

REFORMED  
**Perspective**

A MAGAZINE  
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CHRISTIAN  
FAMILY

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**DINO  
BONES  
WITH  
BLOOD?**



# Based on a true story?

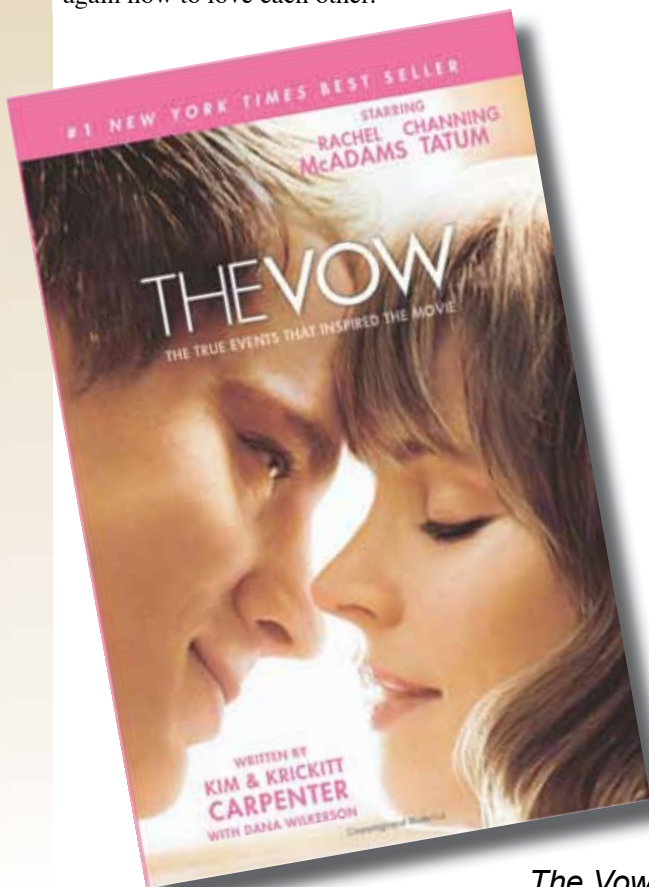
or,

## Never judge a book by its movie

Jon Dykstra

Have you ever wondered what it meant when a Hollywood film said it was “based on a true story” or “inspired by true events”? If *The Vow* is any indication, it doesn’t mean much at all.

This 2012 Hollywood film tells the story of a couple, Leo and Paige, whose marital vows are put to the test after a horrific car accident that results in Paige waking up with no memory of marrying, or even meeting, her husband. Though she doesn’t know who he is, the two of them try to keep their marriage vows and learn once again how to love each other.



### Truth vs. fiction

The true story is told in a book of the same name, by the real life couple Kim and Krickitt Carpenter. About the only details the two stories hold in common is the car accident, and the memory loss. That’s a shame because, when accurately told, this couple’s story and their fidelity to one another is beautifully God-honoring.

So how well do film and reality match up? Here are a few highlights.

The real life couple is Christian, which impacts every aspect of their story. They met each other when Kim, a baseball coach, purchased some team uniforms from the company where Krickitt worked. Krickitt has always loved her family, which is why Kim went to her father to ask for permission to marry his daughter. They saved sex until after they were married and had a big traditional church wedding with family and friends. They said their vows before God and his people. After the accident, Krickitt briefly stayed with her parents, but the couple never considered divorce, and three years later they had a second wedding ceremony, and renewed their vows.

In the film Leo owns a recording studio and Paige is a vegetarian artist who hates her family and hasn’t spoken to them in years. So, of course, Leo doesn’t ask Paige’s dad for permission to marry his daughter because Leo doesn’t even meet his father-in-law to be until after the accident. The couple live together before marriage and have sex long before marriage. Their marriage ceremony is an impromptu one that takes place in an art museum, it includes lots of giggling, warm and fuzzy promises, and is interrupted by museum security guards. After the accident the couple eventually divorces, only to later get married once again.

*The Vow* topped *The New York Times* best seller list

## Fact better than fiction

So why such a departure from the real events? It turns out the film's two primary scriptwriters, Abby Kohn and Marc Silverstein, never met the Carpenters, and never even read their book. Kohn noted:

[The studio] gave a couple of lines about the true story and allowed us to go invent a movie that we liked.... I think if they told us too much we'd feel responsible to those details. But we felt responsible to nothing.

So that's what it means when they slap a "based on a true story" tag at the end.

The irony is, while the scriptwriters decided to depart from the real story in order to make it more interesting, the end result was a movie that didn't feel authentic. The vows Leo and Paige made were frivolous, done seemingly as a lark, and the sort the couples facing far easier trials break every day. In this secular setting why would Paige feel any reason to keep promises to a man who, after that accident, she doesn't even know?

The true story teaches the meaning of faithfulness, both in how Kim refuses to turn his back on Krickett no matter how much she has changed, and even more remarkably in how Krickett decided to keep promises she didn't remember making, to a husband she didn't know, because she knew she had also made those promises to God. Now *that's* a story. But it's clearly one that Hollywood could never do justice.

## If you've seen the movie...

At 183 pages the Carpenters' book is a quick, fun read. However, the writing is quite ordinary, so this is not a general recommendation of the book. But for those that have seen the movie, it really is a must-read. It may not be great literature but the story itself is extra-ordinary... and so much better than the "inspired by true events" Hollywood version.



## What's Inside

As most any little boy will agree, the biggest creatures to roam the earth are among the coolest creatures God has created. Conventional science says that dinosaurs died out millions of years ago, but we have two pieces this month that dispute that claim from two different directions. In **DINO BONES WITH BLOOD?!?** Margaret Helder reports on organic remains, including blood vessels and collagen, that were found in dinosaur bones. Could these really have lasted in this state for 65 million years? And we review **DRAGONS OR DINOSAURS?**, a documentary that argues that the many dragon myths around the world are recollections of Man's encounters with the last remaining dinosaurs. And it suggests that some of these fearsome beasts may have been around as recently as a thousand years ago.

This is our annual Summer Reading issue, and this year we are focusing on biographies for all ages. Jeff Dykstra provides us with an answer to the question **WHY READ BIOGRAPHIES?** And in a fascinating look back at how **GOD USES INK** Michael Wagner explains how our Lord has used books, and lovers of books, to bring Reformation to Great Britain. Be sure to check out the book review section of our website, ReformedPerspective.ca, for the many biographies we've reviewed in previous years.

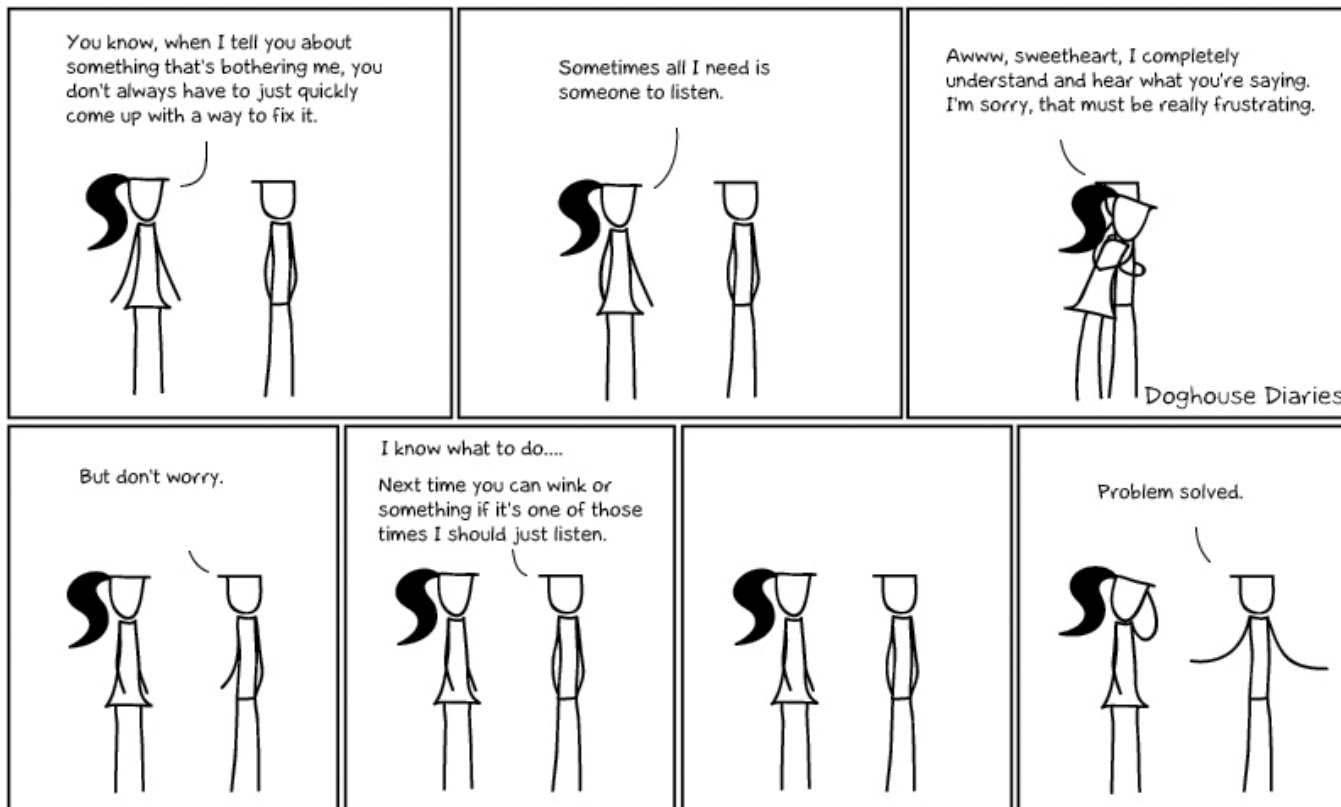
To top it off we have a trio tackling the topic of **TEXT TWISTING**. Like tongue twisters, for best effect twisted texts need to be recited rapidly and repetitively, to ensure they are not read with reason or real respect. But what happens when we aren't trying to say them three times in a row, as quickly as we can? It is then, with the blessing of the Holy Spirit, that the true meaning of the text can become clear. This text-twisting ailment – one that plagues both those in the church and those without – has a ready cure. It involves reading any verse in its greater context. See pages 27-30 for much more.



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Dear Editor,

The article "Common Grace and Grace" (May, 2012) concludes that humane treatment of others or tolerable relations between nations constitutes "common grace" and that coming to know and confess the Lord Jesus Christ is called "pure" grace. About 400 years ago, Arminians rejected the churches' confession in expressing man's total depravity (Belgic Confession Art 14). To fit their theories, they introduced the term common grace. Among others, Arminians emphasized man's free will and the ability to choose good or bad. Therefore, the term common grace allows man's contribution to his eternal salvation, if he so desired. In this way, Arminians claim, God shows Himself ready to reveal Christ to all men (Canons of Dort, III/IV RE, Book of Praise p.573ff). However, the Bible speaks otherwise (Psalm 147:19-20; Acts 14:16 and 16:6-7).

Our forefathers acknowledged that the fall into sin did not turn man into a total imbecile, for they stated that man "retains some notion about God, about natural things, and about the difference between what is honorable and shameful, and shows some regard for virtue and outward order" (CoD III/IV Art.4). This "light of nature" bestowed on all men is evidence of grace towards God's

children, for without it Christ's church could not exist and expand in this world. Our Father in heaven "... causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous" (Matt 5:45). This is not because He is kind, favorable and gracious to the unbelievers, but to believers. Unbelievers merely share the crumbs that fall from the table until the number of God's people is complete (Belgic Confession Art. 37).

Not only is the term common grace misleading, unreformed and causing other heresies, it is also a misnomer, for it minimizes God's justice confessed in Article 16 of the Belgic Confession. God is not only merciful, but He is also just. Those He did not elect, He leaves "in the fall and perdition into which they have plunged themselves" (Cf. Rom 9:19-29). They are destined to eternal death. Therefore, how can a death sentence, effective on the last day of temporal life, be called any kind of "grace"? How can the temporal delay of a just execution of eternal death ever be called grace, unless in His mercy God grants repentance and faith for Christ's sake? (Cf. Belgic Confession Art.20).

Editor's Response:

Words can be given quite different meanings by different people. We see this happen in the Bible, with perhaps the best example being the different meanings James and Paul give to the word "works." In Romans 3:28 Paul speaks of works as something people rely on instead of relying on God's grace – works, therefore, are bad – while in James 2:24 works are what we can do to show our obedience and love to God – works are good.

You've provided us with an instructive lesson in how the term "common grace" has been put to bad use by Arminians, and an explanation for why many find the term an unhelpful one. But it needs to be noted that Christine Farenhorst was not using the Arminian understanding of "common grace." Her sense of the term was in accord with what you quote in Matthew 5:45, about God sending his rain on the righteous and unrighteous. The term "common" can be used here because this rainfall comes on us all, and the term "grace" in the sense that it is undeserved, rather than merited.

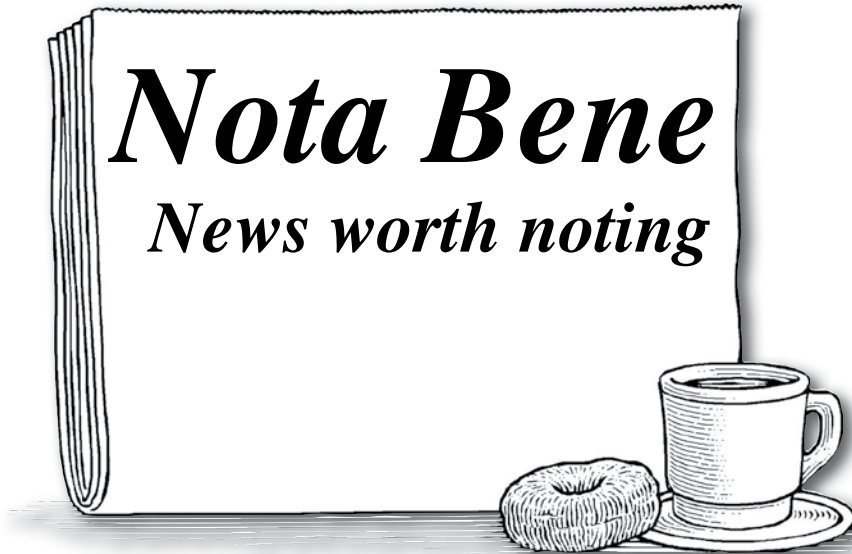


Dennis Teitsma  
Winnipeg, MB



# Nota Bene

## News worth noting



### ARP Synod passes overture on the historical Adam

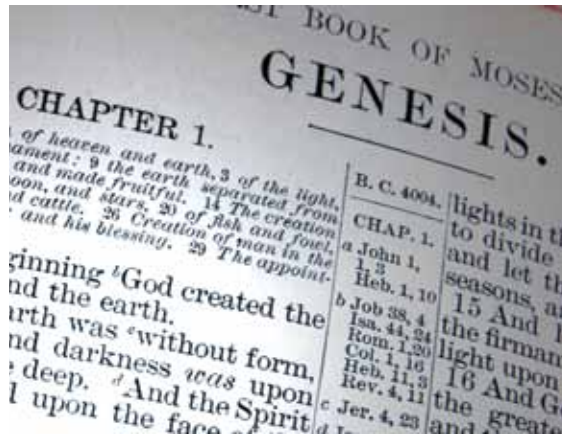
by Bryan Grim

In June the Associate Reformed Presbyterian Church's Synod passed an overture that affirms the account of Creation found in Genesis 1 and 2 is history and not mythology. The overture states that "Adam and Eve were special, unique, direct creations of God, created in His image.... as such, they were real human beings and the first man and woman." It also:

[denies] any theory that teaches that Adam and Eve descended from other biological life forms and that such a theory can be reasonably reconciled with either the Standards of the Associate Reformed Presbyterian Church or Holy Scripture.

While some argue that extra-confessional documents such as these overtures do not accomplish anything, others say that their value lies in what these position papers teach. For example, the regional assembly that brought the overture to the General Synod stated that

the theory of evolution is a source of much debate and confusion in society,



educational institutions, and churches today... [and] the historicity of Adam has come under attack not only from secular groups and liberal churches, but also from professed evangelical individuals and institutions.

Thus, this overture accomplishes much: it glorifies God by confessing his truth publicly in the face of error; it allows teaching and instruction for those confused in a matter; and gives clear guidance to a consistory/presbytery dealing with discipline matters over this error.

SOURCE: weswhite.net/2012/06/associate-reformed-presbyterian-synod-passes-overture-rejecting-all-evolutionary-views-of-adams-origi/

### New genetic testing brings new danger for the unborn

by Anna Nienhuis

In another "miracle of modern science," a team of scientists has deciphered the entire genetic code of a fetus using a blood sample from the mother and a saliva swab from the father. They hope to make this test available soon to all expectant parents, so their babies can be screened for approximately 3,500 genetic disorders, with less risk than current testing, which can only identify a small number of possible genetic disorders

Josephine Quintavalle, founder of the Pro-life Alliance, summed up well what this advance really means:

One always hopes, vainly, that in utero testing will be for the benefit of the unborn child. ...given our past track record, it is difficult to imagine that this new test will not lead to more abortions.

SOURCE: Stephen Adams' "Unborn babies could be tested for 3,500 genetic faults"; telegraph.co.uk; June 6, 2012

### Reformed pastor Douglas Wilson has book burned in Indonesia

by Jon Dykstra

In early June Reformed pastor Douglas Wilson learned that a translation of his book *5 Cities that Ruled the World* was being burned in Indonesia by the publisher, to appease Muslims offended by a passage in which Wilson calls Muhammad "a marauder and pirate" for his practice of raiding caravans. On his blog, dougwils.com, the author noted that this passage shouldn't have offended anyone, as "Letting a caravan have it is noted in the Koran itself... (8:42)."



