Or, If it is BLACK's Move,

**BLACK to Mate in 3**

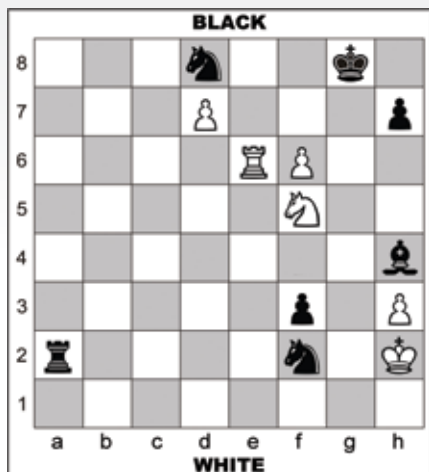
SPINCIC \_\_\_\_\_

GGGOINJ \_\_\_\_\_

GINNANT \_\_\_\_\_

## Last Month's Solutions

### Solution to Chess Puzzle #200



### White to Mate in 2

#### Descriptive Notation

1. N-R6 ch K-R1 or K-B1
2. R-K8 mate

#### Algebraic Notation

1. Nf5-h6 + Kg8-h8 or Kg8-f8
2. Re6-e8 ++

### BLACK to Mate in 3

#### Descriptive Notation

1. ----- N-N5 dbl ch
2. K-N1 or K-R1 R-R8 ch
3. R-K1 RxR mate

#### Algebraic Notation

1. ----- Nf2-g4 +
2. Kh2-g1 or Ra2-a1 +
3. Re6-e1 Ra1xe1 ++

Send Puzzles, Solutions, Ideas to Puzzle Page,  
43 Summerhill Place, Winnipeg, MB R2C 4V4 or  
robleach@gmail.com

## Answers to Riddle for Punsters

#202 - "Eye-catching?"

Why was Slim, a very shy man, upset that his children had painted green and purple polka-dots on the cast on his broken leg while he was napping? Slim knew that he would have trouble dealing with any **stares** that he would encounter in his apartment building.