The offending book

## Clarification regarding the Whatcott Case

by André Schutten

The May issue of *Reformed Perspective* featured a small item on a legal victory for Bill Whatcott, and for free speech. An Alberta court ruled that Whatcott could distribute flyers on a university campus, even if some found the flyers to be offensive and even if Whatcott wasn't a student at that university.

However, it should be noted that this win was at a lower level court in Alberta, and this case should not be confused with the one that Whatcott took all the way

to the Supreme Court of Canada in late 2011. Bill Whatcott was charged under the Saskatchewan Human Rights Code for distributing hate speech in Saskatoon neighborhoods. This case went all the way up to the Supreme Court, which heard oral arguments on October 12, 2011 and the decision of the Court is still pending. It will have huge implications for free speech laws and human rights codes across this country so we should continue pray for the judges to uphold true justice.

## Sovereign Grace Singles

by Anna Nienhuis

SovereignGraceSingles.com, a Reformed dating site, has unveiled their new website, and is quickly gaining members willing to agree to a Statement of Faith, looking for like-minded Christian individuals with whom to share a life. The goal of this site, dedicated to Reformed Christians is to connect people of the same faith and hopefully prevent them from becoming "unequally yoked" with someone who does not share their faith.

SOURCE: [sovereigngracesingles.com](http://sovereigngracesingles.com)

## When your MP doesn't care what you think...

by Wes Bredenhof

I live in an NDP stronghold. The NDP could run a cat in our riding and the cat would win hands-down. Last election, the NDP candidate didn't even campaign. There were a few signs on lawns for her, but for the most part I think she stayed home and enjoyed the break from Ottawa. We saw or heard not a peep. But when election evening rolled around, she easily doubled the votes of the runner-up. Such are the politics of a strong union town like Hamilton.

Now that she's our lawfully elected representative again, I regularly correspond with her – or, should I say, attempt to. We've sent e-mails about numerous concerns. Some of them have used the more impersonal "Easy-Mail" technology developed by ARPA Canada. Others were personal and "hand-crafted." All were respectful. One received a scripted reply that echoed the NDP party line. Most didn't even get an acknowledgment of any sort.

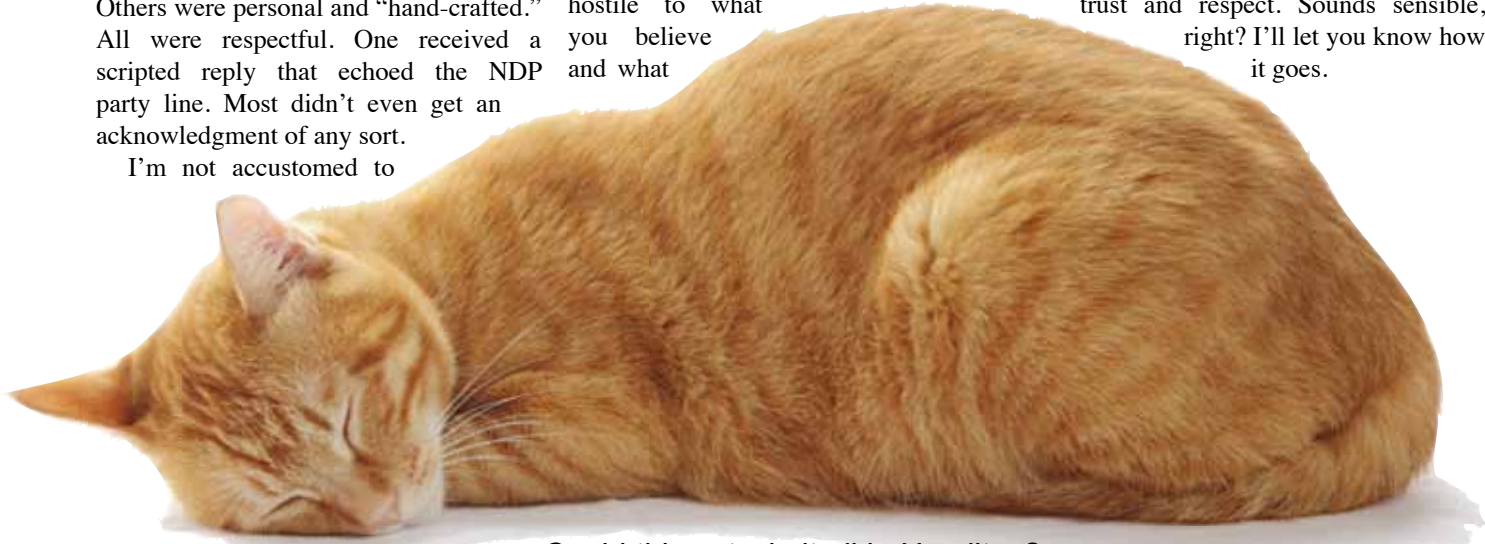
I'm not accustomed to

being ignored by my MP.

MPs across the country send out newsletters highlighting their achievements on behalf of constituents. In past ridings we've lived in, the MPs would often solicit feedback from constituents through these newsletters. Our present MP sends out a newsletter, but it seems clear that she doesn't care what we think. I don't recall seeing that she ever asked for our feedback on any issue. And then there's her website.... well, you get the idea.

You're a Reformed believer. You want to be politically involved beyond the biblical principles of prayer and respect. You want to engage elected officials and communicate your concerns. But your MP is either indifferent or maybe even hostile to what you believe and what

you stand for. What do you do? I recently posed this question to ARPA Canada's André Schutten while at a Canadian Reformed ministers' conference here in Ontario. He suggested we not give up hope too easily. In instances like this, a personal touch can go a long way. Meet with your MP and try to establish some rapport – show to the MP that you're a regular human being and not a wild-eyed fanatic. Ask her, "What are the issues that you care deeply about? Are there ways that we can come alongside you and support you?" With many MPs, there will be issues that they care passionately about where we can support their position – at least on that one issue. The challenge is to find that common ground so that we can start building a relationship of mutual trust and respect. Sounds sensible, right? I'll let you know how it goes.



## US government grants freedom of worship, attacks freedom of religion

by Raoul Kingma and Jon Dykstra

The drive to create a society where there is freedom *from* religion continues. Sometimes the attacks on religious freedom are obvious, but not always. Back in 2009, in a commencement address at Notre Dame University by President Barack Obama, he took a subtle approach. He stated:

The ultimate irony of faith is that it necessarily admits doubt. It is beyond our capacity as human beings to know with certainty what God has planned for us or what he asks of us.

He was, in this way, implying that religious faith is not a rational basis for

decision-making. If we can't know what God asks of us, how can we base any policy decisions on His wishes?

His Secretary of State Hilary Clinton has, in a similarly subtle manner, attacked religious freedom. In a speech she gave in 2009 she stated that "people must be... free to worship, associate and to love in the way that they choose." Her use of the term "free to worship" was a departure from the much more common terminology "freedom of religion" and the difference seems to be telling. *Worship* is something that we do during a certain time in a specific location, and as long as we restrict our faith to those moments and that place, we are inoffensive - it

is easy to tolerate us. But *religion* is all encompassing, impacting every aspect of life. To grant freedom of religion is to say that Christians (and others) can raise their families, conduct their business, participate in political life, and do all they do in ways that are in accord with their faith. That is a much bigger thing.

Are we making too much of the Secretary of State's word choice? Sadly, no. This government's activities over the last few months, with their "contraceptive mandate," show that freedom of religion is not something it is willing to grant. Health and Human Services (HHS) in the US is now requiring religious organizations to offer health insurance plans which pay for contraceptives (including morning-after pills). But Roman Catholic organizations are, based on their religious principles, completely opposed to contraceptives, as are some other Christian groups, so the government is now forcing them to pay for something they find repugnant. The mandate exempts houses of worship, but not the charities and organizations that are connected to the church proper.

This past May, 43 Catholic dioceses and other organizations who could not in good conscience comply with the HHS mandate filed lawsuits against the US government. Catholic bishops have warned that the failure of these lawsuits may cause the closing of many Catholic schools, hospitals and charities.

How are we to respond, as Christians, to increasing encroachments on religious freedom? Certainly, demanding that the government uphold their own constitution regarding these matters is necessary (and hence the filed lawsuits). Of course our salvation is not to be found in constitutions or court decisions, so whatever direction the US government may take on the issue of freedom of religion, we need not despair - Christ has already won!

A trio of young people on their way to protest the HHS contraceptive mandate, June 8, 2012 in Bakersfield, California.

Richard Thornton / Shutterstock.com





## Victory for Wisconsin governor

by Neil Dykstra

On June 5<sup>th</sup> Wisconsin's Republican governor, Scott Walker, became the first state governor in American history to survive a recall election. It was a hotly contested campaign, with both sides spending a combined record of over \$80 million, much of it coming from outside of the state. Many political pundits were decrying how the election was "bought" by Walker's supporters, suggesting the spending ratio was as much as 10 to 1 in favor of the Republicans. But when the millions of dollars of union donations were counted, which were directed in support of the Democrats, then the ratio wasn't anything close to that. It still tilted in the Republican direction, but one of the higher independent analyses pegged it at approximately 2.2 to 1. The official contribution reports have not yet been released.

The motivation for a recall campaign began when Governor Walker proposed and passed *2011 Wisconsin Bill 10*, which sought to repair the state's financial mess. Among the cost-cutting measures: various civil service unions could no longer force government workers to be members or pay union dues. In addition, its members would have to meet yearly and vote to maintain their union certification. Benefits for state workers were cut, and their wage increases could not exceed the Consumer Price Index.

In the months following the passage of the bill, when civil servants were no longer forced to be pay union dues, several public-sector unions disbanded. Others



....or at least, they can try. Suzanne Tucker / Shutterstock.com

were forced to cut their executive staff by as much as 40 per cent. It came as no surprise when union supporters, deprived of some of their privileges, turned out en masse to campaign for a recall.

Governor Walker was financially supported by out-of-state billionaires and businessmen, while Democrat challenger Tom Barrett was bankrolled by national and local unions. The election was close, but a clear win for Walker at 53.1% of the vote. That is a small increase from when these two candidates faced off in 2010, where Walker won 52.3% of the vote.

Governor Walker has never backed down from publicly acknowledging his Evangelical Christian faith. He is diametrically opposed to euthanasia, embryonic stem cell research, and abortion under any circumstances. His opposition spent much money and time trying to paint Walker as an extremist on social issues. His success should serve as encouragement for Christian politicians around the world that their faith is not something shameful that must be kept in the closet. May our own Prime Minister take note!

## Britain funds forced sterilizations

by Anna Nienhuis

Forced sterilizations as a means of controlling population growth continue to be a harsh reality in India. Poor women, especially ethnic minorities, are targeted and, as Eric Metaxas reports it, they have been "bribed, berated, and threatened" to convince them to undergo sterilization. These surgical procedures are carried out in terrible conditions, and many women are left in pain, while some have even

died as a result of the procedure. Pregnant women are not warned that the operation will result in a miscarriage of the baby they are carrying.

These sterilizations are often occurring with the support, especially financially, of the West. Britain's *Observer* has noted that the British government has committed huge amounts of unconditional funding to India's Reproductive and Child

Health Programme that was launched in 2005. These funds are being used at the discretion of the program operators, where in some places clinics are paid significant amounts for each sterilization performed. While Britain officially condemns forced sterilizations and preaches support and options for disadvantaged women, what they are funding shows that they believe something else entirely.

Source: Gethin Chamberlain's "UK aid helps to fund forced sterilization of India's poor", [guardian.co.uk](http://guardian.co.uk); Apr 15, 2012 and Eric Metaxas' "Forced sterilizations a product of population control ideology", [lifefews.com](http://lifefews.com); June 11, 2012.

# Why read biographies?

by Jeff Dykstra

More importantly, why stop? Any Christian who reads the Bible has been already been reading biographies. Let's start with Genesis, where we read about the call of Abraham and his response; the prodigal son Jacob and God's pursuit of him into the land of Laban; or the exile of Joseph, his life as a rather successful stranger in a strange land, and his return to Canaan several hundred years after his death. The books of Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Esther, Job, and the prophets are filled with biographies of judges, kings, queens, governors, and prophets. The New Testament has biographies of our Lord and Savior Jesus Christ, and plenty of autobiography of His most famous follower, Paul, as well as history of the work of Peter and other apostles.

Perhaps you are thinking that none of these count as biographies, since their purpose was not to recount the life of a famous person, but were instead intended to reveal God in his covenant love for the seed of the woman, and to show us our sin and the one Way to salvation. Fair enough – but that should be at least one of the purposes of all Christians' biographies.

## Christ at work

So, one benefit of biography is to show Christ at work defending, preserving, and increasing His people. The natural question at this point might be why we should read any biography beyond those God gives us in His word. The answer is that God didn't stop saving people at the end of the Book of Revelation. We can gain great comfort by seeing just how active Christ is in his Kingly work after the close of the New Testament period.

For example, what is often called the first autobiography is Augustine's *Confessions*, written between 397 and 398

A.D., showing both how far he wandered from his Christian upbringing, and how the Lord brought him back. Augustine's life is a great source of comfort for those who have family members straying from the faith, as his mother Monica prayed for his return for twenty years – and her prayers were answered.

Many Christians' biographies and memoirs have a similar purpose – to reveal just how God moved them toward their conversion. C. S. Lewis's *Surprised by Joy* shows the three main stages in his spiritual journey. First, he was raised within a very nominal and cold "Christian" upbringing. He went through a period when what he thought was his reason contradicted Christianity. Finally, by the grace and providence of God, he came to the realization that reason and faith both point to Christ as the Son of God. (A great follow up to *Surprised by Joy*, is Lewis's *Pilgrim's Regress*, his updating of *Pilgrim's Progress* – it shows the hero John, like Lewis, overcoming intellectual stumbling blocks on the road of faith.)

A less famous and more recent conversion story is David Nasser *Jumping through Fires: The Gripping Story of One Man's Escape from Revolution to Redemption*. Nasser tells how in childhood the author's family escaped the religious fanaticism of the Islamic Revolution in Iran, how he at first therefore rejected all religion as dangerous and fanatical, and how Christian love showed him that the way of Christ is something different altogether.

A similar type of journey out of the grip of Islam toward Christ is shown in Mosab Hassan Yousef's *Son of Hamas*, about the son of a major Palestinian leader. Yousef goes from seeking to kill his Israeli enemies to seeking to love them. This revelation to the reader of a new purpose for his life brings up a second reason to

read autobiographies – to learn from great examples of Christians being used by God for His purposes.

## Great examples

Let's go back to Augustine for a moment. Like Nehemiah's Bible book, Augustine's *Confessions* is directed first of all to God. Thus, beyond showing God at work, both of them also give us models for our prayer and praise in response to God's work.

Many Christian biographies show us that there are many ways beyond prayer and praise to respond to what God has done. Some more recent ones show us just how big God's call is on our lives, how we can serve and represent Him in so many different places and stations in life.

For example, we all sense that the army is a noble way to serve your country, but both movies and the day-to-day routine of army life may bring a sense of skepticism about the possibility of a Christian serving there. As an example, the movie *Black Hawk Down* captures the cost of the American military's mission in Somalia in 1993, but the language in the movie certainly would not make it one worth recommending. (The cliché "swearing like a trooper" has some truth to it.) However, the story of Captain Jeff Struecker's actions in that crisis in his memoir *The Road to Unafraid* tackles many of the same issues of fear, courage, loyalty, and sacrifice for teenage guys (and others) without the problem of inappropriate language. In his autobiography Struecker makes us aware that you can serve both God and country.

Two books that can inspire teenage girls are Abby Sunderland's *Unsinkable* and Bethany Hamilton's *Soul Surfer*. Sunderland reveals how a teenage girl's faith in God strengthens her as she seeks

to circumnavigate the world – solo – by sailboat. (We'll look at the wisdom of that quest later.) Hamilton reveals how a teenage girl copes with the loss of her arm due to a shark attack while surfing, and how she found God's purpose in the aftermath of that terrifying event. What makes *Soul Surfer* particularly intriguing is that Hamilton is so normal: her story is broken up by lists of her favorite surf spots, favorite things about her home of Hawaii, and a history of surfing. Yet in the midst of all that typical teenage stuff is the awareness that God is helping others through her willingness to share her experiences.

### Sharing experiences

Which brings us to a third reason for reading biographies. Someone once said that experience teaches us the stuff that we needed to know to avoid the problems that experience brings us. In other words, the school of hard knocks is a really strict school. Biographies can help us learn about the tough stuff without having to go through it ourselves.

Remember *Unsinkable*? Some people have really questioned the wisdom of Abby's parents in letting her sail around the world alone. Reading the book thoughtfully can bring us to some reflection on whether such a trip is too high a risk – whether it contradicts what the Catechism says about the command “not to recklessly endanger ourselves.”

There are countless biographies about a period of history that we all hope will never return to endanger anyone – the Second World War. A quick list of such books from my school's library would include Diet Eman's *Things We Couldn't Say*, Jan de Groot's *A Boy in War*, Albert VanderMey's *When a Neighbor Came Calling*, J. Overduin's *Faith and Victory in Dachau*, Hermanus Knoop's *Victory in Dachau*, and Corrie Ten Boom's *The Hiding Place*.

Why do we need to know about that time? First, we need to honor our grandparents, great-grandparents, and others who went through those years, with the strength

that God gave them, in a way that honored Him and served their oppressed neighbors. Second, we need to understand the currents that led to the oppression of that time, to make us aware that it could happen again. Biographies can show us both the ideas that led to the devaluing of human life then, and the urgency of the struggle against those ideas now.

A biography that shows us the path toward the Nazi rule of Germany, from the perspective of teens living there at that time, is Eleanor Ayer's *Parallel Journeys*. Her book shows how a member of the Hitler Youth and a Jewish girl who survived the Holocaust eventually joined to show the horror of that time to audiences now.

Hard experience shared can also show us that the danger is not over. David Gibbs was the attorney who fought to keep Terri Schiavo alive when her husband wanted to prevent her from receiving any treatment after a stroke. Gibbs' book *Fighting for Dear Life* shows us just how far the promotion of euthanasia

has gone. Another threat to human life that is still so often taken for granted is abortion. Abby Johnson's *Unplanned* shows us her journey from being a director of the abortion provider Planned Parenthood to acting and praying against abortion.

### Conclusion

One of the fruits of the Reformation was that Protestants stressed, as one writer put it, that God's people should be a reading people. Reading biographies, in particular, can inspire thankfulness for Christ's heavenly work on behalf of His people; give us courage to face difficult circumstances; and provide us with wisdom to know where to begin, by God's grace, to change the world around us.



# TWO, TOTALLY DIFFERENT

## Marked for Death: Islam's War Against the West and Me

by Geert Wilders

Regnery Publishing, 2012

286 pages, Hardcover, \$20

reviewed by Harry Antonides

*If destruction be our lot we must ourselves be its author and finisher. As a nation of free-men we must live through all time, or die by suicide. (President Abraham Lincoln, 1838)*

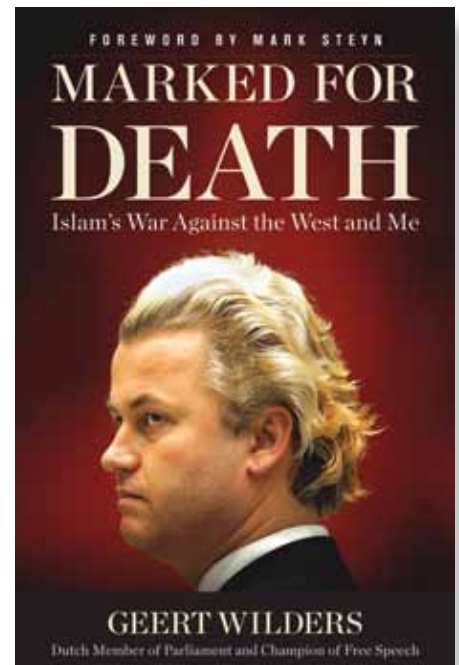
Who is this man who is living under the shadow of death? What did he do to deserve such outrage that he now must live as a fugitive in his own country, the Netherlands – a country that prides itself on being tolerant and freedom-loving? Here is a short list of the things that have been said about Geert Wilders.

- He received his first death threat in September 2003, after he asked the Dutch government to investigate the al-Furcan mosque in Eindhoven for Muslim extremism, and, if necessary, shut it down.
- “Wilders, you are a dead man. We are going to cut your head off.” (Anonymous, at the time he decided to sit as an independent in the Tweede Kamer.)
- In October 2004, a video appeared on the Internet demanding that Wilders be decapitated. On November 2, 2004, filmmaker Theo van Gogh was murdered on an Amsterdam street, and two days later Wilders wrote: “everything changed ... and I lost my freedom and became a political prisoner in my own country.”
- Former Amsterdam police chief Joop van Riessen said this about Wilders during a televised debate in October 2007: “Basically, one would feel inclined to say: let’s kill him, just get rid of him now and he will never surface again.”
- Even before Wilders’ film *Fitna* (which showed, alongside footage of terrorist attacks, verses from the Koran that call for violence against non-Muslims) on March 27, 2008, he was threatened with death. Several Dutch Islamic organizations and individuals lodged criminal complaints against him for inciting hatred, discrimination, and “group insult.” Gerard Spong, a leading Dutch lawyer, offered to represent Wilders’ critics free of charge.
- Threats against Wilders and the Netherlands poured in from across the Islamic world. An al Qaeda-linked website announced that Wilders should be killed. Leaders of major Dutch corporations were investigating whether Wilders could be held personally responsible for their losses in the event of an Arab boycott.

And so it went. Even Dutch Prime Minister Jan Peter Balkenende, UN Secretary General Ban Ki-moon, and the European Union condemned Wilders for showing *Fitna*. The EU warned “that it will serve no other purpose than inflaming hatred.”

Wilders’ troubles only got worse. He was faced with numerous legal cases about *Fitna*. One of the cases was filed by Sheikh Fawaz Ineid, who had cursed Theo van Gogh and asked Allah to make him suffer in a sermon a few weeks before van Gogh was murdered. The Sheikh had also cursed Wilders’ colleague Ayaan Hirsi Ali, “imploping Allah to give her brain and tongue cancer.”

In June 2008, the public prosecutor’s office in Amsterdam decided that Wilders would not be prosecuted for *Fitna* or any other statement about Islam and the Koran. It explained that statements may be hurtful and offensive to Muslims but they are not of a punishable nature.



Many objected publicly, including Mohamed Rabbea of the Green Left Party who compared Wilders' attitude toward Muslims to the Nazis' persecution of Jews. In January 2009, the Court of Appeal in Amsterdam ordered a retrial. This began on January 20, 2010 in the Criminal Court in Amsterdam after many delays, including the disqualifying of the first panel of judges, on June 23, 2011, this Court acquitted Wilders of all charges of hate speech.

This was a major victory for freedom of speech in the Netherlands, but it did nothing to restore Wilders' personal freedom and living conditions. He still lives like a prisoner in his own country. For that to change, a far more drastic change is needed in the Netherlands.

*Marked for Death*, with a foreword by Mark Steyn, provides the reader with a close-up look at the impact of the Islamic immigration into Europe, first of all in the Netherlands, but also in France, Germany, Belgium, and Britain. It describes the creeping, often criminal expansion of Islamic influence, notably in the so-called "no-go" zones in many neighbourhoods, where the authorities refuse to enforce the law of the land.

There are heartbreaking stories of long-time Dutch residents who helplessly watch their once-safe neighbourhoods becoming rundown and unsafe, as for example, in Kanaleneiland, a suburb of Utrecht. The same thing is happening all over Europe.

This is an excellent, clearly written warning against the Islamization of the Netherlands and all of Europe. Wilders is the messenger bringing the bad news. For that he is demonized and forced to live like a prisoner in his own country.

There is a bitter irony here. The very fact that Wilders now lives with a fatwa of death on his head proves his point that Islam is not a religion of peace, as its apologists claim, but one of power and violence.

*This review originally appeared in Christian Courier and is reprinted here with their permission*

## Same lake Different boat

by Stephanie O. Hubach

P&R Publishing, 2006

234 pages, Paperback, \$15 US

reviewed by Joanne Berends

The title gives a very good preview of what this book is all about. Stephanie Hubach's second son, Timmy, was born with Down syndrome. This comes as a total shock to her and her husband, and the author writes a compelling story about the many ways in which they learn to adapt to their new family situation.

She begins by showing in a very clear and scriptural way that people with handicaps – whatever their handicap may be – continue to be image bearers of our Creator (Genesis 1:27). Hubach also gives some helpful and practical examples and advice in how to deal with the often very inappropriate way some people react to a handicapped child or adult.

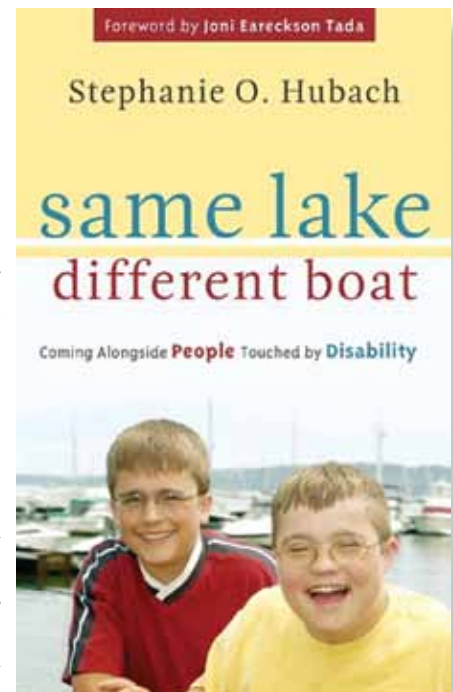
In one chapter she deals with the relentlessness of disability. As an illustration she relates how, one day, Timmy decided to help with the laundry by taking the clothes out of the dryer, placing them in the laundry tub, and running water into the tub. And then he forgot to turn the water off, with the result being that there was water everywhere, including in the basement. The following day brought new excitement. This time Timmy decided that the new puppy needed a wash so he put him in the washing machine! Hubach writes:

At times, relentless difficulties are something that we can laugh about when the intensity has ebbed. Often, though, there is nothing funny about them – during or afterward. For some families touched by disability, relentlessness comes in the form of providing decades of personal care, or heart-wrenching struggles with communication, aggression, or self-injury on the part of the individual with special needs.

The author concludes this chapter with some insightful ways on how to deal with, in a God-reliant way, and respond to these challenges placed in our path.

I enjoyed reading this book because the author refers back to Scripture frequently, yet without being preachy, and she creates a helpful awareness of the impact of disability in the family and in the church. While there are many stories, this is not simply a collection of personal anecdotes on how the author's family coped. Instead, it is a very insightful book for *all of us* in our task as members of the communion of saints helping one another.

*Same lake, Different boat* would be a very good addition to anyone's library and I would also certainly recommend it for inclusion in our church libraries.



# THREE BEGINNER BIOGRAPHIES

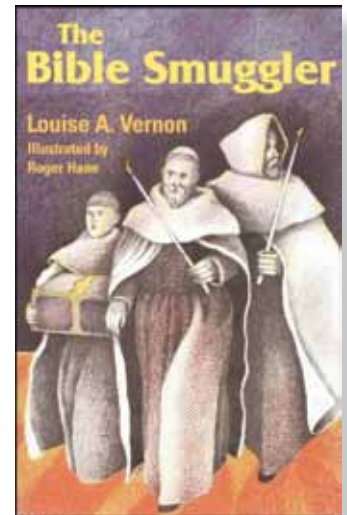
## **The Bible smuggler**

by Louise A. Vernon  
Herald Press, 1967  
139 pages, Paperback, \$10

reviewed by Jon Dykstra

This is more historical fiction than biography, but we're going to sneak it into this issue because it's just so good. *The Bible smuggler* is the story of William Tyndale and his life's mission to translate and distribute God's Word in English. We see events unfold through the eyes of Collin Hartley, a fictional but very observant young servant to Tyndale.

While Hartley isn't real, all the central characters are, and seemingly quite accurately portrayed. Of course this isn't a scholarly work, and it shouldn't be relied on for the precise details. But if it is taken for what it is – an introduction to Tyndale intended for children 10 and up – then there is a lot to appreciate here. This is just a fantastically well-written book and like all great children's books, adults will enjoy it too, and readers of all ages will be excited to learn that the author had written many more books for us to devour. It's this simple: if your kids enjoy reading they will like this book.



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## **Luther: Echoes of the Hammer**

by Susan K. Leigh  
illustrated by Dave Hill  
Concordia Publishing House, 2011  
144 pages, Paperback, \$14

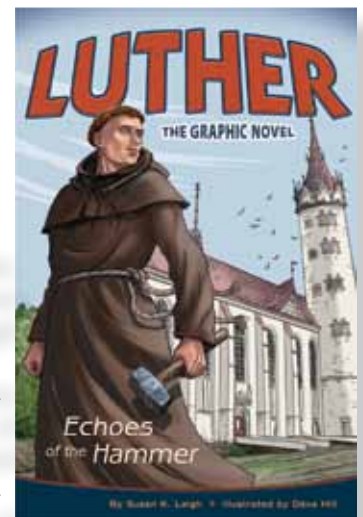
reviewed by Jon Dykstra

I tested this graphic novel (a.k.a. comic) on two of my nephews with mixed results. The older, heading to grade 10, was happy to take a look, and thought it would be a great way to learn about Luther. The other, two years younger, seemed to think it was too much biography, and not enough comic book for his tastes.

As far as comics go, this one is quite intense. Interspersed throughout are explanations of key events, like the Diet of Worms, key terms, like “indulgences,” and key figures, like Charles of Spain, the Holy Roman Emperor. These one or two-page insertions really add to the narrative and make this a highly educational comic.

However, a few of these insertions will also trouble informed Reformed readers. In one list of Luther's adversaries, Calvin is numbered among them. While it is true Calvin and Luther had their differences, it is surprising to see Calvin listed among Luther's enemies. Especially when, some pages later, we find Erasmus listed as one of Luther's supporters!

While Erasmus was, like Luther, critical of the Roman Church, he never left it, and this led to strong, vitriolic disagreements with



Luther. In fact Luther once called Erasmus, “the very mouth and organ of Satan.” It is downright silly then for the authors to list Erasmus as a friend if they are going to list fellow Reformer John Calvin as an adversary.

The only other quibble would be the too high regard the authors have for Philip Melancthon, describing him as “a great Reformer, second only to Martin Luther.” The publisher is Lutheran so this overestimation of the second most important *Lutheran* is understandable, but of course Calvin is clearly the more important Reformer. That said, these are just quibbles, amounting to only a few paragraphs in this vast and weighty graphic novel (I would estimate it as well over 20,000 words long).

The writing is crisp, succinct and engaging. The artwork is attractive and instructive – many of these pictures are worth a thousand words. For example, in the pages covering Luther’s visit to Worms illustrator Dave Hill shows us the man’s quite passion, his many supporters, and his opponents marshaled together. This gives us a good understanding of the setting, and thus a better understanding of the courage it took for Luther to stand up for what he knew to be true.

So, it is an impressive work, aimed at older teens, and certainly enjoyable for adults too. You can flip through a 32-page preview at [Sites.CPH.org/echoes/](http://Sites.CPH.org/echoes/).

## Augustine of Hippo

by Simonetta Carr

Reformation Heritage Books, 2009

66 pages, Hardcover, \$15 Can

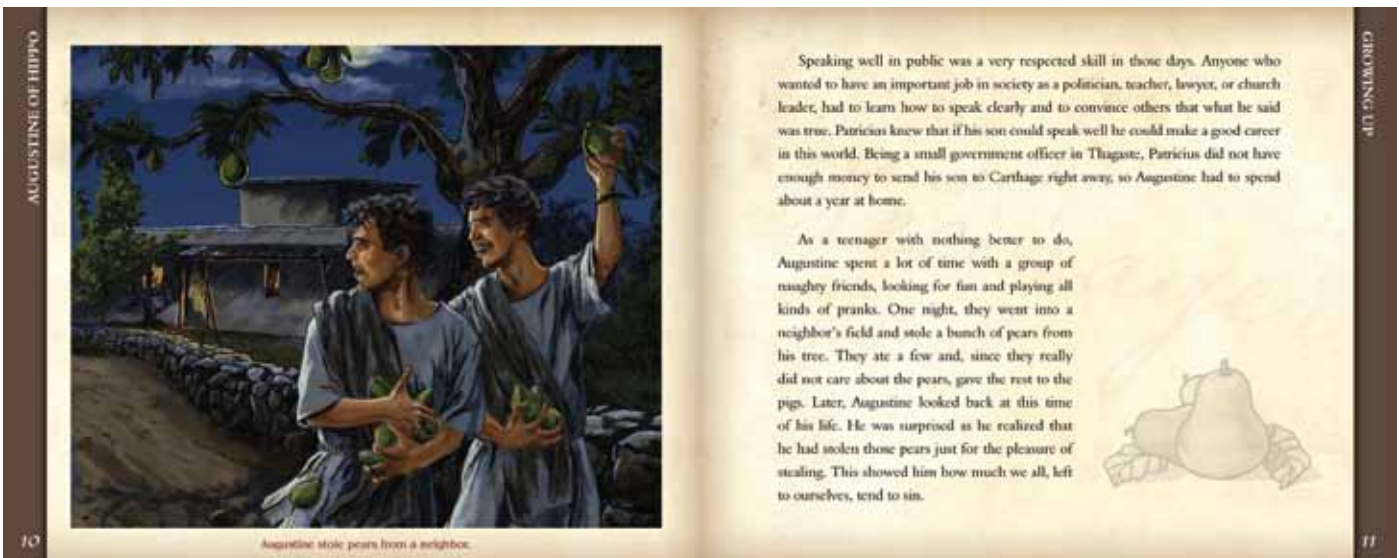
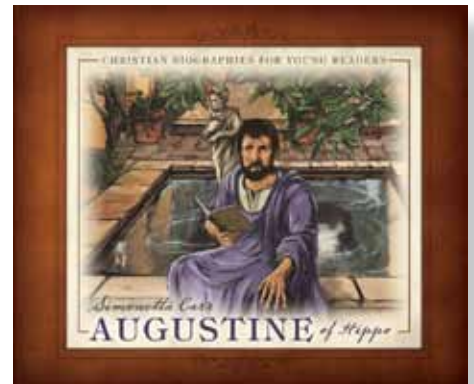
reviewed by Adolph Dykstra

This is a book I would have liked to have had when our offspring were youngsters! Its 66 pages are interesting and easily read in about forty minutes, but it is not hard to spend a lot more time with this book because of the many fine illustrations and photos that take up about half of its pages.

The publisher’s blurb on the back cover claims that, “outside of people in the Bible, Augustine of Hippo is the most influential person in church history.” That’s debatable, but his influence in explaining the Bible’s teachings was remarkable. “Yet how many people know his story? Author Simonetta Carr introduces young readers to the life and ministry of Augustine, sharing with readers Augustine’s personal struggles and the high value he came to place on the Bible and truth. Reader will also see the difficult days in which Augustine lived, and learn about his disputes with false teachers and about the turbulent times during the fall of the Roman Empire.”

That sums up the book very nicely. Along the way, we learn about Augustine’s *Confessions* and his twenty-volume *The City of God*, all of which are still readily available today. We get a clear understanding of why the teachings of Pelagius were false. We discover many more interesting facts about the culture and history of the Roman Empire.