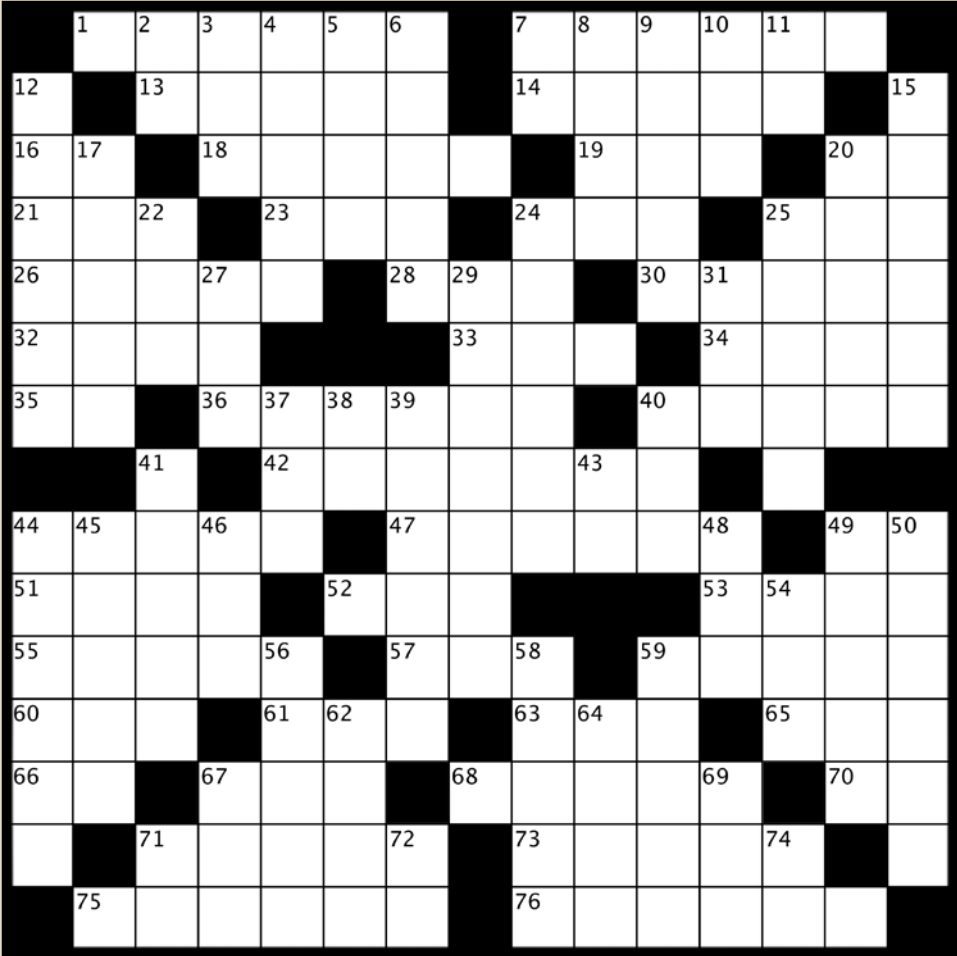
## Answers to Problem to Ponder

#202 - "Different Schools but the Same Rules"

Adam, Brian, Charles and Dave are members of the Casa-blanca Chess Club. Each attends a different high school: one General Brock H.S., one Admiral Nelson H.S., one General Lee H.S. and one General Sherman H.S. The General Brock student and Adam both support a Bible Society but neither knows Charles. The General Sherman student plays ice hockey with both Brian and Dave. Brian has never been to General Brock or Admiral Nelson High Schools. Adam does not know how to skate. Which high school does each of the four chess players attend?

Adam attends Admiral Nelson, Brian attends General Lee, Charles attends General Sherman and Dave attends General Brock High School.

# CROSSWORD PUZZLE



SERIES 3 #2

## PUZZLE CLUES

- ACROSS**
- 1. Grounds of a large property
  - 7. Flesh fruits
  - 13. Wind instrument
  - 14. Peculiarity
  - 16. Either
  - 18. Country on Red Sea
  - 19. Help
  - 20. Bushel (abbr.)
  - 21. Rim
  - 23. \_\_\_\_ diss (Lt.= no one dissenting)
  - 24. \_\_\_\_ Rand (Am. author)
  - 25. Stage of sleep
  - 26. Bungling

- 28. \_\_\_\_ Kippur
- 30. Throng
- 32. Sharpness of a blade
- 33. Parlor of a cottage
- 34. Capable
- 35. Saints (abbr.)
- 36. Climbing palm
- 40. Type of bay window
- 42. Make happy
- 44. Flower stalk
- 47. Deceived
- 49. Apostle (abbr.)
- 51. \_\_\_\_ mater
- 52. Greek letter
- 53. Ancient Egyptian cross
- 55. Fabric pattern

- 57. Expression
- 59. Gastropod mollusk
- 60. Utilize
- 61. Thrash
- 63. Drink
- 65. British soldier (abbr.)
- 66. Electrical engineer (abbr.)
- 67. Slack
- 68. Face downward
- 70. Silver abbreviation
- 71. Lions' \_\_\_\_\_
- 73. Ancient Greek coins
- 75. Clumsy gait
- 76. Standard

- DOWN**
- 2. Therefore
  - 3. Attempt
  - 4. Representative
  - 5. Domesticated
  - 6. Foe
  - 7. There
  - 8. Implore
  - 9. Careful effort
  - 10. Cover
  - 11. \_\_\_\_ tu Brute
  - 12. Holy of holies
  - 15. Beat
  - 17. Orange peels
  - 20. Milton \_\_\_\_\_ (Am. comedian)
  - 22. Clothespin
  - 24. Improves
  - 25. Furious
  - 27. Each
  - 29. Minor Hebrew prophet
  - 31. Armed conflict
  - 37. Lifetime
  - 38. Thallium (abbr.)
  - 39. Gong

- 40. First in a series
- 41. Boy's name
- 43. \_\_\_\_ Dorado
- 44. Hebrew judge
- 45. Conclude
- 46. Common level
- 48. Son of Jacob
- 49. Large Japanese dog
- 50. Calm fortitude
- 54. Short rest
- 56. Large African antelope
- 58. Moses' brother
- 59. Spanish man
- 62. Figure skating jump
- 64. Timber wolf
- 67. Young boy
- 69. Tree
- 71. Family figure
- 72. Direction
- 74. Country (abbr.)

LAST MONTH'S SOLUTION



SERIES 20 #5

*Joyce*



16 churches,  
in 3 countries,  
over 5000 users,  
and growing...

It's a membership management tool,  
It's a photo directory,  
It's an events calendar with reminders,  
It's a bulletin & sermon archive,  
It's a church website builder

It's...



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powerful and exciting web-based  
software that's relevant **for every  
member of your church!**

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