This is a very readable book for the ages 7-12, but can also serve as an excellent resource for parents and teachers. Recommended without reservations. It can be purchased online at [ReformedBookServices.ca](http://ReformedBookServices.ca).



A two-page spread showing some of illustrator Wes Lowe’s impressive artwork in *Augustine of Hippo*.

# FOUR ON PASTORS PRESENT & PAST

## **The Gospel under the Northern Lights**

by *Wes Bredenhof*

Providence Press, 2011,

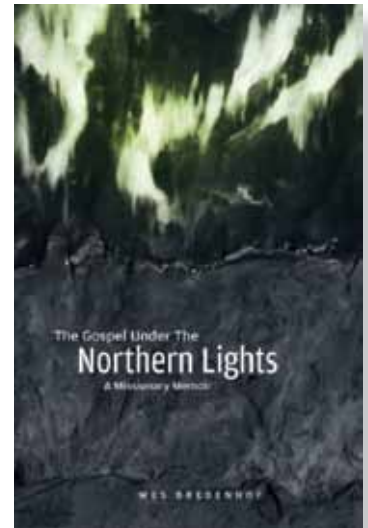
352 pages, Paperback, \$20

*reviewed by Jonathan Chase*

The storyline might be familiar: a missionary takes his family to live in a far-away land where the people speak a strange language and have never before heard the gospel, and where fearsome animals and dangerous forces of nature make every day a struggle for survival and a new adventure. But we don't typically think of these stories happening in our own country!

In this missionary memoir, complete with dramatic scenes of a missionary running for his life from a full-grown moose, or chasing after a grizzly bear in the thick of the Northern British Columbian forest – in dress pants no less! – we get a sense of the difficulty and drama that is entailed in the work of bringing the gospel to the farthest reaches of the earth. *The Gospel under the Northern Lights* is an eye-opener for those of us who know little of the First-Nations' world (or care little to hear about it). Rev. Bredenhof reveals some of the intense hurt and abuse that underlies the First-Nations' attitude towards white civilization and towards Christianity, and he challenges the reader to think about these neighbors of ours the way that our Father thinks about them, as anguished sinners like us desperately in need of a Savior. The author, who holds a doctorate in Missiology, also shares with us some of the details of his youth and life that shaped the way he thinks about Mission work.

This is a great read for all who seek a better understanding of this work, though the reader should be warned that it challenges attitudes that are sometimes prevalent even within our own Reformed circles. You can purchase it as a paperback or ebook at [Lulu.com/spotlight/wesbredenhof](http://Lulu.com/spotlight/wesbredenhof).



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## **An Unexpected Journey**

by *W. Robert Godfrey*

P&R Publishing, 2004

150 pages, Paperback, \$10

*reviewed by Henk Berends*

This is only kind of an autobiography, but it is certainly by a very interesting person. In *Unexpected Journey* Dr. Robert Godfrey – United Reformed (URC) minister and professor at Westminster Seminary – tells us his story about becoming acquainted with the Calvinistic worldview and the Reformed churches. It is, therefore, also suitably subtitled “Discovering Reformed Theology.”

I found this to be a very edifying and encouraging book. Dr. Godfrey tells about his journey from being a “Christmas and Easter” Methodist to someone who really believes the privilege and need to gather with God's people on Sundays. In one of the early chapters Dr. Godfrey explains his understanding of the Sunday being the Lord's Day as it is explained in the Scriptures. He writes:

When we recognize that Sunday is the Lord's Day, we begin to see a beautiful element of God's redemptive work in human



history. We see how the seventh-day Sabbath pointed forward to rest that would come at the end of work. The Lord's Day on the first day of the week points to rest already won in Christ. The Lord's Day – the day that belongs in a unique way to Jesus – is a special day for worship and fellowship with Jesus.

With the provocative claim that “Reformed Christianity is the best and fullest form of biblical religion” Dr. Godfrey wants us to read and reflect on his special journey.

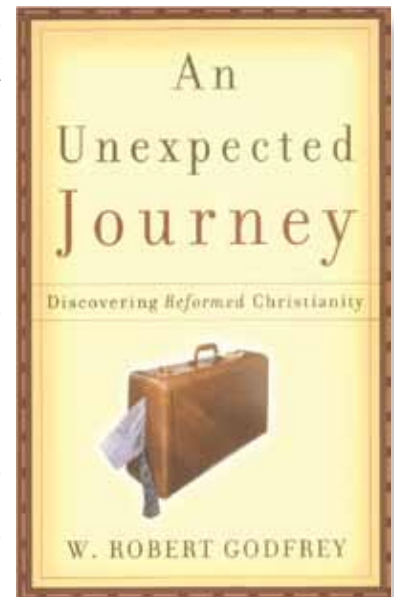
As a young man he became acquainted with the Reformed worldview by joining a fellow high school student in visiting the local Christian Reformed Church (CRC). By grace he grew to love what the Bible says about God and His kingdom. He found that, unlike the Methodist church he attended from time to time where most of those present were older ladies, this CRC congregation was vibrant and alive.

This book not only tells us much about the author and how the Lord guided him in his life's choices but also touches on many topics on his journey, such as Psalms and Hymns and where the twain may meet and where the priorities might be. That is why this is only kind of a biography. The author is very clear using his life story to teach about doctrine and the gospel message. He closes his journey with some very sound remarks on public worship: “it is essentially the meeting of God with His covenant people.” It is a time as a congregation to meet with God as a community.

Dr. Godfrey tells us he was quite shy as a boy, but this trait does not interfere with his ability to communicate clearly and to the point. Dr. Godfrey's sense of humor and passion for his topic, and his strong desire to display the handiwork of our Lord in History make this an easy, as well as highly educational, read.

What I found missing were any substantial remarks on the Covenant – certainly an important topic in the Reformed world – and some observations on his travels from the CRC to the URC. But then, the author's journey is not over yet and perhaps in a future “expected journey” this could be pursued.

I recommend this book as a very informative song of praise to God by a learned traveler who is passionate about the Lord's grace, and about the history of His Church.



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## The life of John Murray

by Iain Murray

Banner of Truth, 2007

240 pages, Paperback, \$17

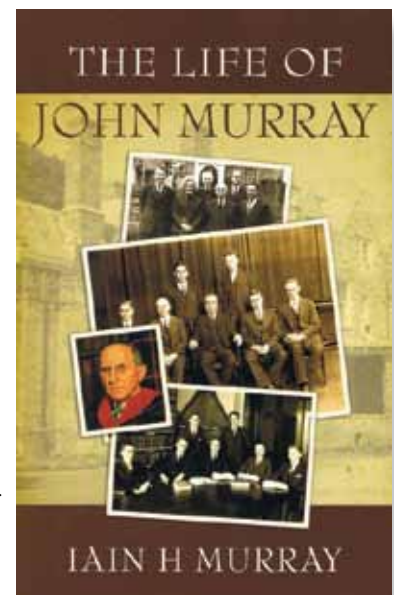
reviewed by Wes Bredenhof

Who was this man? John Murray was born a Scottish Presbyterian. Feeling a draw towards the ministry, he came to the United States to study at Princeton Seminary in 1924. When a pulpit ministry did not transpire after his graduation, he was eventually drawn back to Princeton to teach. Soon afterwards, J. Gresham Machen (a founding father of the Orthodox Presbyterian Church) convinced Murray to join him at Westminster Theological Seminary and there he remained until his retirement. Murray was a well-respected professor of systematic theology at Westminster, training hundreds of students for the ministry. He also authored several influential books. Murray is remembered best for integrating careful biblical exegesis with Reformed theology.

Iain Murray came to know John Murray through their work together at the Banner of Truth Trust, a publishing firm. While the two are not related, it's clear that Iain Murray deeply admired John Murray. In other words, this is not an arms-length critical biography, but one written by a friend. John Murray is portrayed as a serious and godly scholar.

Readers may be surprised to learn of John Murray's close connections to Canada. He would spend many summers in Chesley, Ontario providing pulpit supply for a small Presbyterian congregation there. He also had connections in Winnipeg and Toronto. Partly because he married so late in life (at age 69), he had the freedom to travel extensively.

Murray was a staunch Presbyterian and he also had a strong belief in the freedom of a Christian. According to his biographer, while he eventually did become a teaching elder in the Orthodox Presbyterian Church (OPC), he did not enter the pastorate because he took a stand against some who condemned the use of public transport on the Lord's Day. This, too, has a Canadian connection. A Canadian Presbyterian pastor named William Matheson had allowed people to partake of communion who were using public



transport on Sundays. This created an uproar in the Free Presbyterian Church where Murray and Matheson were members. Murray's name was struck from the list of Free Presbyterian divinity students when he came to Matheson's defense. Murray, like Matheson, would himself never use public transport on the Sabbath, but he believed this was an area where the Word of God did not speak clearly and so consciences could not be bound. Murray would later quote the words of R. B. Kuiper, "The man who today forbids what God allows, tomorrow will allow what God forbids."

One also finds in this volume a description of the struggles in American Presbyterianism in the early twentieth century. We read of the beginning of the OPC in 1936 and the first fights for her character. Iain Murray describes this as a conflict between the Reformed faith and fundamentalism, with John Murray falling in with the former party. More recent historiography by Darryl Hart and John Muether portrays the struggle in different terms: confessional Presbyterianism versus pietism. There may be more warrant in that approach. Nevertheless, it is clear that the character of the OPC was determined in this time. It's also clear that John Murray played a crucial role in setting the course of the new American Presbyterian church. No, he didn't always get his way – for instance, he wanted the OPC to sing only Psalms – but he was highly respected.

This biography focuses on the life of the man and doesn't go into too many details about his theology. It's not a highly detailed biography at any rate. Some biographies do get bogged down in details and that can be frustrating for readers who are not quite as enthralled (yet?) with the subject as the author. Iain Murray clearly respected and loved John Murray and he penned a biography that did him justice, yet also remains a pleasure to read and re-read. You'll want to read it for the portrayal of a godly man from a previous generation as well as for the education it provides with regard to twentieth-century Presbyterian church history.

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### The Legacy of Sovereign Joy:

by John Piper

Crossway, 2000,

160 pages, Paperback, \$14 Can.

reviewed by Raoul Kingma

Meet the giants! In this slim volume, John Piper tells the tales of Augustine, Martin Luther and John Calvin with a very specific purpose. He aims to encourage modern-day believers by showing how God's grace overcame each man's flaws to provide the church with the gift of their work and example.

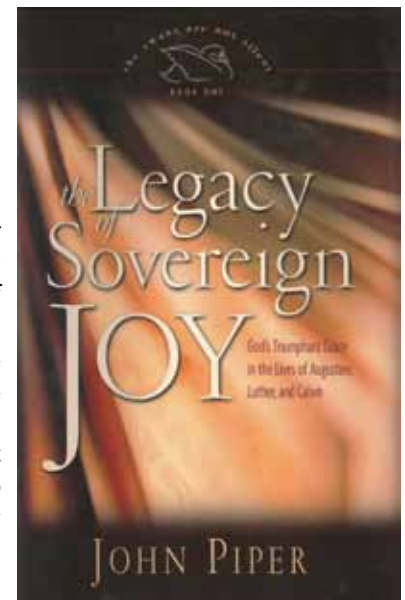
Augustine was arguably the most influential church father after Paul. He was also a favorite of John Calvin, who quoted him 342 times in the *Institutes*. He spent the early years of his life enslaved to lust, living with a concubine, and drinking in the philosophical ideas of his day. His eyes were finally completely opened and God became his "sovereign joy." Augustine spent much of his life and energy defending the centrality of God's grace against the Pelagians, who taught that, "though grace may facilitate the achieving of righteousness, it is not necessary to that end." His complete dependence on God is perhaps best summed up with his prayer: "Command what you wish, but give what you command."

Martin Luther's story is generally well-known among Reformed folk, and is another striking example of the grace of God at work in history. Luther had an extremely high view of the Bible as the very words of God, and thus spent countless hours reading and wrestling with the Word. It was this relentless study that God used to open Luther's eyes to the wonder of grace, which freed him from bondage to the works righteousness of the Roman Catholic church. This view of God's Word also led Luther to warn against spending all one's time reading commentaries and books and never going beyond this to the Word itself. Doing so makes us "like men who study the signposts and never travel the road."

John Calvin, another well-known Reformer, shared Luther's view of God's Word, and was awestruck at the majesty of God present in the pages of Scripture. B.B. Warfield once wrote that, "No man ever had a profounder sense of God than he." Calvin had visions of spending his days quietly as a biblical scholar. However, God called him to pastoral ministry through the imprecations of William Farel and later Martin Bucer (contemporary Reformers). Calvin continued to dig through the gold mine of God's Word, producing an astounding number of sermons, commentaries, and his well-known *Institutes of the Christian Religion*.

This book is certainly not an exhaustive historical treatment of each of these men since it serves a more pastoral purpose of encouragement. Throughout the book Piper makes generous use of original quotations from these men, and, although some quotes are unnecessarily reused a number of times, they overflow with a love and zeal for God. In fact, they may stir the reader to reading the originals. Overall, an easy and encouraging read for anyone.

To make it even more appealing, John Piper is giving the e-book version of it away free. You can download the pdf by going to [LegacyOfJoy.notlong.com](http://LegacyOfJoy.notlong.com).



# God uses ink

## Books and the revival of Calvinism in twentieth century Great Britain

by Michael Wagner

Among people who claim to follow the Bible, only a small minority embrace what is commonly called Calvinism – the Biblical teaching that God is in control of all things, including who comes to believe in him. But it has not always been this way. Indeed, back in the time of the Reformation, Calvinism was the dominant view among Christians in some nations.

Britain, for example, was a Calvinist country. In 1643 the nations of England, Scotland and Ireland swore a covenant with God (called the Solemn League and Covenant) to uphold the doctrine and practice of Reformed Christianity. Like in Old Testament times, however, it wasn't long before people began to drift away from their commitment to the Lord.

Slowly but surely, Britain fell away from God. Scotland remained a bastion of Calvinism much longer than England, but it too slowly succumbed to the departure from truth. By the early twentieth century, aside from some small holdouts (e.g., the Free Church of Scotland), Britain had become virtually a Calvinism-free zone.

Beginning by the mid-twentieth century, however, there was some degree of a revival of Calvinism there. This is recounted in the book *Catch the Vision: Roots of the Reformed Recovery* by John J. Murray (Evangelical Press, 2007). Murray was a minister in the Free Church of Scotland and a participant in the efforts to revive Calvinism in his country.

### **Books, books, books,**

If one were to list the three main causes of the Calvinist revival it would be tempting to say books, books, and books. But that might be going a bit far. It would be more accurate to say 1) books, 2) men

who read the books and got turned on to Reformed theology, and 3) the ministries they founded or contributed to as a way to promote the books and the doctrine taught in the books.

Specifically, it was seventeenth and eighteenth century Puritan books that revived interest in genuine Biblical theology. Of course, books in and of themselves are just paper and ink without any inherent power. But God uses means to achieve ends, and sometimes books are tools in the hands of the Holy Spirit to awaken people to His truth. That is what we are talking about here.

At the center of Murray's story are the particular individuals who worked to restore Calvinism as a theological force among conservative Protestants in Britain. He points out that "In most cases it was the discovery of some treasure of Christian literature from a spiritually favored age that set the person on the course he took."

Books have been very important in history, both for the spread of truth and the spread of error. In this case the power of books for good can clearly be seen.

Britain had robust and theologically strong churches from the time of the Reformation until the latter part of the nineteenth century when theological liberalism began to take over. Liberalism kills churches, spiritually. As Murray writes, "Whatever show of scholarship it may have presented, there is no doubt that liberalism was just disguised unbelief."

### **book lovers,**

During this same period, one prominent British hold-out for Biblical theology was the famous Baptist preacher Charles H. Spurgeon. Spurgeon had become a

Calvinist as a result of reading Puritan books in an old library, and he actively promoted Puritan works himself.

However, most people in Britain were going in a very different direction theologically. Interest in Christian classics tanked, and by "the time of the First World War Puritan books were often thrown out for salvage."

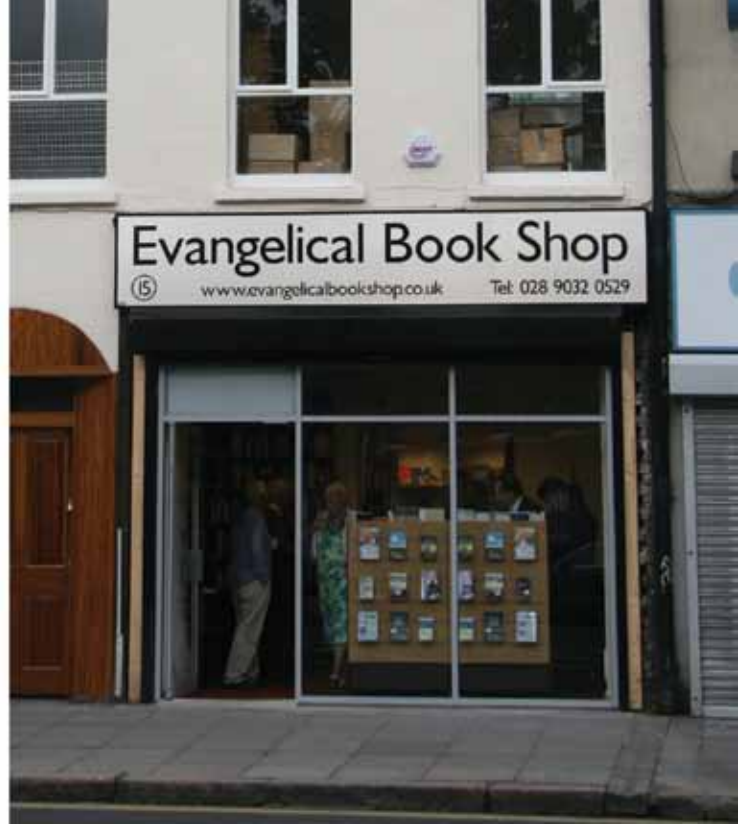
Arthur Pink was another Baptist who discovered Calvinism.

Pink had an experience in Christian literature reminiscent of the discovery of books made by the young C. H. Spurgeon in Stambourne. As he read the Christian classics, the more convinced he became that it was not only liberalism that was endangering the Christian faith but also fundamentalism, with its man-centred programmes for soul-winning.

Pink's primary ministry was through a monthly magazine he edited, *Studies in the Scriptures*, which introduced many others to Calvinist doctrine. Through his writing he actively opposed both Arminianism and Dispensationalism, which were rampant among professing Christians.

### **a bookstore,**

If books are important (and they are), then book publishers and distributors must also be important. With the demise of conservative Protestant publishing in Britain, conservative English-language books had to be imported from elsewhere. Rev. William J. Grier, an Irish Presbyterian minister who had studied under Gresham Machen at Princeton Theological Seminary in the early 1920s, played an



**THEN AND NOW:** The Evangelical Bookshop around 1935, and today (Picture courtesy of Suzanne Kane).

important role in funneling good books into Britain through a Belfast bookstore.

“In the 1930s and 1940s the best Reformed books were being published in the USA. The main source of supply of these books in the United Kingdom was the Evangelical Bookshop in Belfast.”

**a library,**

Besides distributors, libraries can also make books available to the public. A man named Geoffrey Williams began personally collecting and loaning out classic Christian books in the early 1900s.

“He had also realized that many excellent evangelical works were fast disappearing from the public domain, and so he set himself the task of reclaiming as many of them as possible as a heritage for future generations.”

By the early 1930s his collection had become a private library under a committee, and by the mid-1940s it had become the Evangelical Library, an institution central to contemporary British Calvinism and still thriving today.

**...and a magazine**

Perhaps the leading figure of the revival of Calvinism in Britain, however, was a Welsh medical doctor who became a minister, D. M. Lloyd-Jones. Murray states that,

“We can gather from a study of church history that there is very often one individual raised up above others to forward a work of God. In the twentieth century that leader was undoubtedly Dr David Martyn Lloyd-Jones.”

As a young physician Lloyd-Jones began to read Puritan books and ultimately felt God’s call to leave medicine for the ministry.

Lloyd-Jones became the pastor of Westminster Chapel in London in 1943 (he had been assistant pastor there since 1939). His preaching attracted much attention and he wrote many books from a Calvinist perspective. He also became a leading figure in the Evangelical Library and in conferences promoting Puritan theology.

In the early 1950s one young man who came under the influence of Lloyd-Jones was Iain Murray. With Lloyd-Jones’ support, Iain Murray launched *The Banner*

*of Truth* magazine in 1955. In 1957 an associated ministry, the Banner of Truth Trust, was started to reprint Puritan books. It remains today one of the main sources for Calvinist literature in English.

**Conclusion**

*The Banner of Truth* magazine, the Banner of Truth Trust, and the Evangelical Library have all been major factors in the spread of Calvinism in Britain since the mid-twentieth century. Their influence persists today, and new organizations and publications have also sprouted since that time.

Calvinism may not have a huge profile in Britain right now, but it’s much more vigorous than a hundred years ago. Decades of decline were halted and life began to reemerge among Calvinists by the mid-twentieth century. Book and magazine publishing as well as book distribution have been at the center of this phenomenon. The ministry of books often takes years to have an impact, but it tends to be a deep and meaningful impact.

As the example of Britain demonstrates, the work of Christian publishing is vital to the maintenance and spread of Biblical doctrine. Christian publishers are, like, totally awesome.



But God's Word is not chained (I Tim. 2:9)

# Not Chained

by Christine Farenhorst

Have you ever seen anyone smile at you across the dinner table – a big, warm, open smile – and then felt that same person kick you under the table where no one could see?

In a certain sense, prison can be like that. There might be flowerbeds with forget-me-nots, pansies and rose bushes on green lawns on the outside of prison buildings – that's the smile everyone can see. But inside the prison buildings, there is often much pain, loneliness and fear – that's the kick under the table.

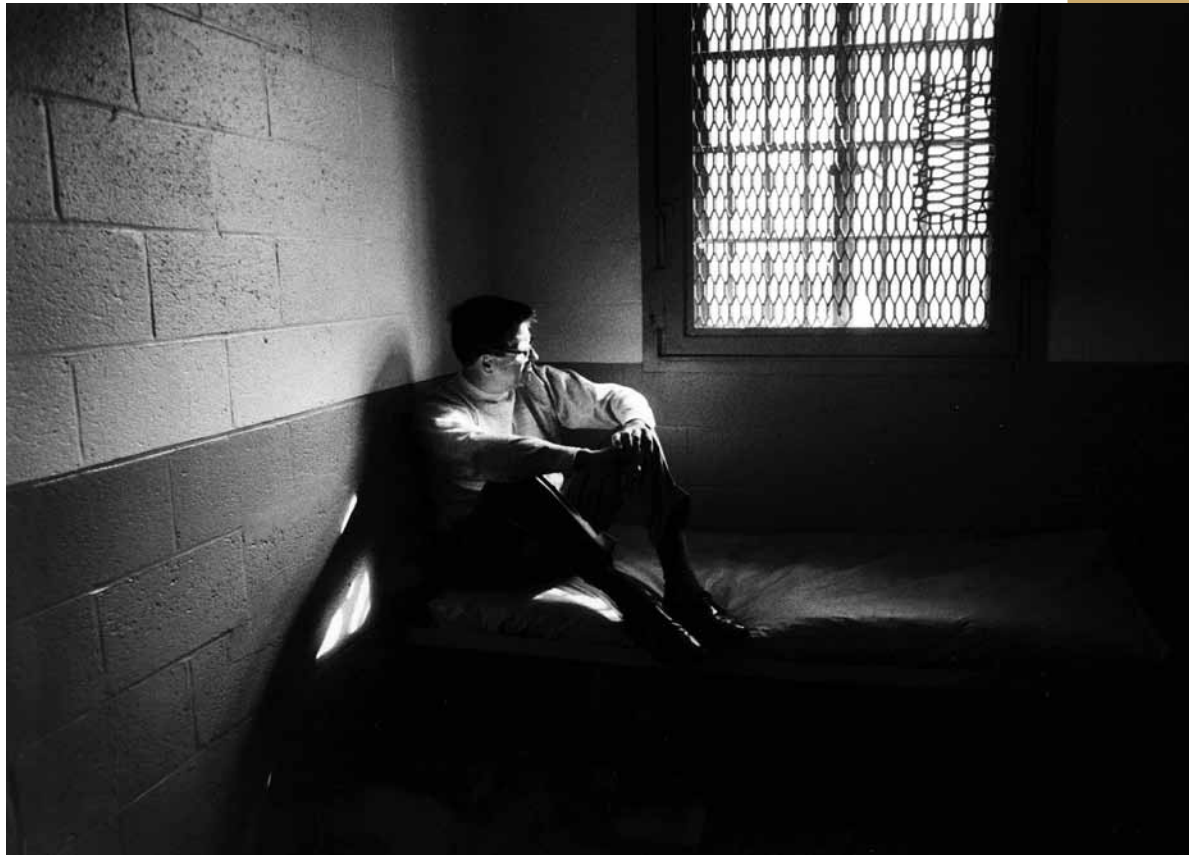
The number of people in prisons in the United States is extremely large. As a matter of fact, the United States has more people in prison than any other country in the world. More than 2.3 million souls are currently behind bars. Which logically adds up to less crime, right? Wrong!! Although statistical data suggests that the crime rate is decreasing in the United States, the violence in the prisons themselves is not disappearing. According to an article in a February 2012 issue of *The Economist*, uncounted in the official tally of crime are the hundreds of thousands of crimes that take place within the prison system itself.

Do prisons not work then? The truth is that prisons cannot change hearts. Only God can.

And God actually worked uniquely in the heart of one particular man, while he was serving time in prison, to try and change that system into one that was more effective and merciful. That man's name was Charles Wendell Colson – better known as Chuck Colson.

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Chuck Colson was no superman. As a matter of fact, he was a slightly overweight fellow who wore glasses and one who had, until he was middle-aged, no idea what the inside of a prison actually looked like. He had no particular inclination to see one either. He relished his happy marriage, enjoyed his money and considered himself a man of power



Chuck Colson entered Alabama's Maxwell Prison in 1974 as a new Christian and as the first member of the Nixon administration to be incarcerated for Watergate-related charges. Photo courtesy of the Colson Center

as Special Counsel to President Richard Nixon from 1969 to 1973. Seemingly holding the world in his pocket, there was, nevertheless, one thing in Chuck Colson's life which was malfunctioning rather severely – his conscience.

There is no way you can walk into a store, purchase a healthy conscience, gift-wrap it, and give it to someone for a birthday or Christmas present. No, there is only one way for a person to obtain a healthy conscience, and that is for the Holy Spirit to breathe on it and activate it. It was within God's providence that Chuck Colson would come to know Him, but Chuck was so blinded by all the success in his life that he saw and felt nothing but the all-encompassing desire for power and material goods. In love, therefore, God took away his earthly success and rather dubious "good" name. During the notorious Watergate Affair, Colson was accused of obstruction of justice and faced a grueling public trial.

During the time that Colson was undergoing all this turmoil, he visited a friend – Tom Phillips, a Christian. The night he visited Tom, he was feeling extremely down and depressed and no wonder. His life seemed to be caving in around him. He was facing a lot of problems. Tom and Chuck sat down together in a screened porch. It was a hot night – very muggy. Sweat ran down Chuck's face. Tom began talking about Christ and it always made Chuck nervous when people spoke of Christ. But Tom was a good friend and you allow your friends a lot of liberty. He listened. And God used Tom.

"You and the others in the government, Chuck, the way you guys worked, that's been wrong. The way you lied about others in the paper, to get them out of the way... the way telephone conversations were tapped ... that was so wrong. Don't trust your own power so much, Chuck. Trust God."

No one else had ever spoken to Chuck in this way before. Suddenly he saw himself in a mirror and the mirror was cracked. It reflected an ugly, little man who had cheated, lied and hurt others. The image was disconcerting and made him wince. But when he was asked by Tom if he would kneel and pray for forgiveness,

Colson shook his head.

"No, not yet, Tom. Maybe later."

Wiping the sweat off his face, he did accept a book that Tom gave him. It was entitled *Mere Christianity* and was written by someone called C.S. Lewis. Back in the car, his reflection in the rear view mirror bothered him. He had never felt so miserable and couldn't drive. With his face pillowed against the steering wheel, tears running down his face, he began to pray. It was his first prayer.

"God, I don't know how to find You, but I'm going to try! I'm not much the way I am now, but somehow I want to give myself to You. Take me, Lord! Please take me."

\*\*\*\*\*

The Holy Spirit used C.S. Lewis' book to further convict Chuck Colson of his sinfulness. Consequently, a repentant Chuck Colson pleaded guilty in court in June 1974. He was sentenced to a one to three-year jail term at the Maxwell Correctional Facility in Alabama.

Have you ever been to a beach and had someone cover your body completely with sand – so much sand that you could not move? It's a frightening feeling. Chuck found prison to be like that. Evenings were especially trying. Forty other men surrounded him in the prison dormitory with snores and groans. He felt both lonely and stifled. Some men couldn't sleep and paced up and down, up and down, between the steel cots. Chuck missed his wife Patty dreadfully. But even with his face buried in the pillow, he couldn't get away from the smell of smoke, sweat, urine and dust. Far away, down a corridor, a phone rang. Half asleep, Chuck fancied it was for him. In his mind, it rang years ago, ages ago, and he answered it in his thoughts.

"Hello – oh, it's you, Mr. President."

"Chuck, how are you today? How's the family?"

"Just fine, Mr. President. Thank you."

"I have a little something I want you to do for me, Chuck."

"Yes, of course, Mr. President."

"No one else but you can handle this, Chuck."

A whistle pierced through the dream. Chuck awoke and sat up with a start, his

heart racing fast. A flashlight shone into his eyes. The brightness hurt. They were being counted – they were counted every two hours. He lay down again. There was no president calling for advice. There was only the prison and the bad smell weighing down on him like sand. Pulling the blanket over his head, he fell asleep – fell asleep into the past again. He was dressing to go to work, putting on a blue dress pants, a white shirt, a neat jacket, and a matching tie. It felt good to put them on. He smiled in his sleep. But a voice entered his dream out of nowhere.

"Strip down, Colson," the voice said.

Chuck's big frame struggled with pride.

"No suits allowed in here. In prison you wear prison clothes."

The voice was commanding. An old, drab, chocolate-brown pile of prison garb sailed towards him. His blue suit crumpled to the floor and the prison clothes overpowered him. The underpants were too tight, the socks too thin, and the shirt wouldn't close properly. Was he still Chuck Colson, or was he nameless? His wallet was gone; his ring was gone; and there was only a number.

"Follow the guard to dormitory G, Colson."

He tailed the guard in his dream. He followed, acutely conscious that he was a big, chubby man in ill-fitting clothes, who had absolutely no say over where he was going. They passed other prisoners – two hundred and fifty chocolate-colored uniforms and not one of them was smiling. The guard finally stopped.

"This is your home now, Colson – dormitory G."

The cheerful shingles on the roof of dormitory G seemed out of place – out of place like a hat on a tombstone. Inside dormitory G, bad smells slapped Chuck in the face – body odors, stale tobacco and dust.

"This is your cot, Colson."

Woodenly he sat down on the small bed, nervously eyeing the other men as he put away his few things into the nightstand. Someone spotted his Bible.

"That's safe. Ain't nobody here gonna steal that from you."

And the voice grinned. It was the first smile Chuck saw in prison. But then the whistle shrieked once more and Chuck

woke up in his prison cot and was counted again.

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“Mr. Colson?” Chuck looked up from his work in the laundry room.

“They say you’re a lawyer, sir, and I don’t know what my sentence is and I thought maybe you’d help me with a letter to the judge?”

“Of what were you convicted?”

“I don’t know that either.”

“Don’t you have a lawyer?”

“The judge gave me one, who told me he’d figured something out with the prosecutor. Then we went to the judge who looked so mean that I was scared. So scared I don’t know what he said but it was something about four years. He said something about probation too. My lawyer said that was good. Then two men took me away in handcuffs. I never saw the lawyer again and here I am.”

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“Mr. Colson. I’m sorry to bother you. Are you a lawyer?”

“Yes, I am.”

“Well, could you help me write a letter to the judge? If I get paroled in November, I’ll have a job. But if I don’t get out, they won’t keep it for me, sir.”

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Very few days went by without someone asking for Colson’s help. One day a pockmarked, thin man walked up to the guard on duty one day.

“My brother died. I got to

get home for the funeral.”

“What do you expect me to do about it? Go fill out the proper forms and bring them to me. I can’t do anything without a proper request. You should know that!”

As the young man walked away, head down, the guard shouted after him, “And do it right the first time. There’s nothing that annoys me more than having to do those forms twice.”



BreakPoint Founder Chuck Colson. His daily commentary aired on more than 1,000 outlets, with an estimated audience of 1 million. Photo courtesy of the Colson Center.

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Every day again, Chuck Colson was shocked by what he heard and saw in prison. During his law practice, he'd never seen the inside of a prison, nor had he ever bothered to speak to any prisoners. The things God now permitted him to see made him both angry and sad but they also forced him to think. He had become friends with some of the men in prison, men who were also Christians and he prayed together with them in a small group every evening. They prayed about problems encountered in prison, and they prayed that God's love might be shown to everyone who was incarcerated.

A new man by the name of Rodriguez was brought in one day. He was an alcoholic and needed help. Sometimes he shook uncontrollably. One day another inmate picked a fight with him and smashed him across the side of his face, knocking him to the ground. The guards blamed Rodriguez for the fight and took him to the "hole" – a dark, bare-walled cell, with nothing in it but a bench and a toilet. Rodriguez cried and peering out through the small, steel-meshed opening, sobbed out loud.

"Please get me a doctor. Someone please get me a doctor."

No one paid attention. In the late afternoon, two guards put handcuffs on Rodriguez to take him away to a waiting van.

"Please, oh please, get me a doctor. Can't you see my ear is bleeding?"

A stream of deep red ran down from the inside of his ear, soaking his collar.

"No doctor on duty. We have orders to move you. Come on! We can't keep the marshal waiting."

They dragged Rodriguez to the door, holding him under his armpits. Chuck watched.

"You can see I'm bleeding, can't you, Colson?"

"Yes, I do. You need a doctor."

The guards stopped for a minute and stared at Chuck. Then they went on dragging Rodriguez to the waiting van. There were bloodstains marking the floor where they had walked.

Chuck's stomach turned. He never found out what happened to Rodriguez.

He felt there was something intrinsically wrong with the prison system. It was dirty. It smelled. It had too many people crowded into one place and there were not enough people to help the inmates feel that they were still human beings made in God's image.

But then, should people not go to prison when they have done something wrong? Was there another way to try and make them remorseful? Did taking away their dignity, and locking them up, help? Chuck Colson had many hours to think and rethink – and the more he saw, the more he became convinced that there had to be a better way. He remembered the man whose brother had died. Had it been necessary to treat him in such a disrespectful way? Chuck knew that since he himself had become aware of Christ's love for him, he wanted to be able to share it with all the prisoners incarcerated with him. He also knew the statistics on recidivism – statistics that said that most people who were presently imprisoned, would very likely be arrested again. The more he thought about it, the more he became convinced that prisoners had to be told about the Lord Jesus Christ.

Chuck applied his growing Bible knowledge to the problem. He felt that non-violent offenders could be punished in a different manner than that of incarceration. A prisoner whose clothes and dignity are taken away and who is treated without respect for a long period of time, he thought, will begin to think that he is bad. When that person leaves prison, there is a good chance that he will probably act that way as well. He had learned that for many crimes the Bible teaches restitution or repayment. And he believed it made good sense that persons who would have to work at repaying what they had done wrong, had a much better chance to feel good about themselves; had a chance to feel forgiven; and had a chance to have their sense of self-respect restored.

When Chuck Colson was released from the Alabama prison, after being there for seven months, he felt wonderful. He was so relieved to be out that he even threw his clothes away because they reeked of the memory of jail. But he could not throw away his newfound conscience –

a conscience that had been growing by leaps and bounds during those months behind bars.

In 1983, Chuck Colson founded Prison Fellowship, using his influence in conservative political circles to push for bipartisan, legislative reforms in the US criminal justice system. Prison Fellowship consisted of a group of people who took Jesus inside the prisons to build His church there. They brought, and continue to bring, prisoners the Gospel, taking some of them out to work on city projects, projects such as fixing up homes for older citizens. Over time it was concluded that recidivism was cut by almost two-thirds for those who were part of the faith-based program put out by the Fellowship.

In later years, Chuck's lifestyle was no longer extravagant. He cared for little things and was genuinely interested in the welfare of those around him. Although we may not agree with everything he said, he was a man who put Christianity into practice, a man whom God used in a unique way, of that there can be no doubt.

An acquaintance recorded that after his conversion, Chuck came to her house to ask her father's forgiveness for an offense he had committed against him. It was a genuine act, and she was very impressed only to be horrified the next morning when she found him in the living room smoking. He saw her expression and commented.

"I know that smoking is bad. But remember that I have just become a Christian and am a work in progress."

He was later able to stop the ungodly habit of smoking, an ungodly habit, one could add, still found within many Reformed circles.

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On March 31, 2012, Chuck Colson underwent surgery to remove a blood clot on his brain. On April 21, 2012, three weeks later, he died in the hospital from complications resulting from a brain hemorrhage. Heaven is now one soul richer.





# TOP FILMS: Dragons or Dinosaurs? reviewed by Jon Dykstra

## Dragons or Dinosaurs?

Documentary  
84 minutes, 2010

The Chinese lunar calendar cycle includes twelve animals, eleven of which are quite familiar to us: the rat, ox, tiger, rabbit, snake, horse, goat, monkey, rooster, dog and pig. The twelfth, however, is a mythical beast that no one has ever seen: dragon. But could we be wrong? Could the ancient Chinese be giving us a clue that dragons were once more than myth? Could they have been just as real as all the other animals in this calendar?

*Dragons or Dinosaurs?* argues, quite convincingly, that the dragon legends present in cultures around the world are actually describing dinosaurs. The dragons are described as large, scaled, reptilian animals that can sometimes fly, breathe fire, swim or eat people whole. These are descriptions that match up well with various dinosaurs that have been discovered: the flying Pterodactyl, the massive Sauropods, or the ferocious Tyrannosaurus Rex.

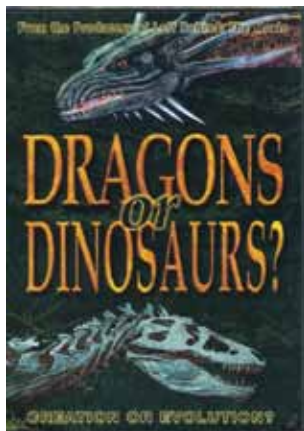
And we don't have to rely on legends alone. Pictures of very dinosaur-like creatures can be found on pottery thousands of years old. Primitive paintings on cave walls, and detailed reliefs sculpted onto the walls of ancient temples, have been discovered that seem to indicate the artists were personally acquainted with dinosaurs.

Ancient historians, and some not so ancient ones too, present us with more to consider. We can read historical accounts of dragon-encounters that seem likely to have involved dinosaurs.

## Darwin vs. dragons

That these dragons may have been dinosaurs is not a conclusion evolutionists are willing to entertain. According to their version of events, man and dinosaur could not have lived together at the same time; they were separated by at least 60 million years.

Thus the point of this presentation: these dragon myths, historical accounts, and ancient artwork are a compelling argument against the evolutionary account. As the Bible explains, God created everything over the course of just 6 days, so men and dragons (or, rather, dinosaurs) did live at the same time!



This is a professionally produced, entertaining production. It gives a solid overview of the evidence, providing viewers with an idea of how very much there is.

## Cautions

The only caution doesn't concern the main feature.

The DVD's special features include a 28-minute mini-documentary called *The Faith... behind the Science*, which is awkwardly interrupted midway through with a 6-minute ad for Cloud Ten's other films. These other films are premillennial dramas, including the *Left Behind* series. Premillennialists believe the Lord will return to "rapture" believers into heaven and unbelievers will be "left behind" for a 7-year period of tribulation in which they can still choose to repent and believe. This idea – of unbelievers having a "second chance" after the Lord's return – is a dangerous error, and clearly contrary to Scripture.

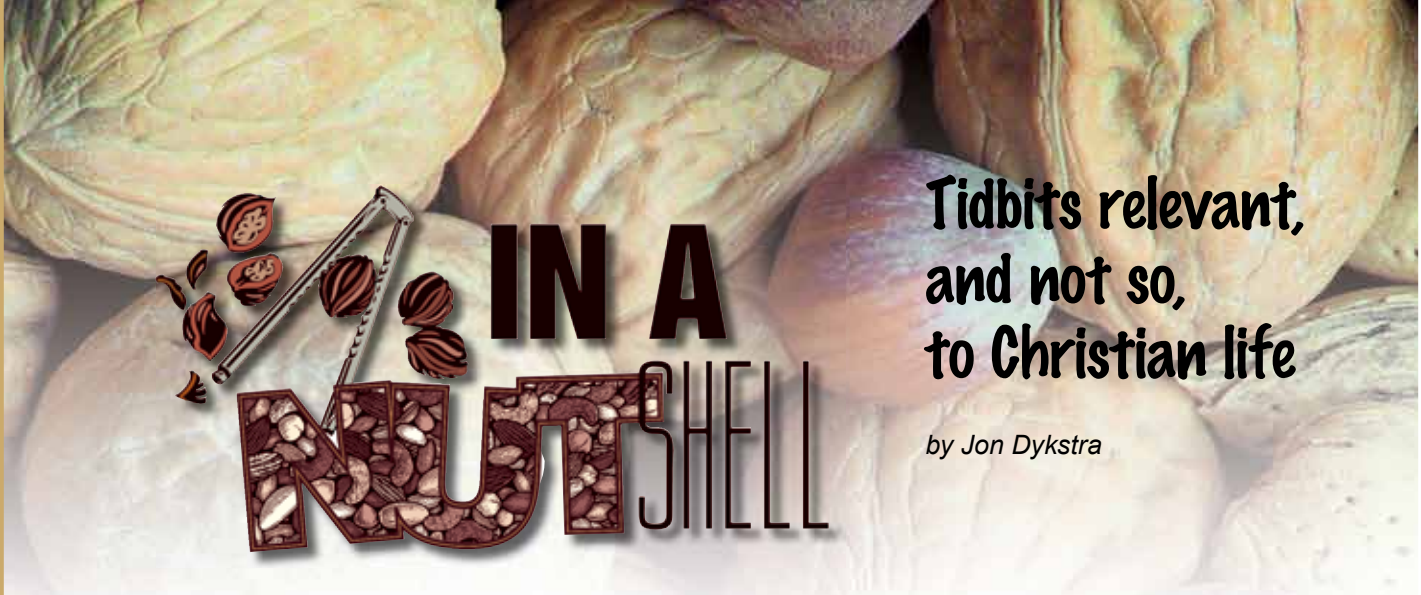
This jarring and quite annoying insertion ruins this mini-documentary, which would have otherwise been an interesting bonus to the main feature.

## Conclusion

So skip the special features and this will be a fun film for families with older children – those with the required attention span for an 84-minute feature. And it is an absolute must-see for anyone who grew up devouring every book they could find about dragons or dinosaurs. You can view the trailer at [ReelConservative.com](http://ReelConservative.com).



*Dragons or Dinosaurs* shows us a 800-year-old relief on an ancient temple wall that looks quite llike a stegasaurus.



# Tidbits relevant, and not so, to Christian life

by Jon Dykstra

## Don't all religions lead to God?

In *Together for GOOD*, Jay Adams gives readers a fictionalized conversation between Greg Cunningham, a pastor, and Bob Rawlston, an unbelieving man wrestling with the Book of John. One of the Bob's struggles is with John 14:6 where Jesus says, "I am the Way and the Truth and the Life. No one comes to the Father except through Me." It is the exclusive claim of the last sentence that bothers Bob.

I always thought that whatever religion you accept, so long as you are sincere, it will ultimately lead you to God. But Jesus doesn't provide much room for anybody except those who believe in Him.

The pastor has two responses worth considering:

If all religions lead to God, surely He wouldn't be much of a God since He'd be a contradiction in Himself. You see, since every religion contradicts every other, and if all of their ways lead to God, then God Himself must be confused. You wouldn't want to believe in a God who says one thing today and the opposite tomorrow, one thing to one person and the opposite to another, I'm sure?

.... And think of this: if people can be saved from their sins some other way than by believing the Gospel, then Jesus' crucifixion was not only a senseless tragedy, but sending Him to die was a stupid, brutal

act on God's part. No matter how you squeeze it, when you think rationally, you have to come to the conclusion that if there's one God, there can only be one way.

## Why read Christian biographies?

"Hebrews 11 is a divine mandate to read Christian biography.... If we asked the author, 'How shall we stir one another up to love and good works?' (10:24), his answer would be: 'Through encouragement from the living (10:25) and the dead' (chap. 11). Christian biography is the means by which 'body life' cuts across the generations."

- excerpted from John Piper's "Brothers, read Christian biographies" at [ChristianBiography.notlong.com](http://ChristianBiography.notlong.com).

## Danger of biblical biography

"[A] sub-genre within that of biography is a section which could just as well be entitled 'Biblical Novels.' There are a number of books that have been written

about people in the Bible such as Rahab, Joshua, Moses and Tamar. These books are written with very little factual, biblical information to go on and yet an entire story has been made around it. The danger of these books is that they can color your view of that biblical character for the rest of your life and yet 95 percent of it will be conjecture on the part of the author. When it comes to the lives of those in the Bible it is best to stick with the original source - God's holy Word!"

- Mrs Joanna Voschezang writing in the June 2011 Faith in Focus, denominational magazine of the Reformed Churches of New Zealand.

## Husbands, build up your wives

"Winston Churchill once attended a formal banquet in London, where the dignitaries were asked the question, 'If you could not be who you are, who would you like to be?' Naturally everyone was curious as to what Churchill, who was seated next to his beloved Clemmie, would say. After all, Churchill would not be expected to say Julius Caesar or Napoleon. When it finally came Churchill's turn, the old man, the last respondent to the question, rose and gave his answer. 'If I could not be who I am, I would most like to be' - here he paused to take his wife's hand - 'Lady Churchill's second husband.' The old boy made some points that night. But he also said it for everyone who has a good marriage."

- R. Kent Hughes in *Disciplines of a Godly Man*



# The most famous verse in the Bible

## “Judge not, that you be not judged”

by Maaike Rosendal

In a culture saturated with relativism – the concept that there is no objective right and wrong – it is quite common to be reminded that the Bible forbids us to judge in Matthew 7:1. Though the world doesn't think much of Scripture, this is a text that is liked. It would seem being “judgmental” is one of the last universally recognized “sins” and Christians too have accepted this notion.

As a result, believers are often hesitant or even opposed to passing judgment on other people's choices, including some as serious as the choice of abortion. This begs an important question: what did Jesus really mean when he said, “Judge not, that you be not judged”?

### Context, context, context

As with any text we must first look at its context to discern the meaning. Using only Matthew 7:1 gives an incomplete picture. What follows in Matthew 7 shows this is not an absolute prohibition from judging but instead is intended to address unfair and hypocritical judgment. Verse 2 reads: ““For in the same way you judge others, you will be judged, and with the measure you use, it will be measured to you.”

“Judge not” warns against a certain type of judging – backbiting, slandering, and being overly critical – while “that you be not judged” indicates what will happen to those who follow Christ's command. Generally, they will be spared from unjust judgments as well; the standards we utilize will be used to measure us. John Calvin remarks about these texts in his commentary, “It is not necessary

that believers should become blind, and perceive nothing, but only that they should refrain from an undue eagerness to judge.”

### Yet more context

Additionally, we ought to take into account the entire Bible message rather than interpret a verse in isolation. If the explanation of a passage contradicts the overall Gospel this should tell us something is wrong. In the case of Matthew 7:1, it is important to note that the word “judge” in its various forms is found over 700 times in God's Word, so to base our entire approach to judging on one verse would be foolish.

Psalms 119:13, Proverbs 3:21, Jeremiah 22:3, 1 Corinthians 6:2-3, and Philippians 1:10, to name a few, show we are not only allowed but even bound to judge. We must speak and act in accordance with the revealed will of God and therefore condemn sin. In fact, failing to do so would be rebellion by reversing God's will through our actions or lack of them.

### Judge biblically, not hypocritically

At the same time, the Lord gives guidelines for how to judge. We must always begin with examining ourselves, lest we ignore the “beam” in our own eye (Matthew 7:4-5). Moreover, we read in John 7:24, “Judge not according to the appearance, but judge righteous judgment.” Here Jesus tells us to judge using God's Word to discern sin and not by appearances or our own standards. We must do so lovingly and modestly, with God's honor and our neighbor's welfare

in mind, realizing that God is the only Lawgiver and Judge (Isaiah 33:22).

So we *must* judge. J.C. Ryle, when warning against dealing deceitfully with the Word of God, points out that we corrupt the truth when we make a wrong application of it or avoid speaking about it when it may give offence. Thus, when we see someone engaged in serious sin, silence is not a Biblical option.

### No compassion without truth

This can be difficult, even painful at times, but there can be no compassion without truth. When we refrain from judging a behavior that is harmful to our neighbor, we are actually negligent and disobey the commandment to “do unto others as you would have them do unto you.” Telling a loved one that their choices are wrong can be upsetting but not doing so would be much more uncompassionate.

So what must we do? On the basis of biblical truth we should teach and act to influence our families, our churches and our society as much as we can. We are not excused from being the salt of the earth, just because the culture no longer rests as much as it once did on Christian thinking. We are not excused from speaking the truth, just because our society holds the belief that there is no absolute truth.

If we have compassion for those around us we must not compromise the truth or hide behind a faulty interpretation of a text about judging, whether to spare people's feelings or our own reputation. Instead, we must do all that we can to help people see the truth that, with God's blessing, will set them free.



# “Patriotic” pretexting

**It’s an American disease  
but the rest of the world isn’t immune**

by *Larry Wilson*

I’ve come to think that perhaps the Scripture text that I’ve most often heard taken out of context and rendered into a pretext may be 2 Chronicles 7:14:

If my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land.

How often have you heard this verse quoted as if it applied *directly* to American Christians, *directly* to the United States of America? Is not America a “Christian nation”?

A better question might be, Is there even such a thing as a Christian nation in the new covenant era? According to God’s Word, the answer is yes. So what is it? Is it a geographical area, or a specific form of civil government, or a certain group of citizens? No, the only Christian nation that exists in the new covenant era is the “one, holy, catholic, and apostolic church.” To her alone does God say, “You are ... a holy nation” (1 Peter 2:9). The church consists of those who have been called out of darkness and into his marvelous light from many different tongues, tribes, and nations. God graciously makes them citizens of the heavenly country whose

king is the Lord Jesus Christ.

Because this is so, it is wrong to apply 2 Chronicles 7:14 directly in our era to any particular earthly country – including the United States. That promise did apply directly to the church in its old covenant form, the theocratic church-state of Israel in the Promised Land. But that old covenant form of his church was a temporary arrangement. It was designed to prepare the way for, and to bring about, the coming of Christ and the promised salvation (Gal. 3:23–26).

Our Lord Jesus made it clear that, on account of his saving work and the outpouring of his Spirit, the church would take a very different form in the new covenant. It would become international, rather than national; its power would be spiritual, rather than temporal; it would be spread by gospel witnesses, rather than by soldiers (Acts 1:6–8). Accordingly, rather than inviting the nations to come to the Holy Land in order to become part of the holy nation, the holy nation is instead to go out into all the world and make disciples of all nations (Matt. 28:18–20).

This new arrangement means that God’s people hold a dual citizenship in this life. Our Lord makes us at the same time citizens of the church – the one and only “Christian nation” – and citizens of an earthly nation, subject to an earthly

government.

Surely the United States has many Christians, and surely that has been a blessing to her. But it is unbiblical to say that any nation, including the United States—as a nation—enjoys special favor from God over and above the other nations of the earth. If the United States has enjoyed God’s favor, it has done so for the sake of his church (Rom. 8:28).

Is it unpatriotic to say that 2 Chronicles 7:14 does not apply directly to the United States? If we do say that, then does it mean that we should not love our country? No! In a real sense, the Old Testament passage that applies more directly to new covenant saints is Jeremiah 29:4–7:

Thus says the Lord of hosts, the God of Israel, to all the exiles whom I have sent into exile from Jerusalem to Babylon: Build houses and live in them; plant gardens and eat their produce. Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease. But seek the welfare of the city where I have sent you into exile, and pray to the Lord on its behalf, for in its welfare you will find your welfare.

Under the new covenant gospel arrangement, we believers are “elect exiles of the dispersion” (1 Peter 1:1). We are “sojourners and exiles” (1 Peter 2:11). We are scattered throughout the nations. And in that setting, the Lord commands us to be patriotic. We are to love the land in which he has placed us and seek its welfare.

The overarching reason why we are to do so, however, is not because it is a Christian nation, but rather for the sake of our even higher allegiance to the kingdom of heaven and its King. This higher allegiance to the church and her Head should lead us diligently to pursue our vocation as citizens in the country where our Lord has placed us.

This higher allegiance should lead us to pray “for kings and all who are in high positions, that we may lead a peaceful and quiet life, godly and dignified in every way” (1 Tim. 2:2). It should also lead us to respect and submit to civil authority

because the leaders of the nations rule by God’s authority (Rom. 13:1–7). William Still’s counsel to pastors was:

The church ... has to be as neutral to it as loyal citizens can be. She is called to gather and build the church of Jesus Christ under any system whatsoever. Her members are to submit to the powers that be, as far as this does not conflict with the individual conscience, and they are to let the state do as it will.... What Peter and Paul are saying in Romans 13:1–17 and 1 Peter 2 is that we are to submit to whatever regime we happen to be under—submit to it, not sponsor, or oppose it. (*The Work of the Pastor* [2010], pp. 65–66)

The United States is a great nation. She was founded on good principles, and she has enjoyed great blessings. But she is not a Christian nation. The church – whether she is found in the United States, Canada,

England, France, Russia, China, Eritrea, Uganda, Israel, Egypt, Iraq, Iran, or wherever – is the one and only Christian nation of the new covenant era.

All the kingdoms of this world will perish. That includes the United States. But the church—made up of people from every tongue, tribe, and nation—will go on forever. Let us never forget that we have received “a kingdom that cannot be shaken” (Heb. 12:28). At the same time, let us also be active in our vocation as citizens, loving our neighbors and therefore seeking the welfare of our country, of our state (or province), and of our community—wherever the Lord has put us to live and serve.

*The author, a U.S. citizen, is living in Canada and serving as pastor of Redeemer OPC in Airdrie, Alberta. This originally appeared in the February 2012 issue of New Horizons and is reprinted here with permission.*



## Context vs. pretext

by Jon Dykstra

Professor D.A. Carson has often quoted his father as saying that “a text without a context becomes a pretext for a proof text.”

The text here is any section of Scripture we want to study.

Context is, in the first place, the verses that immediately precede and follow our passage, but, secondly, includes the Bible book, and finally, the entire Bible.

A pretext is anything a person might say or do that masks their true intentions. Carson is noting here (or rather, his father is) that if a person won’t study a Scripture text in its context, then they are only pretending to study God’s Word. Instead of getting the real meaning out of the text, this “text without context” approach will allow them to read in their own perspective. They can use

isolated verses as proof texts to back up their favorite political and moral positions, no matter how aberrant those positions might be.

However, if we are genuinely interested in learning what God is telling us in His Word, then we need to heed the wisdom of Professor Carson’s father, and study each passage in the framework of the whole Bible.



**Mark 12:31 used to justify gay marriage** on Nov. 15, 2008 in Los Angeles where marchers protested the passing of California’s Proposition 8 banning gay marriage. Gerry Boughan / Shutterstock.com



# Never read a Bible verse

by Jonathan Chase

The 2011 film *Soul Surfer* is about bikini-clad Hawaii party-girl Bethany Hamilton, who loses her arm in a shark attack, but decides to become a professional surfer anyways so that she can inspire others to face their fears. The “Based on a true story” film was marketed to, and popular among Christians, but it was when the story was most clearly Christian that it was also at its most appalling. After the accident, when she makes her decision to become a pro-surfer, Hamilton declares: “I can do all things through Christ who strengthens me!” Her understanding of this biblical quotation seems to be that through Christ she will be able to do anything – even become a pro-surfer with just one arm.

Is this what the Apostle Paul intended in Philippians 4:13, when he wrote these words? Paul made this statement when he was facing execution, and sitting in a Roman prison. The verses that precede this text make it clear he was not talking about being able to do anything. Paul couldn’t even get himself out of prison! No, what Paul was talking about was how, because Christ was strengthening him, he was able to *be content in all circumstances!* So Hamilton – or perhaps it is just the scriptwriters – completely misunderstood this passage, and passed along that confusion to thousands of movie-goers. In context this verse tells her that whether she becomes a pro-surfer or can’t make it, with Christ strengthening her, she can be content.

## The Bible is about God, not me

This segues into a point that merits greater attention. The title for this article

is borrowed from radio-host Greg Koukl, who used it to argue for only reading verses in context. I think that the issue goes one step deeper: when we read the Bible, what do we look for? How do we *think* about God’s Word?

In my morning/evening personal devotions, I’m presently working through Isaiah for the second time, and I keep running into verses that I highlighted three-ish years ago and wondering, *what was I thinking when I underlined this?* Take Isaiah 30:15, which says, “In quietness and confidence shall be your strength.” I know I was both loud and insecure at the time (not anymore, of course) so, to be sure, it was good advice. I can even picture a full-size poster of a fourteen-point stag on a mountaintop that would go great with this verse, maybe sell it for \$14.99 at Family Christian... you get the idea. But here’s the thing: this verse wasn’t written to me. I can learn from it, but it was for God’s bride, Israel, who should have trusted in her faithful Husband just once so He could save her, but who fled to her “lover” Egypt for help instead. And the first time around, I was so busy looking for application verses that I missed the tragedy of this heartbreaking love story.

Or try Jeremiah 29:11: “For I know the plans I have for you, declares the Lord, plans for good and not for evil, to give you a future and a hope.” As each graduation season rolls along this is a popular text for many young graduates. But this is a beautiful promise that just isn’t for you; it was for God’s people who were about to be swept away by the cruel Assyrian armies. We have beautiful promises in the Bible, but we can’t just claim them as they

come, throwing context to the wind. Or at least if we do, we need to take the whole promise and include the seventy years of exile. Put that on a retirement planning brochure!

## What does this passage say about Him?

The point is, the Bible isn’t meant to be read as a collection of verses. We carry this misconception that every verse or even every passage needs to have immediate “life application,” and when we read the Bible looking for that, we miss the tragedy and the drama of the greatest story ever told, and fail to learn what the Bible teaches us about who *God* is, as Creator and Husband of His bride the church. We fail to let the Bible simply speak for itself. Maybe a passage doesn’t have application of the kind we want; maybe what it does is teach us something about God. Isn’t that worth learning?

As Bible study leaders, how do you orient your questions for the group? Do they ask, “What’s the passage saying?” or “What’s the passage saying *for us?*” There’s a place for the second question, but it comes at the end of the Bible study. That is, after the first question has been really figured out, which means you might even be going home without answering the second one yet. But rest assured, a greater understanding of our God will not come without life application; it will change everything in your life. As the Puritan Jonathan Edwards once said, “When my preaching is true to the text, it is automatically true to life.”



# Dino bones with blood?!?

It took paleontologists 20 years to realize what they had found

by Margaret Helder

My husband may call me a dinosaur sometimes, or his favorite fossil, but he is just joking... I think! But, believe it or not, I have a personal dinosaur story to tell.

It all began 22 years ago on December 11, 1990, when the famous dinosaur expert Philip Currie of the Royal Tyrrell Museum delivered a lecture on dinosaurs at the Provincial Museum of Alberta in Edmonton. The lecture was very interesting and I took copious notes. Dr. Currie discussed many different issues connected with dinosaurs, but none struck me as particularly remarkable.

The next summer, five ladies from the city of St. Albert organized a five-day day camp for children, including both those from the church community and their friends. I was a mother helper and driver on one of the excursions to a local display of animal skeletons. In her remarks, the guide seemed quite doctrinaire concerning evolution. Nevertheless she emphasized how short a time bones survive out in nature. Recalling Dr. Currie's lecture, I mentioned that dinosaur bones had been found which were not fossilized. But the lady was aghast at the idea of such old bones (which she presumed were about 70 million years old) lasting very long in an unfossilized condition. She simply could not accept such a bizarre idea.

Her reaction got me thinking, of course. Maybe this discovery was remarkable and special! I began to research the topic.

## Twenty year wait

I soon discovered that Dr. Currie had, indeed, reported the facts. In 1961 petroleum geologist R. L. Liscomb (working for Shell Oil) discovered a large bone bed on the banks of the Colville River in Alaska, not far from the Arctic Ocean. Since the bones were not permineralized (fossilized), he assumed they were recent

bison bones. He deposited some in a museum and for twenty years nobody gave the bones another thought.

Then somebody noticed that these were *Edmontosaurus* bones (duckbill dinosaur). In 1985 paleontologist William A. Clemens reported abundant dinosaur bones at the Liscomb site and in 1987 associate Kyle L. Davies described the condition of the dinosaur bones:

The quality of preservation is remarkable. The bones are stained a dark red brown but otherwise display little permineralization, crushing or distortion (*Journal of Paleontology* 61 #1 p. 198).

The Kyle Davies report was the only one in print I saw that mentioned the unfossilized condition of the bones. Other articles on the dinosaur bones from Alaska's North Slope did not make mention of the condition of the bones or why anyone would mistake dinosaur bones for recent bison bone. These other articles included:

- one on Philip Currie in the August 1989 *Saturday Night Magazine*
- a January 1993 cover story on dinosaurs in *National Geographic*
- discussions of polar dinosaurs and dinosaur migrations in the 1997 *Encyclopedia of Dinosaurs* edited by Currie & Padian

None of these provided the proof I needed that unfossilized dinosaur bones had indeed been discovered. So I telephoned Dr. Currie at the Tyrrell Museum. Normally I will do anything to avoid telephoning anyone, but how was I going to locate suitable documentation? Dr. Currie took my call and he graciously gave me enough information that I was able

to locate the Kyle Davies' article.

I published a brief note about the dinosaur bones in the October 1991 *Dialogue* and in 1992 this was later amplified into an article in Australia's *Creation ex nihilo magazine* (vol. 14 #3). Then in 1998 Ken Ham's book *The Great Dinosaur Mystery Solved* referenced the latter article. My argument was that cold in Alaska could not have preserved these bones for millions of years. Plant material preserved with the dinosaurs and in other Arctic deposits, suggests a warm climate there throughout much of its history. Therefore the bones must be much younger, perhaps only a few thousand years old as geologist Liscomb had originally assumed (see [create.ab.ca/flip-side-of-the-midnight-sun/](http://create.ab.ca/flip-side-of-the-midnight-sun/) for further information on this issue).

In July 1994 a five-man expedition sponsored by the Creation Research Science Education Foundation traveled to Alaska to the Liscomb bed. Their five-day trip down the Colville River was grueling but, in the end, having obtained appropriate permits, they managed to collect 60 kilograms of bones (see *Great Alaskan Dinosaur Adventure* by Buddy Davis *et al.* 1998). These people hoped that there would still be collagen (protein) in the bones, suitable for carbon dating. Some specimens were sent to a laboratory in Germany for dating. We now know that the hope for collagen in some bones was a realistic one, and dating of this material fits a pattern of more recent discoveries. This takes us to the topic of soft tissue discoveries in dinosaur fossils.

## Some fossils have soft insides

A fossil is a trace of a formerly living creature, which is preserved in rock. Most dinosaur fossils consist of bones that have turned into rock. Certainly nobody was

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looking for primary dinosaur tissue inside such rocky artifacts. But the curiosity of one lady scientist changed all that.

Mary Schweitzer came to dinosaur studies relatively late in life. In 1989, while working as a substitute teacher and mother of three, she elected to audit a course on vertebrate paleontology (fossils of animals with backbones) given by Jack Horner (Curator of the Museum of the Rockies in Bozeman, Montana). Now thoroughly excited about dinosaurs, she managed to obtain a research position under the direction of Dr. Horner. As time went on, she kept noticing strange things that nobody else had mentioned. On one occasion, when she was working on a *Tyrannosaurus rex* bone from Hell Creek, Montana, she noticed an unpleasant organic odor apparently coming from the bone. In reply to her query about this, Dr. Horner replied that all the Hell Creek bones smell bad. Since Hell Creek rocks would be dated by conventional estimates at about 65 million years, an organic odor coming from the bones did not really make sense. All organic materials should have long since disappeared.

On another occasion, a medical pathologist was allowed to view a cross section of *T. rex* bone under the microscope. He commented that red blood cells could be seen within the rocky slice of bone tissue. In response to Mary Schweitzer's query about this situation, Dr. Horner challenged her to prove that the artifacts were *not* red blood cells. This project turned into her doctoral thesis but she was not able to discredit the idea that red blood cells were present. She used several techniques to study the nature of these artifacts. Her data supported the conclusion that the *T. rex* fossil contained fragments of hemoglobin molecules (the organic compound that makes red blood cells red and enables them to carry oxygen). She published the results of this work in 1997 in *Proceedings of the National Academy of Sciences*. The article did not impress many people that she had really found organic materials in a dinosaur fossil. But this was just the beginning.

In 2000 a *T. rex* meter-long leg bone was inadvertently broken in the process of transporting it from the field.

Associates collected the resulting chips and sent them to Mary Schweitzer. To her astonishment, the largest chip from the bone interior resembled the medulla of leg bones in certain large birds. To find out if this was a valid idea, she set out to dissolve away all the rock to see what might be left behind. Minerals dissolve in mild acid, but not organic compounds. When she did this, what she recovered, appeared to be collagen (matrix of the bone), blood vessels and osteocytes (the cells that form bone). In 2005, in the journal *Science*, Mary Schweitzer and colleagues published a report on soft tissue and cellular preservation inside a *T. rex* fossil bone. Later in 2007, an even larger team from this lab published that these soft tissues suggested the presence of proteins. They reported that traces of 7 distinct protein fragments from collagen had been observed. Others, however, disputed this, suggesting that the results came from bacterial contamination or a statistical fluke.

### Findings corroborated

In September 2009 a team of other scientists published (in *Journal of Proteome Research*) a reanalysis of the *T. rex* data, declaring that there was nothing wrong with the Schweitzer team's analysis from 2007. This was important corroboration.

And such support from others, although slow, did keep coming. For example, an international team of 12 scientists, publishing in *PLoS One Biology*, documented that protein fragments were observed in a Cretaceous mosasaur (extinct marine lizards of which the first was discovered at Maastricht). This team declared that the organic fragments were typical of collagen and not of bacterial biofilms (April, 2011, vol. 6 #4).

Thus some in the scientific community have, slowly, come to support the idea that once-living tissues have survived to the present inside dinosaur and other fossils. This leads these scientists to conclude that these biochemical components of life can last without decay for tens of millions of years.

But this is not supported by the data, only by assumptions concerning the age



**In 2000 what seemed to be blood vessels were found in a *T. rex* bone.**

of the dinosaur fossils. Theoretical kinetics and laboratory experiments suggest much shorter survival times for proteins, depending upon the conditions of storage. Other scientists declare that soft tissue preservation in dinosaurs is a strong indication that the dinosaurs lived much more recently than secular science assumes, perhaps only thousands of years ago. Therefore the question arises as to whether any of these dinosaur artifacts have been radiometrically dated. How old are these dinosaur remains?

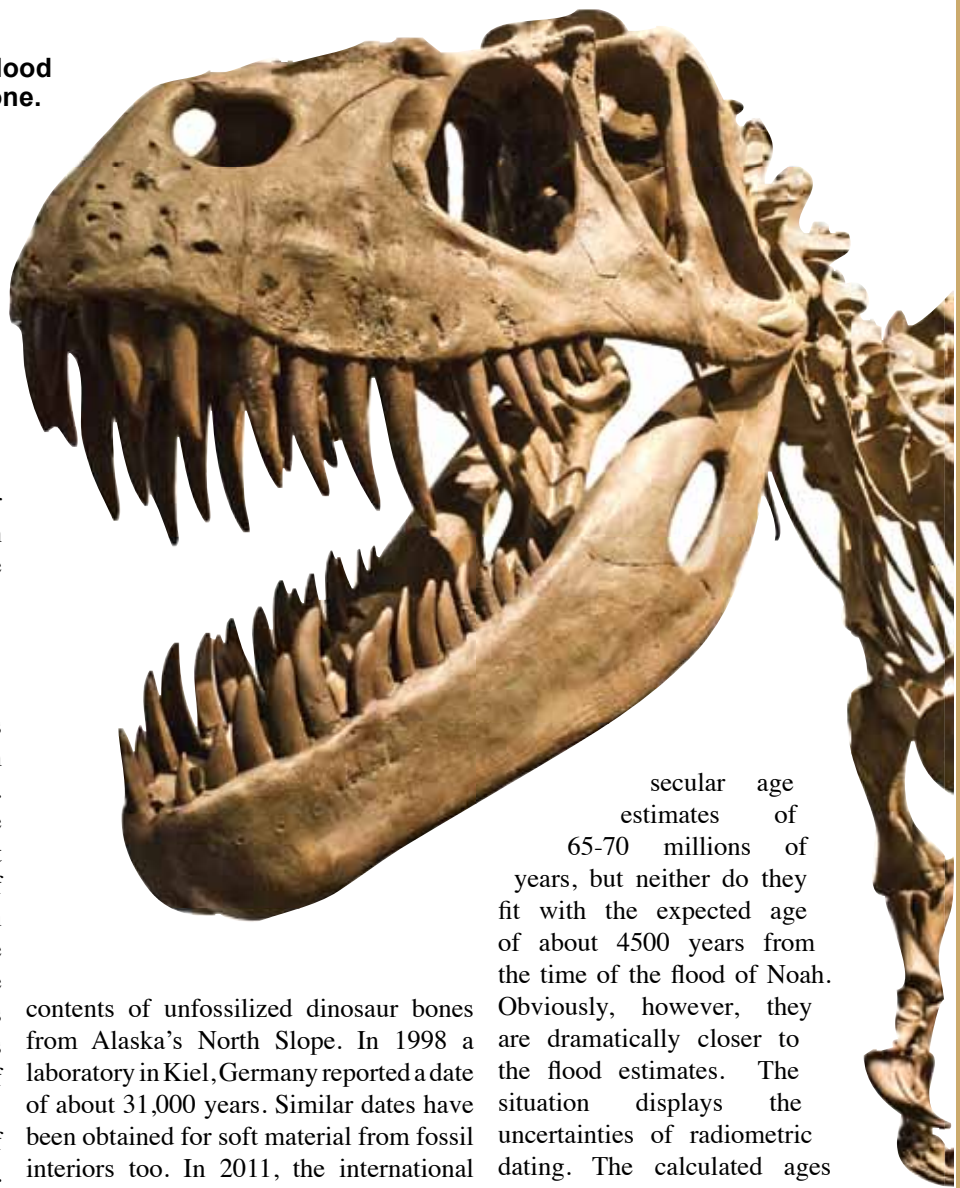
**Dating dinosaurs**

Rocks are usually dated using minerals such as uranium and lead or potassium and argon or some such combinations. The idea is that a parent radioactive material will decay to a daughter product at a measurable rate. The proportion of parent to daughter is used to calculate an age for the artifact (assuming that there was 0 daughter material to start with). The age of such artifacts dated in this way is expected to be millions or billions of years old since the rate of radioactive decay of these minerals is slow.

All living cells are made up of organic molecules which contain carbon. Carbon 14 is a radioactive version of normal carbon12. Plants take in carbon dioxide from the air, and manufacture organic compounds from it. Animals eat and digest plants. Since a very small proportion of the carbon dioxide contains radioactive carbon, all plants and animals contain some radioactive carbon. When an organism dies, the amount of radioactive carbon starts to decline. Now the rate at which carbon14 decays is quite fast: in 5730 years, about one half of a sample of carbon14 will have decayed. After a maximum of 50,000 years, there should be no detectable carbon14 in the organic material.

Naturally if a dinosaur died 65 million years ago, it should not contain any carbon14. On this basis, many scientists refuse to try a carbon14 radiometric date on dinosaur soft tissue. However some people have been curious enough to carry out the test.

One of the first such tests was on the



secular age estimates of 65-70 millions of years, but neither do they fit with the expected age of about 4500 years from the time of the flood of Noah.

contents of unfossilized dinosaur bones from Alaska's North Slope. In 1998 a laboratory in Kiel, Germany reported a date of about 31,000 years. Similar dates have been obtained for soft material from fossil interiors too. In 2011, the international team examining the contents of soft tissue in a marine mosasaur (from Belgium and presumed to be 70 million years old) dated the collagen inside the bone at 24,600 years. They concluded that although the collagen was definitely from the mosasaur, (and not bacterial), nevertheless the very recent date was probably from bacterial contamination and not from the mosasaur. Nobody told them they can't accept two opposite conclusions! (*PLoS* April 11 vol. 6 #4 e19445). A team of creation-based researchers obtained material from inside a *Triceratops* fossil bone and a duckbill dinosaur bone collected in Montana. The content of the former was dated at about 30,900 years and of the later at about 23,200 years ([Sciencevsevolution.org/Holzschuh.htm](http://Sciencevsevolution.org/Holzschuh.htm)).

Obviously, however, they are dramatically closer to the flood estimates. The situation displays the uncertainties of radiometric dating. The calculated ages assume that the proportion of carbon14 to carbon12 in the air was the same at the time of the dinosaurs as it is now. However there are some reasons to assume that there may have been less carbon14 in the air during those early years before the Flood. If that were the case, then measured ratios of carbon14 to carbon12 would yield too old an age. In any case, the fact that there is any measurable carbon14 in these dinosaur and other marine reptile tissues, is a stunning denial of the idea of ages involving millions of years.

Now that it is recognized that soft tissue from original dinosaur bodies persists inside some fossils, the specter of Jurassic Park seems to loom ever closer. Many wonder if any dinosaur fossils contain DNA which can be used to bring a new generation of these monsters to life. But that is a discussion for another day!

**Conclusion**

Two things are obvious from these numbers. Firstly they do not fit with the



# Helping one another to finish the course

“Love one another...By this all men will know that you are my disciples, if you love one another.” – John 13:34-35

by Sharon L. Bratcher

When I was young, our family liked to play team croquet. Dad and I always allied against my older brother and Mom. The adults were closely matched, but I valued my partner more, because Dad could place his foot firmly on his ball, next to the opponent’s ball, and then croquet his opponent’s ball across the front yard (or into the lake, depending on his mood).

In team croquet, both players must reach the last stake to win. Assisting one’s partner, therefore, becomes an important strategy. A teammate might “place” his ball close enough to his partner’s to be used for two extra turns, or knock his teammate’s ball thru a wicket for her if necessary.

As the youngest and worst, I played my best, but I sometimes got stuck at an early wicket. The others pushed ahead and sometimes Dad would play through, except for the *last* wicket, and then come back to help me.

As I struggled to shoot through the wickets he would assess the full game situation and shout encouragement to my every move. On some turns he would take careful aim and WHACK – end up close beside me to aid me along. In this way, we moved as a team towards our mutual goal.

## To the rescue

This illustration seems like a small example of how our Heavenly Father brings us through life. He sent His son Jesus to go ahead of us as an example. He is strong and able, while we are often weak, and yet He doesn’t mind to associate with us. In fact, He said, “My grace is sufficient for you, for My strength is made perfect in weakness” (2 Cor 12:9).

So many times we get stuck at a wicket and He helps us to progress. He gives us strength and assistance, like the extra turns in croquet. At times we are so weak that we cannot even roll through a wicket unless we connect with Him.

Together we conquer the common enemy, avoiding difficulties and overcoming. He can see the entire course, whereas we usually focus only on the next wicket. Unlike us, He always stays on a straight path. He constantly gives us His encouraging Word and reminds us to keep the goal in mind.

How I used to love it when Dad’s ball came bounding across the lawn to my rescue. I was no match for our opponents, but with his help “we” did okay. I felt a deep trust in him, knowing that the rules of the game would be followed and I was entitled to his assistance. He also expected me to accept his advice and follow his plan. Just so, the Apostle Peter tells us:

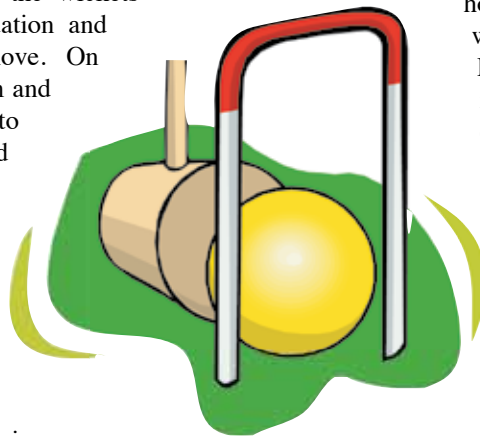
Young men, in the same way be submissive to those who are older. All of you, clothe yourselves with humility toward one another, because, “God opposes the proud but gives grace to the humble” – 1 Peter 5:5.

## Helping each other progress

This game therefore also provides an analogy to how Christians should help one another. How do we treat a weaker brother in the congregation? Do we help him or gloat because our family is doing better than his? Do we focus only on ourselves, or ensure that others move along steadily as well? The Apostle Paul tells us to: “Live in harmony with one another. Do not be proud, but be willing to associate with people of low position. Do not be conceited” (Rom 12:16). He adds, in Romans 14:13: “stop passing judgment on one another. Instead, make up your mind not to put any stumbling block or obstacle in your brother’s way.”

The goal in life is for all of God’s children to progress in glorifying Him and persevering until the day we arrive in heaven. We tend to be *so* individualistic – as long as we do “all right,” we think we have fulfilled our calling. But our Lord says, “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love” (Gal 5:13).

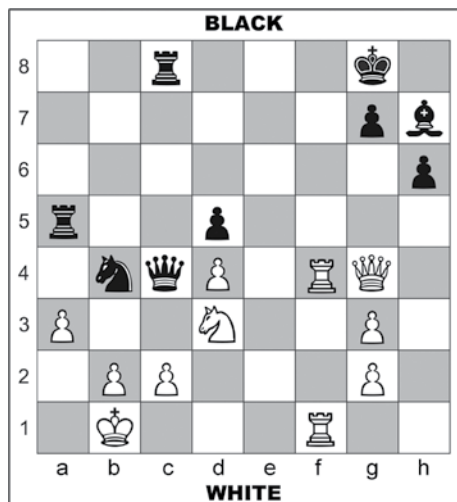
Let us remember that never in God’s Word is the believer treated in a singular manner. He is always a member of God’s people, with all the benefits and responsibilities attached. We are, essentially, a team. Therefore: *let us consider how we may spur one another on toward love and good deeds*” (Heb 10:24).



# ENTICING ENIGMAS AND CEREBRAL CHALLENGES

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## Chess Puzzle # 190

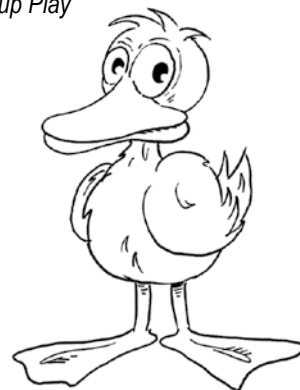


**WHITE to Mate in 4 Moves**  
Or, If it is BLACK's Move,  
**BLACK to Mate in 3 or BLACK to Mate in 4**

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One spunky little d \_\_\_\_  
was once playing in the m \_\_\_\_  
but then got quite s \_\_\_\_  
and lamented out loud “Y \_\_\_\_!”  
until pulled out by a tow \_\_\_\_  
From under its wheels the wet c \_\_\_\_  
did indeed start to s \_\_\_\_  
but once freed on that d \_\_\_\_  
“Thanks!” and a big “H \_\_\_\_!”  
were all the duck could \_\_\_\_.



### Problem to Ponder #190 – “FORE!midable scores”

It is golf season! On his favourite 18-hole course, Dave had an initial score of 92 shots. On 4 subsequent days, each day his score was better than the previous day's score. In fact, the reduction in shots taken, compared to the previous day, was always an increasingly large odd number of shots. If his 5-day average score was 2 shots less than his score on the middle (third) day, what was his score on each of the four days after his score of 92 on the first day?

## SOLUTIONS TO THE JUNE PUZZLE PAGE

### Answers to Riddles for Punsters #189 – “Repair Readiness”

Roger wanted to start a door and window repair service and so enrolled in training courses. Whether or not that was a good decision would h i n g e on him being able to get into the s w i n g of things and being able to get a good h a n d l e on repair techniques. He sh u t t e r e d to think of the consequences if the instructions were not c l e a r to him but he still tried to keep a positive f r a m e of mind. To do otherwise would be s i l l - y

### Answers to Problem to Ponder #189 – “Glove Compartments?”

Fred has three containers. One has hockey gloves, one ski gloves and one baseball gloves. Fred's sister taped a label on each container without checking to see if the labels matched the contents. The labels were “NOT BASEBALL GLOVES” on #1, “HOCKEY GLOVES” on #2 and “NOT HOCKEY GLOVES” on #3. What are the contents of each container if a) no label is incorrect? b) 2 labels are incorrect? c) all labels are incorrect?

- a) ski gloves in #1, hockey gloves in #2, baseball gloves in #3
- b) ski gloves in #1, baseball gloves in #2, hockey gloves in #3
- c) baseball gloves in #1, ski gloves in #2, hockey gloves in #3

### SOLUTION TO CHESS PUZZLE # 189

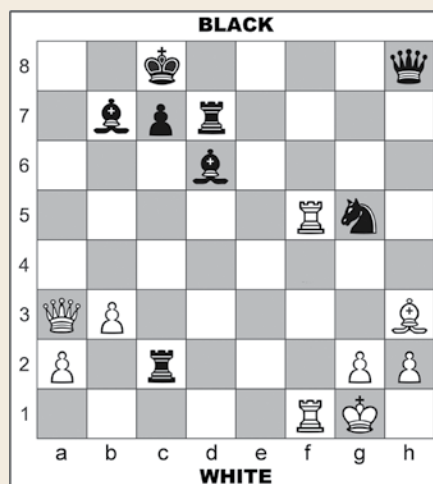
#### WHITE TO MATE IN 3

##### Descriptive Notation

1. R-B8 ch BxR
2. RxB ch QxR
3. QxQ mate  
(since the Black rook is pinned)

##### Algebraic Notation

1. Rf5-f8 + Bd6xf8
2. Rf1xf8 + Qh8xf8
3. Qa3xf8 ++  
(since the Black rook is pinned)



#### BLACK TO MATE IN 2

##### Descriptive Notation

1. ---- NxB ch
  2. PxN BxP mate
- OR
1. ---- NxB ch
  2. K-R1 BxP mate

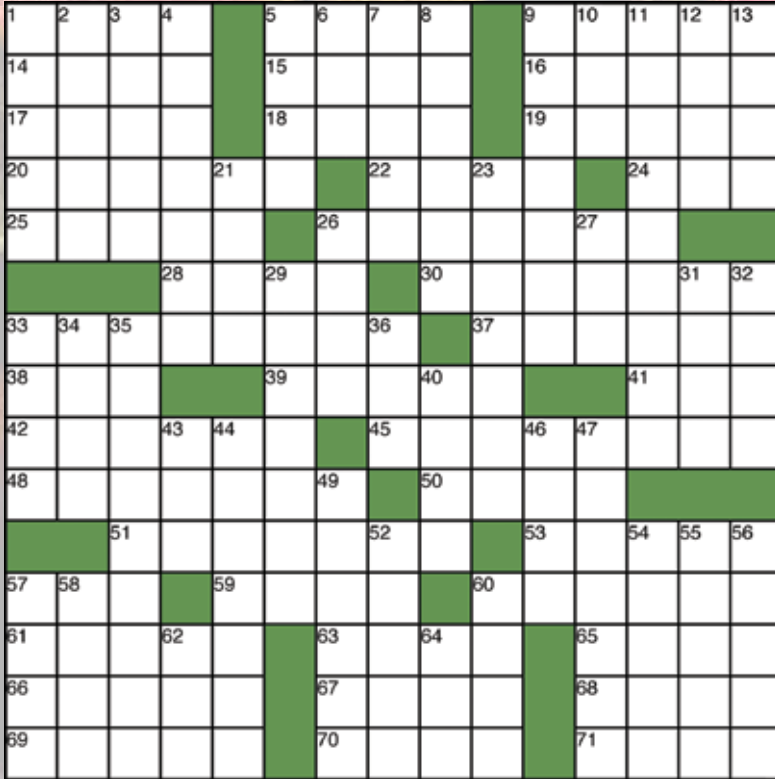
##### Algebraic Notation

1. ---- Ng5xh3 +
  2. g2xh3 Bd6xh2 ++
- OR
1. ---- Ng5xh3 +
  2. Kg1-h1 Bb7xg2 ++

# Crossword Puzzle

Series 19 No 5

Last Month's solution  
Series 19 No 4



KNOT		TRAMS		TAPE
NOMO		REMIT		RHEA
INAE		ANISE		OARS
TORNADO		TROUBLE		
	ACE	VENTS		
TACIT		CAR		HERON
HILL		AIL		VERONA
ALA		EXALTER		TIC
NESTLE		EST		DOOR
EDSEL		AYE		CARNE
	NEARS	HAY		
RECAN		TSPAY		BACK
OPEN		TIDAL		ECHO
DIRT		ENACT		DREE
ICES		REYES		SELL

## ACROSS:

1. Curly hairdo
5. Assigned (abbr.)
9. Logical order of process
14. Plant used for burn relief
15. A Maori ceremonial greeting
16. Filled tortillas
17. Little memo
18. Tel \_\_\_\_\_
19. One of the people who sealed the covenant in Neh. 10:25
20. Plant seeds
22. Decorate over again
24. Male given name meaning "watchful"
25. Binds tightly, as of old
26. Gulf inlet of Aegean, NE Greece
28. On the top
30. Capital of Estonia
33. One who brings back to its original condition
37. Pack a truck full (two words)
38. Time zone
39. A proverb
41. Small scream
42. Musical instrument
45. Numbers pertaining to the tenth
48. Very odd
50. King of the Huns
51. One whose voice can sing in wide variations in the mountains
58. Make into a statute
57. Universal Serial Bus, for a computer
59. Long, winding ridge of layered sand and gravel
60. Actor whispers, to the audience
61. Variation of thorough
63. Not short
65. South American rodent
66. Love, in Paris
67. Jacob's twin
68. A gel-like product of seaweeds
69. Gives a falsely impressive quality to something
70. Form an opinion
71. Lunar excursion modules

## DOWN:

1. Flower
2. Run away to get married
3. Machine part that rotates
4. South African mongoose
5. Japanese pearl divers
6. Simian Immunodeficiency virus
7. Clothing piece
8. Deflect, turn aside from a path
9. Mountain in SE Australia
10. Scottish preposition
11. Class of animals comprising sea urchins, et al.
12. Serve a drink
13. Some such meaningless acronym (abbr)
21. \_\_\_\_\_ perpetua (Idaho's motto)
23. Distinct variety of language to an area
26. Drove fast
27. Strip from leaf of talipot palm, used in India for writing paper
29. Fruits
31. Yuletide
32. Nitrosamines in tobacco smoke that are carcinogens
33. Speeds the engine up sharply
34. Proofread an article
35. Child's literature
36. Unit of radiation
40. Part of a steering machine
43. A resident of northern Thailand
44. Not outdoors
46. French islands
47. Barely adequate; least possible
49. Jubilant
52. Delete
54. Traditional saying
55. Indonesian island
56. Russian rulers
57. Am. State
58. A dull, boring person, in Yiddish
60. A crystalline solid used as an astringent or styptic
62. Regret bitterly
64. Seaport in E. Papua New Guinea

*Joyce*